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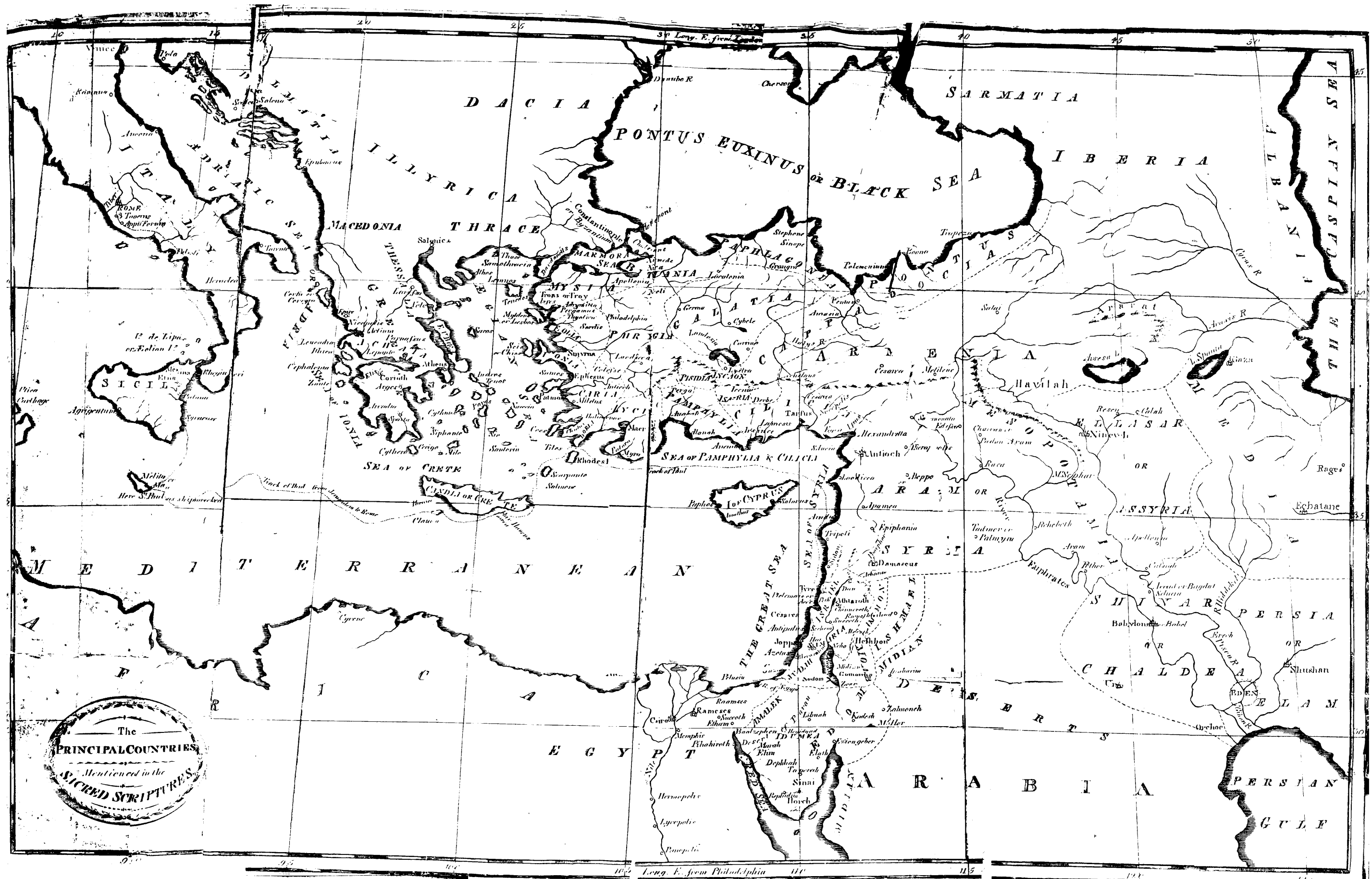
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SACRED GEOGRAPHY:

OR, A

GAZETTEER OF THE BIBLE.

CONTAINING, IN ALPHABETICAL ORDER,

A

GEOGRAPHICAL DESCRIPTION

OF ALL THE
COUNTRIES, KINGDOMS, NATIONS AND TRIBES OF MEN,
WITH ALL THE
VILLAGES, TOWNS, CITIES, PROVINCES, HILLS, MOUNTAINS, RIVERS,
LAKES, SEAS, AND ISLANDS,
MENTIONED IN THE SACRED SCRIPTURES, OR APOCRYPHA,
INCLUDING AN ACCOUNT OF THE
RELIGION, GOVERNMENT, POPULATION, FULFILMENT OF PROPHECIES,
AND PRESENT CONDITION OF THE
MOST IMPORTANT PLACES.

BY ELIJAH PARISH, D. D.
MINISTER OF BYFIELD, MASSACHUSETTS.

Embellished with a new Map of the Principal Countries mentioned in the Sacred Scriptures.

Here through the flow'ry walks of Eden rove;
Court the soft breeze, or range the spicy grove;
There tread on hallowed ground, where angels trod,
And rev'rend Patriarchs talk'd as friends with God.

BOSTON:
PUBLISHED BY SAMUEL T. ARMSTRONG.
No. 50, Cornhill.
1813.

DISTRICT OF MASSACHUSETTS, TO WIT.

BE it remembered, that on the ninth day of March, A. D. 1813, and in the thirty seventh year of the Independence of the United States of America, **SAMUEL T. ARMSTRONG**, of the said District, has deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"Sacred Geography: or, a Gazetteer of the Bible. Containing, in alphabetical order, a geographical description of all the Countries, Kingdoms, Nations and Tribes of Men, with all the Villages, Towns, Cities, Provinces, Hills, Mountains, Rivers, Lakes, Seas, and Islands, mentioned in the Sacred Scriptures or Apocrypha, including an account of the Religion, Government, Population, fulfilment of Prophecies, and present condition of the most important places. By **Elijah Parish, D. D.** Minister of Byfield, Massachusetts. Embellished with a new Map of the principal countries mentioned in the Sacred Scriptures.

Here through the flowery walks of Eden rove,
Court the soft breeze, or range the spicy grove;
There tread on hallowed ground, where angels trod,
And rev'rend Patriarchs talk'd as fiends with God."

In conformity to the act of the Congress of the United States, intituled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also an act, intituled, "An act supplementary to an act intituled, an act for the encouragement of learning by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

WM. S. SHAW,
Clerk of the District of Massachusetts.

PREFACE.

THE hour of retribution is rapidly approaching, when every literary attainment, however splendid in view of the world, which has not a religious influence, will appear more empty, than the bubble, glittering with the colors of the rainbow. Impressed with this awakening fact, the Christian Pastor is solicitous, that all his studies should enrich his sermons, for the spiritual benefit of those, who hear him. He also, deems it a privilege, to publish those results of his inquiries, which may extend his services beyond the limited sphere of his personal labors, which may, by the blessing of Heaven, continue his usefulness, after he slumbers in "the narrow house." Every literary production, which elucidates the Book of God, has such a tendency. This sacred volume is the luminous Star, directing all nations to the New Jerusalem. That author, then performs a *religious* service, who renders the meaning of the sacred writers more evident, or the reading of them more interesting or pleasant. How many thousands and thousands neglect the scriptures, never acquiring the *necessary* knowledge of their contents, not because, they are infidels, not because, they are abandoned to vice, not because, they have any specific objection to them; but because, the Scriptures appear obscure, or unintelligible. "How can they understand, unless some man should guide them?" They read of Canaan and Mesopotamia, of Cush and Misraim, of Anakims and Ishmaelites; they search their Geographies, but find nothing to satisfy their inquiries. Is it strange then, that the sacred history should become dull, and tedious?

Not only the pleasure, but the confidence of the reader may be increased, by learning the character and situation of places. To illustrate this, a multitude of instances might be mentioned. Had Egypt been a barren country, seven years of plenty would not have supplied seven years of famine. Had Arabia been a fertile land, no good reason could have been given for the rain of "angel's food." As the Red Sea and the Jordan lay in the march of Israel, we readily perceive, that their waters must have been divided.

In describing the ancient and modern state of many cities and nations, the writer, without stopping to moralize, spontaneously delineates the most exact fulfilment of prophecy. So unavoidable is this,

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that even infidels have sometimes, unwillingly, promoted the cause of revelation. Volney's account of Jerusalem and Egypt confirms this. The opportunity of defending the banner of Christianity, has been a most pleasant circumstance attending this compilation.

Geography has claimed a place in various dictionaries of the Bible. Why then should it not occupy a separate volume? Who is satisfied with the scanty information, found in those works? To the lovers of sacred Geography may not a scripture Gazetteer be a mental banquet? A respectable and learned writer considers the present zeal to acquire a knowledge of Palestine, among "the signs" of the approaching *millennium*. He says, "The signs of the times all concur to teach us, that we are fast approaching towards the catastrophe of the great drama. We have seen Palestine, the predicted stage on which Antichrist, with his congregated vassals, is doomed to perish, brought forward in a remarkable manner to public notice."* And is it not natural to suppose that a country becoming so interesting to all the world, will be more known, before the grand catastrophe arrives. Soon will Christianity, long banished from the first temples of her residence, long banished from the thrones of the Cæsars, in sackcloth wandering in the wilderness, re-enter Palestine in triumph, raise the ruined walls of Jerusalem, rebuild the temple on Mount Zion, and sway the sceptre on the throne of David; yet scarcely any region of the globe is now so little known. Some Geographers of great eminence, silently pass by this country, as though it were involved in the odium of Christianity.

Though the compiler fondly hopes to afford pleasure and improvement to the lover of Sacred Geography; yet, so far is he from presuming, that this first essay is perfect, that he respectfully *solicits* any suggestions from his readers, which may improve the work. He determines, that no pains shall be wanting, if his life be spared, to render it as perfect as his abilities permit. This being designed for a useful *family* book, a large and fair type has been used, and some things of curious geographical speculation have been omitted, or transiently noticed. Generally, the various opinions of learned men have been stated, and the reader left to make his own decision. Consequently, in some instances, it may *seem* as if the compiler entertained different opinions on the same point.

Some may think the account of a few remarkable places too particular. Another person, may, perhaps, ponder on these scenes with

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deep interest, and growing delight, his heart throbbing with wonder and gratitude, his eyes suffused with sacred affection. While he discards the weakness of superstition, he indulges the sensibilities of a man; while he reasons like a sage, he feels as a saint, and wishes the description more minute, more full. I shall never envy the man his sensations, who can read with indifference a description of the places, where prophets and apostles preached the word of life, where the Son of God ruled the storm, and raised the dead. I shall never envy the man, who can without emotions, undescribable, ascend mount Sinai, where God himself came down, where the voice of the trumpet waxed louder and louder, where Moses spake, and God answered him by a voice. I pity the man, who can read the present state of Chorazin, or Tyre, or the seven churches of Asia, and not bow to the force of truth, his faith confirmed, his heart trembling. I pity the man, who can view, unmoved the *Rocks* smitten by Moses, whence the waters gushed, and the stream flowed to refresh the camp of Israel. I pity him, whose heart does not thrill with unutterable tenderness, while he reads a description of Gethsemane, echoing the sighs and prayers of his suffering Redeemer, or the hill of Calvary, crimsoned with his blood, or of the holy sepulchre, where his body was laid, or the Mount of Olives, graced with his last footsteps, as he ascended to glory.

In this work the compiler has often borrowed the style of the authors, quoted; not always, because he thought it the most laconic or perfect; but among other reasons, because, as it respects travels, there is a certain interest produced by the words of one, who himself saw what he describes; he gives vividness and life to his subject. For borrowing from others, I may, to use the words of the Encyclopedia, "plead the *common law* of authorship in justification." This is a Geographical Dictionary, and the learned Mr. Chambers remarks, "that such works are supposed to be in a great degree, the compositions of other people, and that their quality gives the authors a title to every thing, which may be for their purpose, wherever they find it. If you ask them their authority they will produce you the practice of their predecessors *of all nations and ages*. But as the compiler in this work has quoted authors of established reputation, he presumes to hope, that the style and matter may be satisfactory.

A laudable curiosity prompts the reader to inquire what were the sources of information enjoyed by his author. To this I only say, that a considerable portion of the work, was necessarily taken from the Bible. Several of the most interesting articles have been collected from the Asiatic Researches. The Encyclopedia has repeated-

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ly made very liberal contributions. A Dictionary of the Bible in 3 vols. anonymous, printed in London 1759, has afforded more constant aid, than perhaps any other work. From the Scripture Geography of Dr. Wells, I have largely borrowed. I need not add, that Calmet has contributed something to almost every page. A Geographical Dictionary of the Bible, entitled, *Onomasticon Urbium et Locorum Sacræ Scripturæ*, &c. written by Eusebius in the fourth century, and afterwards translated from the Greek into Latin, and improved by St. Jerome, I have quoted in almost every article.

The following works have also been carefully consulted, and often quoted. *Opera Jacobi Bonfrerii*, &c. *Descriptio Terræ Sanctæ Brocardi Monachi*, &c. *Geographia Sacra ex Veteri et Novo Testamento*, &c. *Descriptio Terræ Chanaan*, &c. *et Index Geographicus, auctore Nic-Sanson*, *etiam Notæ Johannis Clerici*, &c. To name all the Travels, Gazetteers, Geographies, Commentators, and other books, from which extracts have been made, would be thought superfluous. Were it not ostentatious, it would be pleasant and flattering to myself, to acknowledge the encouragement and aid of several respectable Friends, who have kindly furnished me with rare and valuable books. These generous *Patrons* will do me the justice to believe, that I prize their friendship, as I ought, and accept my warmest gratitude. Though it is not without *very serious diffidence*, that I present this work to the public; yet may I not be permitted to say, that if the reader find the advantage and the entertainment, which have rendered the labor of compiling it so pleasant, I shall, not only think myself to have been well employed, but doubly rewarded.

E. PARISH.

Byfield, March 9, 1813.

RECOMMENDATIONS.

*Extract of a letter from the Hon. J. Wheelock, L. L. D.
President of Dartmouth University.*

Dartmouth College, March 10, 1813.

Dear Sir,

I am indebted to your goodness in forwarding a copy of the greater part of your *Gazetteer of the Bible*. I, have cast an attentive eye on the more important descriptions and illustrations contained in it.

The work carries evidence of industry, research, and discernment. It is interesting in matter, its style perspicuous, concise and appropriate; its arrangement, judicious and correct. The voluminous labors of former Writers, in the same department are here condensed, and valuable remarks added, not to be found in them. It will be a useful repository to the divine, afford aid to the student in ancient, sublime history, and yield entertainment and profit to the multitude of our race in hours of repose, while journeying in the common path of life.

Accept, Dear Sir, my very cordial, respectful feelings and wishes,

JOHN WHEELOCK.

The Rev. Dr. PARISH.

The Recommendation of the Reverend Samuel Spring, D. D.

THE volume of *Sacred Geography*, presented to the public by Dr. Parish, is a rich repository of useful information. The advanced Christian will read it with delight; the Youth, who is taught to revere the Bible, will often consult it with peculiar advantage; and men of Science will peruse it with satisfaction and profit, because in many instances it presents places and things, instead of uninstrusive names.

That the volume is the fruit of extensive reading and labor is evident from the first to the last page. With much confidence, therefore, in the pious motive, the enlightened mind, and the correct taste of the Author, this elaborate and needful work, which may claim some originality of design, is gratefully recommended to the notice of the Public.

SAMUEL SPRING.

Newburyport, March, 1813.

The Recommendation of the Rev. Dr. Morse.

I have examined, with as much attention, as numerous other engagements would permit, a considerable part (embracing many of the principal articles) of Dr. Parish's "*Gazetteer of the Bible*." A work of the kind, I have long considered a *desideratum* in our country; and from intimate acquaintance with the Author of *this*, for many years, I have considered his talents and situation well suited to accomplish this undertaking, in a manner which would be interesting and useful to the public. My expectations have not been disappointed. Much information on the subject of *antient Geography*, and many historical facts calculated to throw light on the Holy Scriptures, and to excite an increased interest in reading them, and which lay scattered in many expensive volumes beyond the reach of most of our Clergy, as well as of others are here brought together, under their proper heads; comprised in a volume, clothed in a handsome style, which most families may possess, and consult with pleasure and advantage.

JEDIDIAH MORSE.

Charlestown, March 25, 1813.

SAMUEL T. ARMSTRONG,

THE PUBLISHER OF THIS WORK,

Offers to his numerous and liberal PATRONS the most sincere thanks for their encouragement afforded him in this undertaking; and while doing this, he respectfully requests a continuance of their favors, in his line of Business. At his Theological Bookstore, No. 50, Cornhill, Boston, he offers to the Religious Public, in particular, a very general assortment of valuable Books, Bibles, Psalm Books, Psalters, Primers, Testaments, and School Books, as cheap as at any store.

As but a small part of the papers were returned before publication, it is presumed a large number of Subscribers will not find their names on the list at the end of the volume, to all such he offers this as an excuse, and hopes in future to receive their names in season. Titles were annexed when known.

A SACRED GEOGRAPHY;

OR,

GAZETTEER OF THE BIBLE.

AASAR, a town of Palestine, in the tribe of Judah, between Azotus and Askalon, which in the time of Jerome was a hamlet.

ABANA, a river of Damascus, mentioned by Naaman, the king of Syria's general, in these terms, 'are not Abana and Pharpar rivers of Damascus, better than all the rivers of Israel,' 2 Kings v, 12. Calmet is of opinion, that this river is the same with Barrady or Chrysorrhoas, which, according to Maundrill, derives its source from the foot of mount Libanus towards the east, and runs round Damascus and through it, and so continues its course, till its waters are lost in the wilderness, at the distance of four or five leagues from the city. The compilers of the Encyclopedia suppose its source is in mount Hermon, and that it falls into the Phenician sea to the north of Tripolis. The Greeks called it Chrysorrhoas. Lat. 31, 20.

ABARIM, a chain of mountains between the Jordan and Arnon, (Numb. xxvii, 12,) reaching a great way into the tribe of Reuben, and the country of the Moabites; composed of many hills, under different names. The mountains, Nebo, Pisgah, and Peor, were parts of the Abarim. See the article Nebo, &c. They were high mountains and of steep ascent, separating the land of Canaan from the Ammonites and Moabites. From their summits was a grand view of Canaan. According to Josephus they stood opposite to Jericho, and were the last station of Israel, excepting one, as they were entering Canaan. Lat. 31, 30. *Kimpton.*

ABEL-BETHMAACHAH, a city of Palestine, placed by Jerome in the tribe of Judah, between Eleutheropolis and Jerusalem; but more probably it was a city in the tribe of Naphtali, in the north of Palestine; for here we find a place of this name, taken by Benha-

ABE

dad, king of Syria. 1 Kings xv, 20; and afterwards by the king of Assyria, 2 Kings xv, 29.

ABEL KERAMIM, a town, which lay east of the Jordan, in the country of the Ammonites, where Jephthah defeated that people; it abounds in vines; it was also called Abela. Abila signifies a mountain, in the Phenician language. Probably therefore, this town was built on a mountain.

ABEL THE GREAT, the name of a large stone lying in the field of one Joshua, a Bethshemite, on which the ark was placed, when it was sent back by the Philistines. It is thought to have been called by this name, which signifies *great mourning*, on account of the vast number of Bethshemites, that were punished by God on this occasion, for we are told (1 Sam. vi, 18, 19;) that no less than fifty thousand, three-score, and ten Bethshemites were smitten for looking into the ark of the Lord. Lat. 32, 36.

ABELA, See ABELKERAMIM, a city in the land of Bashan, in the half tribe of Manasseh, 12 miles from Gadara, east. Jerome says, it was remarkable for good wine. Lat. 33, 5.

ABE

ABEL-MEHOLAH, OR ABELMEA, being the country of Elijah, (1 Kings xix, 16.) It was also the birth-place of Elisha the prophet. According to Eusebius, it was sixteen miles distant from Scythopolis; it was situated on the west of Jordan, between the valley of Jezreel and the village of Bethmaela in the plains of Jordan, where the Midianites were defeated by Gideon. Lat. 32, 12½.

ABEL-MIZRAIM, a place some distance west from Jericho and Jordan, and not far from Hebron. It was before the threshing floor of Atad, but on account of the mourning here for Jacob, it was called Abel-Mizraim, signifying, *the lamentation of the Egyptians*, the people of the place supposing that all the people, who composed this funeral procession were Egyptians. Some suppose it was between the Jordan and the city of Jericho.

ABEL-SHITTIM, or SHITTIM, a city situate in the plains of Moab beyond Jordan, opposite to Jericho. (Numb. xxxiii, 49; and xxv, 1; and Josh. ii, 1.) Eusebius says it stood in the neighborhood of mount Peor. Moses encamped at Abel-Shittim,

ABE

sometime before the Hebrew army passed the Jordan. Here the Israelites fell into idolatry and worshipped Baal-Peor, for which God punished them, so severely by the hands of the Levites. The place stood north-east from the Dead Sea, and received its name from the great number of Shittim or Sittim trees, which grow there. As *Abel* denotes *mourning* in Hebrew, some have thought, this place received its name on account of the mourning and lamentations of the people here, on account of the destruction made among them for the sin above mentioned. See Numb. xxv, 1—9. Some of them being hanged, others slain, others dying of the plague, to the number of twenty-four thousand. Whether Abel-Shittim and Shittim were two places is somewhat uncertain. Perhaps Shittim was the city, and Abel-Shittim the valley or plain, where was an encampment of Israel.

ABEN-BOHAN, See BOHAN. Lat. 31, 31.

ABEZ, a city belonging to the tribe of Issachar. Josh. 19, 20.

ABILA, or ABEL, HOBAL, or HOBA, or ABELBETH-MAACHA, or ABEL-MAIN, a town, north of Damascus, between Libanus and Anti-Libanus.

ACC

Joab besieged this town, during the revolt of Sheba. Lat. 32, 22½.

ABILENE, a small canton in Coelo Syria, between Lebanon and Anti-Libanus. It lay west from Damascus. The town of Abilene stood at the bottom of the valley on the bank of Chrysorrhoeas, the channel of which Mr. Maundrel says, is very rocky. Here Lysanias was governor in the 15th year of Tiberias, Luke iii, 1. This was a considerable town, and its vineyards were extensive and fruitful, as we are informed by Jerome and Eusebius. Being the capital, it gave name to the district around. Eusebius says it lay between Paneas and Damascus. This is only one of many instances in which we shall find the same place obscured by having more than one name. See *Abel-beth-maachah*.

ACCARON a town of Judea. It was the boundary of Philistia north, not far from Bethshemeth and the sea. This town was famous for the idol Baalzebub, who was worshipped here under the same attributes with *Achor*, the god of flies; from this circumstance, according to the celebrated Bryant, this city derived its name. It is 34 miles from

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Jerusalem. It first fell to the lot of Judah, and was afterwards given to the tribe of Dan. Lat. 31, 55. Long. 34, 57, E.

ACCAD, a city built by Nimrod, the situation of which is not very well known. The Septuagint read it Archad. Gen. x, 10. Jerome says, it was a city of Babylon, that in his day it was called Nisibis, that it was besieged and taken by the Romans, and in a few years after delivered to the Persians. Lat 32, 5.

ACCHO, afterwards called Ptolemais, lies north of mount Carmel with a harbor to the sea. It fell to the tribe of Asher by division, Judges i, 31. The Israelites would not extirpate the inhabitants of Accho, and it continued in the hand of the Canaanites. *See Acre*. It has for 300 years been subject to the Turks, and is remarkable for castles, palaces, and churches in ruins. It is thinly inhabited, but has an old church and a bishop. Lat. 32, 58.

ACELDAMA, that is, the inheritance or potion of blood; by this name was that field called, which the priests purchased with the thirty pieces of silver, that had been given to Judas Iscariot, as the price

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for the blood of Jesus Christ, (Matt. xxvii, 8; and Acts i, 18.) Judas having brought this money back into the temple, and the priests thinking it was not lawful to make use of it for the service of so holy a place, because it was the price of blood, they bought a potters field to be a burying place for strangers. This field is shown at this day to travellers. It lies south of Jerusalem; the place is small, and covered with an arched roof. 'It is said to have been the same with the Fullers field, lying on the south side of Jerusalem, where they whitened their cloth,' Isaiah vii, 3. It was the potters field, where they dug their materials, of course, it must have been entirely barren; and was, therefore, bought as a burying place for strangers.

ACHAIA, a province of Greece of which Corinth was the capital, where St. Paul preached, (Acts xviii, 12;) and St. Andrew suffered martyrdom. This province of the Peloponnessus was bounded west by the Ionian sea, south by Elis and Arcadia, and east by Sicyonia. It is now called Romania, *Alta* in the Morea. The Romans divided all Greece into two provinces Macedonia, and Achaia. Under

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the former they include Epirus and Thessaly; under the latter, Greece, properly so called, and the Peloponnessus. The word Greece in the Old Testament was used in its most extensive sense, and included Macedonia. In the New Testament it does not include Macedonia, and is equivalent to Achaia in the Roman sense of the word, that is, including not only Greece proper, but the Peloponnessus in which lay Achaia proper. Lat. 36, 30.

ACHMETHA, (Ezra vi, 2.) *See the article Ecbatana.* But some suppose it does not denote a place, or town; but a box or press, in which the old rolls of the Medo-Persian court were deposited.

ACHOR, a valley in the territory of Jericho, and in the tribe of Benjamin, or on the north border of Judah, where Achan, his sons, and daughters, were stoned to death. The valley lay along the Jordan, not far from Gilgal; it was so called from *Achan*, or as others, more probably suppose, from the *trouble* suffered there on his account, Achor in Hebrew signifying trouble. Lat. 31, 44.

ACHSAPH, a city belonging to the tribe of Asher, the king of which was conquered by Joshua (xii, 20.) It is

ACR

thought probable, that Achsaph and Achzib are but different names for the same town, of Ecdippa upon the coasts of Phœnicia and not far from mount Tabor. *See Achzib.* In the time of Jerome, about four hundred years after Christ, this was a small village called Chasalus.

ACHZIB, a city belonging to the tribe of Asher, (Josh. xix, 29;) thought to be the same, which the Greeks called Ecdippa, and at present is called Zib. It was situated near the Mediterranean sea, between Tyre and Ptolemais. *See Achsaph.* In the tribe of Judah was another town of the same name.

ACRA, one of the hills in Jerusalem, on which stood the tower or old city, which was the old Jerusalem, to which was afterwards added Zion, or the city of David. Probably it was called Acra, from the fortress, which Antiochus built there, in order to annoy the temple, and which Simon Maccabeus took and razed to the ground. He spent three years in levelling the mountain. Here was afterwards built the palace of Helena, also another for Agrippa.

ACRABATENE, a district of Judea, extending itself between Shechem and Jericho, in-

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clining to the east, about twelve miles in length. Josephus frequently mentions this place.

ACRABATENE, another district of Judea on the frontier of Idumea, towards the southern extremity of the Dead Sea. See Macab. v, 3.

ACRE, or **Acco**, or **ST. JOHN DE ACRE**, a sea port town, on the Phœnician coast in Syria. Its ancient name was *Acco*, or *Accho*, and is called by the Arabs *Akka*. It was afterwards denominated Ptolemais, from one of the Ptolemys in Egypt, and *Acra*, on account of its fortifications, and importance; whence the knights of St. John, of Jerusalem called it *St. John de Acre*. The situation of Acre has every possible advantage both of sea and land; it is encompassed on the north and east, by a spacious and fertile plain, on the west by the Mediterranean, and on the south by a large bay; extending from the city to mount Carmel, a strong town, and convenient harbors. It was strong enough to resist the arms of Israel, when they subdued the surrounding country. Asher did not drive out the inhabitants of Accho. Here the apostle Paul preached the gospel; here Titus tarried some time to make preparation

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for the siege of Jerusalem; here met a general council in the twelfth century. This city successively under the dominions of the Romans and of the Moors, and afterwards for a long time, was the theatre of contention, between the Christians, and the infidels in the progress of the crusades. In 1189 the armaments of Europe burst on this devoted place; for two years they pressed the seige; nine battles displayed the courage of the warriors; the besieging camp was thinned by sickness, by famine, and the sword. Despair began to prevail; in the spring of the second year the royal fleets of England and France arrived in the bay of Acre; Acre submitted, but not till three-thousand Moslems were beheaded; one hundred thousand Christians had fallen in battle, and a greater number perished by disease. After the loss of Jerusalem, in unsuccessful attempts for recovering the Holy Land, from the possession of the Saracens, renewed by St. Louis, with the co-operation of Edward I, and other powers, Acre became the metropolis of the Latin Christians, and was adorned with strong and stately buildings, with aqueducts, an artificial port,

and a double wall. Its population was increased, by an influx of pilgrims and fugitives, and the trade of the east and west was attracted to this convenient station. The city was besieged by Turks under Sultan Khalil, at the head of a large army, furnished with a tremendous train of artillery. After a siege of thirty-three days, the double wall was forced by the Moslems, the principal tower yielded to their engines, and the city was entirely destroyed, May, 19, 1291. Sixty thousand Christians were devoted to death or slavery; a miserable remnant with the king of Jerusalem, the patriarch, and the great master of the hospital, fled to the sea shore, and escaped to Cyprus. It was famous in the time of the Crusades. Here Edward I, was wounded by a poisoned arrow; he was cured by his wife Eleanor, who sucked the poison from his veins. After the expulsion of the crusaders, Acre exhibited a scene of magnificent ruins, and remained in a degree deserted, and desolated, till about the year 1750, when it was fortified, by Dahier, an Arabian Sheick, who obtained the appellation of Prince of St. John of Acre, and maintained his

independence against the whole force of the Ottoman empire, till the year 1775, when he was basely assassinated, by order of the Ottoman porte, at the advanced age of eighty-six years. The new city is smaller than the old; its inhabitants, lately, were forty thousand. The Greeks have here two churches, the Latins three, the Maronites one, it is a bishop's see. The Jews have one small synagogue, the Mahometans three mosques. Acre has been rendered, by the works of Dijezzar, one of the principal towns on the coast. The mosques of this Pacha are much admired. The Bazar, or covered market, is not inferior to the bazars of Aleppo, and its public fountain is superior in elegance to those of Damascus. The widest street is completely filled by a passing camel; the place is unhealthy; it has lately been brought into notice by the siege of Bonaparte and his repulse by Sir Sidney Smith, a celebrated English officer, in 1798. The principal articles of commerce at Acre are corn and cotton: but the trade is monopolized by the Pacha in his own hands. The French have usually a consul in this place, and Russia a resident. It is

ADA

twenty-seven miles south of Tyre, seventy north of Jerusalem, eighty-two west of Damascus, lat. 32, 40, north, long. 39, 25, east. I only add that the port of *Acre* is one of the best on the coast; the town shelters it from the north and north west winds. The fortifications at present are of no great importance. Mount Carmel, which commands the town to the south, is a flattened cone, very rocky, 2,000 feet high.

Mariti, D'Anville, &c.

ADADA, a city in the southern part of Judea. Josh. xv, 22.

ADAD-RIMMON, or HADAD-RIMMON, a city in the valley of Jezreel, (2 Kings xxiii, 29.) There the fatal battle was fought in which Josiah, king of Judah, was killed by the forces of Pharaoh-Necho, king of Egypt. It is situated ten miles from Jezreel, and seventeen from Cæsarea in Palestine.

ADAM, or ADOM, (Josh. iii, 16;) a city situated on the banks of the River Jordan, towards the south of the sea, Cinnereth or Galilee. In the vicinity of this town, the waters of the Jordan were arrested, that the Israelites might pass over the channel on dry ground.

ADI

ADAMAH, or ADMAH, one of the five wicked cities, which were destroyed by fire from heaven, and buried under the waters of the Dead Sea, (Gen. xiv, 2; and Deut. xxii, 23.) It was the most easterly of all those, which was swallowed up, and there is some probability that it was not entirely sunk under the waters; or that the inhabitants of the country built a new city of the same name upon the eastern shore of the Dead Sea; for Isaiah, according to the Septuagint says, 'God will destroy the Moabites, the city of Ar, and the remnant of Adamah.'

ADAMAH, was also a city of the tribe of Naphtali, (Josh. xix, 36.) The Septuagint, call it Armath, and the Vulgate, Edema.

ADASA, was a city of Canaan, in the tribe of Ephraim, Lat. 33.

ADIDA, a city of Judah, at which place Simeon Maccabæus encamped, in order to dispute the entrance into the country with Tryphon, who had treacherously seized on his brother Jonathan at Ptolemais. Both Eusebius and Jerome tell us, that all the open plain about Eleutheropolis north and west, was in their time called Sephela. And in 1 Macab.

xii, 38, it is said, that Simeon "set up Adida in Sephela, and made it strong with gates and bars." Lat. 31, 44.

ADITHA, or ADATHA, a city belonging to the tribe of Judah, (Josh. xv, 36.)

ADORAIM, a town of Palestine in the tribe of Judah, fortified by Rehoboam.

ADRIA, a city upon the Tartario in the state of Venice. It gives name to the Adriatic sea, which is sometimes called Adria, as in Acts xxvii, 27.

ADRIA, the Adriatic sea. Here the ship in which St. Paul was a prisoner was overtaken with a dreadful storm. Fearing they should fall upon the quicksands, they struck sail, and let their ship drive. This tempest continued a whole fortnight. It has with some propriety been asked how this ship, tossed up and down the Adriatic, should drive on the island of Malta. The easy solution is, that anciently *this name* extended beyond the limits of the Adriatic gulf, and was given to an indeterminate portion of the sea, as we now say the Levant, &c. Ptolemy says that Sicily was bounded east by the Adriatic, that Crete was washed on the west by the Adriatic, and Strabo says that the Ionian gulf is a part of that,

which in his time was called the Adriatic sea. The whole sea adjacent to Sicily, the Ionian, and Tuscan seas, on the south-west of Italy, were called Adria.

ADRUMETUM, or AD-RAMYTTIUM, a city of Lybia in Africa, capital of the province of Byzantium. We read in the Acts of the Apostles, (xvii, 1, 2;) that St. Paul in his first voyage to Italy, embarked in a vessel that was going to Adrumetum. But Calmet, Wells, and Whitby, think it much more probable, that we should read Adrammyttium in the text, because we know St. Paul was going into Asia, as St. Luke testifies; and Adrammyttium was a maritime town of Myssia in Asia Minor, over against the island of Lesbos, at the foot of mount Ida.

ADULLAM, a city belonging to the tribe of Judah, (Josh. xv, 35;) situated in the southern part of this tribe and west from Hebron toward the Dead sea. Rehoboam rebuilt this place, and strengthened it with good fortifications. (Chron. xi, 7, 8;) Eusebius says that in his time, it was a large town, ten miles from Eleutheropolis, eastward. Jerom says that in his day it was not a small town.

Judas Maccabæus, encamped in the plain of Adullam, and there passed the Sabbath-day, (2 Macc. xii, 38.) Joshua killed the king of Adullam, (xii, 15.) David hid himself in the cave of Adullam, (1 Sam. xxii, 1, 2, &c.) and here his parents, and a number of valiant men repaired to him. This place, once called the glory of Israel, has long been reduced to ruins. In most of the mountains of Canaan were caverns, where in time of war the people concealed themselves. *Kimpton.*

ADUMMIM, a town and mountain in the tribe of Benjamin. Josh. xv, 9; xviii, 17. Some place it to the south, others to the north of Jericho. It is supposed, that this town is on the road from Jerusalem to Jericho, and that here the traveller was robbed; mentioned Luke xth, who was so kindly relieved by the good Samaritan. The place was notorious for the haunt of robbers, so much so, that a castle was built there for the defence of travellers. Its very name is supposed to express its character; it signifies the red, or *bloody* ones.

ÆGYPT, See EGYPT.

ÆGYPT, RIVER OF, a stream which was the limit of Judea south. God promised to Abraham to give him all

the country between the Euphrates and the river of Egypt. Some have thought this was the Nile, but evidence is wanting, that the territories of Israel ever did extend to the Nile. It seems that the river of Egypt was a small stream, for the Scriptures call the Euphrates a *great* river compared with this; but this is not true, if the Nile be intended. See EGYPT, RIVER OF. • Lat. 31, 10.

ÆLMOR, a sacerdotal city in the tribe of Benjamin.

ÆNAM, or ÆNAN a town of Canaan, in the time of the patriarchs, but a deserted place in the fourth century. It stood on the road to Timnath, which was a considerable village, between Jerusalem and Diospolis. Here was a spring from which the place received its name, and here was an idol, worshipped by the heathen inhabitants with great veneration.

There is, however, a dispute, whether the word be not an appellative, signifying, an open place, as it is in our bibles, or the dividing of two roads, or two eyes, as a traveller in such a place looks *both* ways to ascertain, which is the right, or two fountains or wells. The Septuagint consider it a proper name, and translate it *at the gates of Enan*, Gen. xxxviii,

14. *Bonfrerius*. See ENAIM.

ÆLIA-CAPITOLINA, a name given to Jerusalem, and therefore mentioned here, when the emperor Adrian, about the year of Jesus Christ, 134, settled a Roman colony in it, and entirely banished the Jews, forbidding them on pain of death to continue there. See JERUSALEM.

This name was given it because Ælius, was of Adrian's family; and it was called Capitolina from Jupiter Capitolinus, to whom the city was consecrated, and to whom a temple was built on the spot where Jesus rose from the dead. It went by this name, till the time of the emperor Constantine, when it resumed that of Jerusalem. However, the name Ælia was not long abolished, for it was so called long after Constantine, as may be seen in Greek, Latin, and Mahometan authors. Jerome says that the Jews were now forbid to circumcise their children; he says also that the Jews at this time bought permission of the Roman soldiers to *look* on Jerusalem, and shed tears over it. Thus the people, who bought Jesus Christ with money, were obliged to pay a price, even for the indulgence of their own tears. Old men and women

loaded with rags and years were seen going up mount Olivet, to lament the ruin of the temple. This sight they purchased very dearly. A marble Venus was set up on Calvary, on the rock where the cross had stood; a marble hog was placed on the gate, which looked toward Bethlehem, a grove was planted in honor of Adonis, to whom was dedicated the cave in which our Savior was born. Notwithstanding the gross indignities offered to these places, consecrated by the birth, death, and resurrection of Jesus Christ, still they were venerated by Christians, and greatly respected by many of the pagan world. These insulting pollutions of sacred places, were followed with one advantage, they contributed to identify and perpetuate the knowledge of the very places, where those interesting events took place, and to keep them in remembrance for a day of subsequent honors.

ÆN or AIN a city, first given to the tribe of Judah; but afterwards yielded up to the tribe of Simeon, Josh. xv, 32; 1 Chr. iv, 32. ÆN signifies a fountain, and is to be met with in composition in the names of several cities.

AIN-CHARIN, a village of

AFR

Palestine, 6 miles from Jerusalem.

AFRICA, one of the four quarters of the world, being a peninsula joined to Asia by the narrow isthmus of Suez, and situated between 37 north, and 35 degrees south latitude, and between 18 west and 51 east longitude from London. It is 4320 miles in length, from north to south, and 4200 miles in breadth from east to west. Africa is bounded by the Mediterranean sea, which separates it from Europe on the north, by the isthmus of Suez, the Red Sea, and the Eastern ocean; which divide it from Asia on the east, by the Southern ocean on the south, and by the Atlantic or western ocean, which separates it from America on the west. Africa was principally peopled by Ham and his descendants. Mizraim peopled Egypt. The Pathrusim, the Naphtuhim, the Casluhim, and the Ludim, peopled other parts of the country, the limits of which are not at this day distinctly known. It is thought that many of the Canaanites, being driven out of their country by Joshua, retired into Africa. Sanson in his *Index Geographicus*, says that Cush and Canaan were not content with their lot, that they sought other

AHA

settlements, and seized certain territories belonging to Shein.

AGABA, a fortress near Jerusalem.

AGALLA, a city of Palestine on the east of the Dead Sea in the land of Moab. See **EGLAIM**.

AGRIPPIAS, a town of Palestine on the Mediterranean, about two miles and a half from Gaza. Herod the Great gave the town this name in honor of Agrippa his friend, and the favorite of Augustus.

AHAVA, a river of Babylonia, or rather of Assyria, where Ezra (viii, 15) gathered those captives into a body, whom he brought with him into Judea. In this region the Diava, or Adiavana, is now known, on the banks of which Ptolemy places the city of Abane or Aavane. It was common for travellers going from Babylon to Jerusalem, to proceed northerly at first to avoid the scorching heat of the Arabian desert, then turning west, they passed through Syria into Palestine. This is probably the country called *Ava*, 2 Kings xvii, and xviii, and xix, whence the kings of Assyria translated the people called Avites into Palestine, and where in their room, they settled some of the captive Israelites. Ezra de-

signing to collect, as many Israelites as possible, made a halt here, and sent agents into the Caspian mountains, to invite the Jews scattered there, to join him. Ezra viii. Izates, king of the Adiabeniens, and his mother Helena, became converts to Judaism after the death of Christ; an argument that Jews still remained in that country.

AI, or HAI, a town of Canaan, three leagues from Jericho, and one league from Bethel. This place is mentioned in the history of Abram, who both before, and after his going into Egypt, pitched his tent between Bethel and Ai, or Hai. Jerome and Eusebius tell us, that some remains of this place existed in their day. Joshua attacked Ai a second time, took it by stratagem, hung the king, and burned the town.

AI, a city of Moab, taken and plundered by the Chaldeans. Jer. xlix, 3.

AIN, a city given to the tribe of Simeon.

AIN-CHARIM, a village of Palestine, 6 miles from Jerusalem.

AJALON, a city of the tribe of Dan, assigned over to the Levites of Koah's family. It was situated between Timnah and Bethshemesh, and

probably is that spoken of by Joshua, when he said to the moon, (chap. x, 12,) 'Thou moon stand still in the valley of Ajalon.' But the Danites could never drive out the Amorites from Ajalon. There were three other cities of this name; one was in the tribe of Benjamin, three miles eastward from Bethel; (2 Chr. xi, 10;) another in the tribe of Ephraim, two miles from Shechem, as you go to Jerusalem and to the east of Bethoron; this was a city of refuge; another was in the tribe of Zebulun, the situation of which is not exactly known. Lat. 31, 57.

AKRABBIM, or Acrabathine, a village situate in the south east corner of the tribe of Judah, about nine miles from Neapolis.

ALAMELECH, a city of Canaan in the tribe of Asher.

ALEMA, a great and strong city in the country of Gilead, beyond Jordan. (1 Macc. v, 26. Lat. 32, 7.

ALEXANDRIA, a celebrated city in Egypt, (Acts xviii, 24 and xxvii, 6.) built by Alexander the great, situated between the Mediterranean and the lake Mæris. Alexandria is often to be met with in the latin texts of those books in the Old Testament, which

were written before the reign of Alexander, as in Nahum, iii, 8, Jer. xlv, 25, and Ezek. xxx, 14, 15, 16. But this name is no where in the original Hebrew; instead of which, we there read *No*, which is thought to be a city of Diospolis in the Delta, between Busiris and Mendesa. The Arabians inform us, that Alexandria was called *Caissoun*, before Alexander the great, rebuilt or enlarged it. Dinocrates, who prepared the plan of it, was the same architect, who rebuilt the temple of Diana at Ephesus, which had been burnt by Eurostratus. Aridæus, Alexander's brother, was charged with the care of carrying the body of this prince from Babylon to Alexandria. He employed two years in making preparations for its removal, the pomp of which is described by Diodorus Siculus. There had been a prophecy current, intimating that the place where Alexander should be buried, should flourish and be very prosperous. The governors, therefore, of the several cities and provinces, disputed with one another, who should have the honor and advantage of possessing his body. There was a proposal for carrying it to Aigua in Macedonia, where generally the kings

of this country had been buried, but Egypt carried it. His body therefore was deposited first of all at Memphis; but was afterwards removed to Alexandria. It is said to have been laid in a coffin of gold, and to have been embalmed in honey. The happy situation of this city, between the Mediterranean and the Red Sea, and upon the river Nile, drew thither the commerce of the east and west, and in a little time rendered it one of the most flourishing cities in the world. It soon became the capital of Egypt; though now it is no more than a village, having in it, nothing remarkable, beside its ruins, the remains of its past grandeur. For two hundred years after the death of Alexander, it was the residence of his successors. This city was taken from the Christians by Amrou Ebn-el-Aas, general of the Califf, about the middle of the 7th century, after a siege of 14 months, in which he lost 23,000 men. Alexandria then contained 4,000 baths, 12,000 sellers of vegetables, 4,000 palaces and 4,000 Jews, who paid tribute, &c. sometimes the Jews amounted to 100,000, &c. What is much to be regretted by the lovers of books, the library was destroyed by this ignorant, bigotted Arab, in

which successive kings had collected more than 400,000, or as others write, 700,000, manuscripts, or volumes. Among the remains of ancient opulence in this city, are two obelisks full of hieroglyphics, also Pompey's pillar, which is one entire piece of granite, 40 feet high and 25 in circumference. The ancient Pharos, famous among the ancients, as one of the seven wonders of the world, is now a castle, and useful in directing vessels into the harbor. This town consists chiefly of one street, along the harbor; the rest being a waste of forsaken ruins. Part of the ancient walls are standing, having great square towers 200 paces apart. Each of these would contain 200 soldiers, and had a cistern, which received the water of the Nile. The gates are of Thebaic and granite marble. But the immense traffic of this place has in a measure been lost, since its subjugation by the Turks, and especially since the discovery of the Cape of Good Hope. Still the commerce is not inconsiderable; it is the principal harbor of Egypt. The town is low, and a canal from Faoua brings the waters of the Nile, during the inundation into reservoirs, which is preserved for use through the year.

It is said this canal is the only circumstance, which makes Alexandria a part of Egypt. From its being situated without the Delta, it really belongs to Lybia. Here is still seen the church of St. Mark. They show part of the pulpit in which they say the Evangelist preached. The outside of the church is faced with stones of different colors. The body of St. Mark, who it is said was the first bishop of Alexandria, was deposited in this church, where it continued till some Venetians carried it to Venice, where is a famous church, called St. Mark's. The population is reckoned at 30,000. The Turks call it *Scandaria*, or *Escandaria*. It is 33 miles South West from Rosetta, about 100 north westerly from Cairo. On the 4th of July, 1788 Alexandria was taken by assault, by the French army under the command of Napoleon Bonaparte; he put to flight the Arabs and Mamelukes, who defended the place, killing about 300 of them. In the year 1801, the place was taken again by the English army under the command of General Hutchinson, and by an article in the preliminaries of peace, Egypt was to be restored to the Sublime Ottoman Porte. Alexan-

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dria is situated in Lat. 31, 11, N. long. 30, 16, E. To this I may add that the city is built over against the little island of Pharos, which has been joined to the land, and for the security of the port, the Turks have here built a fort. In this city the SEVENTY-two Interpreters are said to have translated the Hebrew bible into Greek, in so many distinct cells or apartments. This work, from the number of persons employed, is called the Septuagint.

ALMON, a city belonging to the tribe of Benjamin (Josh. xxi, 18) Calmet takes it to be the same with Alemeth. It was given to the priests of Aaron's family (1 Ch. vi, 60).

ALUSH, one of the Hebrew encampments in the wilderness; it was in the region of the Edomites, near the city Petra.

AMAD, a city belonging to the tribe of Asher, (Josh. xxix, 26.) Lat. 33, 1.

AMALEK, a mountain of Palestine in the tribe of Ephraim, on which the town of Pirathon was built; and where Abdon, the son of Hillel, judge of Israel, was buried, 1156 B. C. Lat. 28, 30.

AMALEKITES, a powerful people, who dwelt in Arabia Petrea, between the Dead

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sea, and the Red sea; or between Havilah and Shur, 1 Sam. xv, 7, sometimes in one canton and sometimes in another. It does not appear, that they had cities; there is but one, mentioned in the scriptures; they lived generally in hamlets, caves, and tents, and seem to have had the same ferocious character with the modern Arabs. The Israelites had scarce passed the Red sea on their way to the wilderness, before the Amalekites came to attack them in the deserts of Rephidim, Exod. xvii, 8, &c. and put those to the sword, who were obliged, either through fatigue or weakness, to remain behind. Moses by God's command, directed Joshua to fall upon this people; to record the act of inhumanity, which they had committed, in a book in order to have it always before his eyes, and to avenge it, in the most remarkable manner. Joshua therefore fell upon the Amalekites and defeated them, while Moses was upon the mountain, with Aaron and Hur in company. During the time of the engagement, Moses held up his hands, to which the success of the battle was owing, for as often as he let down his hands Amalek pre-

vailed, but Moses's hands being tired, Aaron, and Hur supported his arms, and held them extended, while the battle lasted, which was from morning, till the approach of night, when the Amalekites were cut in pieces. This happened in the year of the world 2513 before Christ 1491.

The ground of the enmity of the Amalekites, against the Israelites, is generally supposed to have risen from the remembrance of Jacob's depriving their progenitor, both of his birthright and blessing. Their falling upon them, however, and that without any provocation, when they saw them reduced to so low a condition, by the fatigue of their march, and the excessive drought under which they labored, was an inhuman, barbarous action, and justly deserved the attack which Joshua gave them. But the reason why God thought fit to denounce a perpetual war against them is to be resolved into this. Knowing that the Israelites were preordained by God, to be put in possession of the land of Canaan, they came against them, with an armed force in hopes of frustrating the designs of Providence, concerning them. Under the Judges (v, 3,) we see

the Amalekites, joined with the Midianites and Moabites in a design to oppress Israel: but Ehud delivered the Israelites from Eglon, king of the Moabites; Judges iii, and Gideon chap. viii, delivered them from the Midianites and Amalekites. About the year of the world 2930 the Lord said to Samuel, "Go to Saul, 1 Sam. xv, 1, &c. and say, Thus saith the Lord of Hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul marched, therefore, against the Amalekites, advanced as far as their capital, and put all the people of the country to the sword; but spared the best of all the *cattle* and *moveables*, and so violated the command of God. This act of disobedience was the cause of Saul's misfortunes, and his being rejected by God. After this war, the Amalekites scarce appear any more in history; however, about the year of the world 2949, a troop of Amalekites came and pillaged Ziklag, which belonged to David, 1 Sam. xxx,

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where he had left his two wives, Abinoam and Abigail. But he returning from an expedition, which he had made in the company of Achish into the valley of Jezreel, pursued them, overtook and dispersed them, and recovered all the booty, which they had carried from Ziklag. The Arabians maintain Amalek to have been the son of Ham, and grandson of Noah, that he was the father of Ad, and grandfather of Schedad. Calmet thinks that this opinion is by no means to be rejected; as it is not very probable that Amalek, the son of Eliphaz, and grandson of Esau should be the father of a people, so powerful and numerous as the Amalekites were, when the Israelites departed out of Egypt. Moses in the book of Genesis xiv, 7, relates, that in Abraham's time, long before the birth of Amalek, the son of Eliphaz, the five confederate kings carried the war into Amalek's country, about Kadesh; and into that of the Amorites, about Hazezon-tamar. The same Moses, Numb. xxiv, 20, relates that the diviner Baalam, observing at a distance the land of Amalek, said in his prophetic style, 'Amalek is the first, the head, the original of the nation, but his

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latter end shall be, that he perish for ever." Our commentator observes that this epithet, "the first of nations" cannot certainly agree with the Amalekites, descended from the son of Eliphaz, because the generation then living was but the third from Amalek. Besides, Moses never reproaches the Amalekites with attacking their brethren the Israelites as an aggravating circumstance, which he would not have omitted, were the Amalekites descended from Esau, in which case they had been the brethren of the Israelites. Lastly, we see the Amalekites, almost always joined in scripture, with the Canaanites and Philistines, and never with the Edomites; and when Saul made war with the Amalekites and almost utterly destroyed them, we do not find that the Edomites, made the least motion toward their assistance, or to revenge them afterwards. Thence it is thought probable, that the Amalekites, who are so often mentioned in scripture, were a people, descended from Canaan, and devoted to the curse, as well as the other Amorites, and very different from the descendants of Amalek, the grandson of Esau. The account which the Arabians give us, of

the Amalekites, destroyed by Saul, are as follows. Amalek was the father of an ancient tribe in Arabia, exterminated in the reign of Saul. This tribe contained only the Arabians, who are called pure, the remains of which were mingled with the posterity of Joktan and Adnan, and so become Mosarabes or Monstaarabes, that is to say, Arabians blended with foreign nations, they farther believe that Goliath, who was overcome by David, was king of the Amalekites, and that the giants, who inhabited Palestine in Joshua's time, were of the same race; that finally part of the Amalekites retired into Africa, while Joshua was yet living, and settled upon the coast of Barbary, and along the Mediterranean sea. The son of Amalek was Ad, a celebrated prince among the Arabians. Some make him the son of Uz, and grandson of Aram, the son of Shem. Let this be as it will, the Mahometans say, that Ad was the father of Ad, who was the father of an Arabian tribe, called Adites, who were exterminated, as they tell us, for not hearkening to the patriarch Eber, who preached the Unity of God to them. Ad was the father of two sons Schodad and Shedid.

Notwithstanding the length of this article, it would be unpardonable not to notice the remarkable fulfilment of prophecy respecting this people. Balaam prophesied, "Amalek was the first of nations, but his latter end shall be, that he *perish forever*." This most potent kingdom shall be blotted from existence. This was only confirming what Moses had said before, Exod. xvii, 14. "Write this for a memorial in a book, and rehearse it in the ears of Joshua, that I will utterly put out the remembrance of Amalek from under heaven."

Saul in a great measure executed this sentence. After this, David smote the land, and left neither man nor woman alive. Where is now the name of Amalek? Where does this people live? Where are the records of their exploits? They have "perished for ever," "the remembrance of them is put out from under heaven."

AMAN, a city belonging to the tribe of Judah. Josh. xv, 26. Lat. 31, 7.

AMANA, a valley of Canaan, between the two seas, where Gog and his congregated hosts will be buried, after their discomfiture in the battle of the great day of God Al

AMA

mighty, which some learned men expect will take place fifty-four years from this time, 1812. In this valley of passengers, lying east of the great sea, the stench of the putrefying hosts will be such, that travellers will stop their noses; all the people of Israel will be employed seven months in burying the slain; after this many individuals will be appointed to search for what remains. Ezek. xxxix, 11—15.

AMANA, a mountain mentioned in the song of Solomon; Lat. 31, 7: some are of opinion that it was in Cilicia, to which country the government of Solomon did extend. Some suppose the following mountain is intended.

Amana, a mountain east of Jordan in the half tribe of Manasseh, nine miles from lake Meron. The mountain was three leagues in circuit, and at the base is a fine vineyard; the top is always covered with snow, for which reason the Arabs call it the old man's mountain. Sanson says, it was not far from the fountains of Jordan. Lat. 33, 26.

AMATH, or EMATH, a city of Syria; the same with Emesa on the Orontes.

AMATHUS, a city east of Jordan, twenty-one miles to Pella on the south. Reland

AMM

conjectures that Amathus and Ramoth-Gilead are the same.

AMATHEANS, a people descended from Amath, a son of Canaan. It is supposed they inhabited Amath in Syria.

AMANAHA, in the Jewish writers is the same as mount Hor, which rose in the northern boundary of their country.

AMMAH, a hill of Palestine, near Hebron, mentioned 2 Sam. ii, 24. It signifies the *hill of two ways*, where two roads turn off. At the foot of the hill was a pool of water.

AMMAN, the capital city of the Amonites in Arabia, called in Scripture Rabbath Ammon, but in profane authors, Philadelphia. In the time of Eusebeus, he says it was an illustrious city. See RABBATH.

AMMON, See No-AMMON.

AMMONITES, a people descended from Ammon, the son of Lot. The Ammonites destroyed those giants, which they called Zamzummims, (Deut. ii, 19—21) and seized upon their country. God forbade Moses, and by him the children of Israel (ib. 19) to attack the Ammonites, because he did not intend to give their lands to the Hebrews. Before the Israelites entered the land of Canaan, the Ammonites had

AMM

by conquest got a great part of the country belonging to the Ammonites, and Moabites. This, Moses retook from the Amorites and divided between the tribes of Gad and Reuben. In the time of Jephthah the Ammonites declared war against the Israelites, (Judg. xi,) under pretence that they detained a great part of the country, which had formerly been theirs, before the Amorites possessed it. Jephthah declared, that as this was an acquisition, which the Israelites had made in a just war, and what they had taken from the Amorites, who had long enjoyed it by right of conquest, he was under no obligations to restore it. The Ammonites were not satisfied with this mode of reasoning. Wherefore Jephthah gave them battle and defeated them.

The Ammonites and Moabites generally united, whenever there was any design set a foot for attacking the Israelites. After the death of Othniel, the Ammonites and Amalekites joined with Eglon, king of Moab, to oppress the Hebrews, whom they subdued, and governed for the space of eighteen years, till they were delivered by Ehud, the son of Gera, who slew Eglon, king of

AMM

Moab. Sometime after this, the Ammonites made war against Israel and greatly distressed them, but God delivered the Israelites at this time from the oppressions of the children of Ammon, by the hands of Jephthah, who having attacked them, made a very great slaughter among them, (chap. xi.) Naash, king of the Ammonites, having sat down before Jabesh-Gilead, reduced the inhabitants to the extremity of demanding a capitulation. Naash answered, that he would capitulate with them upon no other conditions, than their submitting to have the right eye of every one plucked out, so that they might be made a reproach to Israel: but Saul coming seasonably to the relief of Jabesh, delivered the city and people from the barbarity of the Ammonites.

David had been the king of Ammon's friend; and after the death of this prince, he sent ambassadors to make his compliments of condolence, to Hanun, his son and successor, who imagining that David's ambassadors had come as spies to observe the strength and the condition of his kingdom, treated them in a very abusive manner, (2 Sam. x, 4,) for which David was avenged,

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chap. xii, 3, he put them, as it may be read, *to saws and harrows, &c.* i. e. to servitude. David revenged this indignity, thrown upon his ambassadors, by subduing the Ammonites, the Moabites, and the Syrians, their allies. Ammon and Moab continued under the obedience of the kings, David and Solomon, and after the separation of the ten tribes, they were subject to the kings of Israel till the death of Ahab in the year of the world 3107. Two years after the death of Ahab, Jehoram, his son, and successor of Ahaziah, defeated the Moabites, (2 Kings iii,) but it does not appear that this victory was so complete as to reduce them to his obedience. At the same time the Ammonites, Moabites, and other people, made an irruption upon the lands belonging to Judah, but were forced back and routed by Jehoshaphat. 2 Chron. xx, 1, 2: After the tribes, Reuben, Gad, and the half tribe of Manasseh, were carried into captivity, by Tiglath-pileser in the year 3264, the Ammonites and Moabites, took possession of the cities, belonging to these tribes. Jeremiah (xlix, 1) reproaches them for it. The ambassadors of the Ammonites were some of those

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to whom this prophet, (chap xxvii, 2—4) presented the cup of the Lord's fury, and directed them to make bonds and yokes for themselves, exhorted them to submit themselves to Nebuchadnezzar, and threatening them, if they did not, with captivity and slavery. Ezekiel (xxv, 4—10) denounces their entire destruction; and tells them that God would give them up to the people of the east, who should set their palaces in their country; so that there should be no more mention of the Ammonites among the nations; and all this as a punishment for their insulting the Israelites, upon the calamities they suffered, and the destruction of the temple, by the Chaldeans. It is believed that these misfortunes happened to the Ammonites, in the fifth year after the taking of Jerusalem, when Nebuchadnezzar made war against all the people, that dwelt upon the confines of Judea, in the year of the world 3420. It is also thought probable, that Cyrus, gave the Ammonites and Moabites the liberty of returning into their own country, from whence they had been removed by Nebuchadnezzar, for we see them in the place of their former settlement, exposed to those revo-

lutions, which were common to the people of Syria and Palestine, subject sometimes to the kings of Egypt, and at other times to the kings of Syria. We are told by Polybius, that Antiochus the Great took Rabbath or Philadelphia, their capital, demolished the walls, and put a garrison in it, in 3806. During the persecutions of Antiochus Epiphanes, Josephus informs us, that the Ammonites shewed their hatred to the Jews, and exercised great cruelties against such of them, as lived about their country. Justin Martyr says, that in his time, there were still many Ammonites remaining; but Origen assures us, that when he was living, they were known only under the general name of Arabians. Thus was the prediction of Ezck. (xxv, 10) accomplished, who said that the Ammonites should be destroyed in such a manner as not to be remembered among the nations. Zechariah also says, chap. ii, "Ammon—shall be as Gomorrah." Their very name is accordingly, now extinct. They are known only in the records of other times.

I cannot omit taking notice here, observes the good Dr. Wells of the dispensations of Providence in assigning the first settlements of the descend-

ants of Abraham and Lot. The land of Canaan was to be in due time in possession of the Israelites, the sons of Jacob. South of Canaan settled Ishmael in the wilderness of Paran, and west of mount Seir, which was to be the possession of Esau, the brother of Jacob. East of mount Seir, the Midianites seated themselves, with the other sons of Keturah. North of these were found the two sons of Lot, Moab and Benammi. It is worthy of notice that Providence made room for these settlements of Abram's children, Israel excepted, by the great slaughter of the original inhabitants by Chedorlamer, king of Elam, and his confederates. That we might understand this fact seems to be the design of Moses in giving an account of the conquests of Chedorlaomar over these countries, Gen. xiv, 5—7.

AMORITES, OR AMORRHITES, a people descended from Amorrhœus, according to the Septuagint and Vulgate; Emoræis according to other expositors; Hæmori, according to the Hebrew; or Emorite, according to our version of the Bible, who was the fourth son of Canaan, Gen. x, 16.

The Amorites, first of all, peopled the mountains lying to the west of the Dead sea; they

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had likewise establishments to the east of the same sea, between the brooks of Jabbok and Arnon, whence they forced the Ammonites and Moabites. Numb. xviii, 30, 21, 29; Josh. v, 1; and Judg. xi, 19, 20. Moses made a conquest of this country from their kings, Sihon and Og, in the year of the world 2553.

The prophet Amos (ii, 9) speaking of the gigantic stature and valor of the Amorites, compares their height with that of cedars, and their strength with that of an oak. The name Amorites is often taken in scripture for all Canaanites in general. The lands, which the Amorite possessed on this side Jordan, were given to the tribe of Judah; and those which they had enjoyed beyond this river were distributed between the tribes of Reuben and Gad. Indeed there seems to have been very different tribes of men called by this general name.

Amorrhutes, inhabited a part of mount Lebanon, East of Phenicia.

Amorrhites, dwelt in mount Gilead, between the rivers Jabbok and Arnon.

Amorrhites, inhabited the mountain of Paran, between mount Sinai and Kadesh Barnea, Gen. xv. As their He-

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brew name signifies *branching* or *spreading*; it may, therefore, simply mean the people who live in the numerous and extensive *branches* of mount Paran, Gilead, and Lebanon, *Wells*, &c.

AMPHIPOLIS, a city lying between Macedon and Thrace, but depending on the kingdom of Macedon. It is mentioned in the Acts of the Apostles (xvii, 1.) St. Paul and Silas, being delivered out of prison, left Phillippi, went to Thessalonica, and passed through Amphipolis; but it does not appear, that any church was formed there: It has its name from being encompassed by the river Strymon, the old boundary between Thrace and Macedon. It was built by Cimon the famous Athenian, 470 years before Christ, and settled with a colony of 10,000 people. It is now called Emboli by the Turks; but is not a place of much importance. Lat. 41, 50.

ANA, a city of Arabia Deserta on the Euphrates. Upon an island near it is a very fine mosque. For half a league round the town is a fruitful soil, beyond which is a frightful desert.

ANAB, a city in the mountains of Judah. Josh. xi, 22. Lat. 31, 12.

ANAHARATH, a city belonging to the tribe of Issachar. Josh. xix, 19. Lat. 32, 32.

ANAKIMS, a people descended from Anak, who was the son of Arba; Numb. xiii, 22. These people, like their fathers, were giants, and terrible for their fierceness. But Caleb, assisted by the tribe of Judah, took Kirjath-arba and destroyed the Anakims; Judges i, 20. There seems to have been several races of giants in Palestine. The Emims, Rephaims, &c. See Rephaims. The Anakims, or the sons of Anak, were the most famous giants of Palestine. They dwelt at Hebron, and in the vicinity. Their stature was so much above what was common, that the Israelites, who were sent to view the promised land, told the people at their return, that they had seen giants, who were of so monstrous a size, that the Israelites in comparison were but grasshoppers. Numbers xiii, 23. The Septuagint sometimes translate the word *Gibbor*, *giant*, though literally it signifies no more than a strong man, a man of valor and bravery, a warrior. For example, they say, that Nimrod was a giant before the Lord, Gen. x, 8, 9; that the sun rises

like a giant to run his course, Psalm xi, 5: that the Lord will destroy the giant and the warlike man, Isaiah iii, 2; that he will call his giants in his wrath to take vengeance of his enemies, Isaiah xiii, 3; that he will destroy the power of Egypt by the sword of his giants, that is to say, of his warriors, Ezekiel xxxii, 12, 21, 27.

It is very probable, that the first men were of a strength and stature much superior to those of mankind at present, since they lived longer; long life being commonly the effect of a vigorous constitution. The scripture says that there were many of these mighty, men upon the earth when Noah appeared, and that there were some before, and after the sons of God had an intercourse with the daughters of men. The text in Moses runs thus, "there were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bear children to them." Several of the ancient authors, led into mistake by the apocryphal book of Enoch, have asserted, that giants were the production of a marriage between angels and the daugh-

ters of men. This opinion they founded, likewise, upon the text of the Septuagint, which in some copies stand thus, Gen. vi, 2, The angels of God saw that the daughters of men were beautiful and fair, and all which they chose. But Moses in this place means nothing else, but that the men of Seth's family, which was the family of the righteous, and the sons of God, were corrupted by their affections to the women of Cain's race, who are here described under the name of the daughters of men. Thus St. Chrysostom, Theodoret, St. Cyril of Alexandria, St. Austin and many more, have explained it.

As to the existence of Giants, several writers, ancient and modern, have imagined, that the giants spoken of in scripture, were indeed men of an extraordinary stature, but not so much above what was common as some have fancied, who describe them as three or four times larger, than men are at present. They were, say they, men famous for the violences, which they committed, and for their crimes rather than their strength, or the greatness of their stature. But it cannot be denied, that formerly there were men of a stature,

much above common men, without contradicting scripture, and the most certain histories and traditions of all people. Moses, Deut. iii, 11, speaks of Og, the king of Baashan's bed, which was 9 cubits long, and four wide, that is fifteen feet four inches and an half long. Goliath, was six cubits and a span in height, that is to say, ten feet seven inches; 1 Sam. xvii, 4. These giants were still common in Joshua's and David's times, when the life of men was already so much shortened, and as may be presumed, the size and strength of human bodies very much diminished. *Calmet's Dict.*

The ancient writers, who make mention of giants, are Herodotus, Diodorus Siculus, Pliny, Homer, Virgil, Ovid, Plutarch, &c. Mr. Whiston in his *Original Records*, has a supplement concerning the old giants, where, according to the apocryphal book of Enoch he divides the giants into three kinds and in this division thinks himself countenanced by the words of Moses, Gen. vi, 2, &c. the first and lowest kind of which are in stature from 4 cubits to 15, the second are called Nephilim, from 15 to forty, and the third or great

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giants 40 cubits at least and many times above.

ANAMIM, whether this be the name of an individual or a nation or tribe of men has been doubted. But as this and many other words of the same species, have plural terminations in Hebrew, it may be presumed they signify a people, or nation. The Anamim were descendants of Mizraim, a son of Ham, who settled in Egypt. Lat. 26, N.

ANATHOTH, a city of Palestine belonging to the tribe of Benjamin, Josh. xxi, 18. About three miles distant from Jerusalem, according to Eusebius and St. Jerome; or twenty furlongs according to Josephus. This was the birth place of the prophet Jeremiah. It was given to the Levites of Koath's family, for their habitation, and to be a city of refuge. After the death of his father, Solomon ordered Abiathar the priest, who had joined the party of Adonijah, to retire to Anathoth. Lat. 31, 47.

ANEM, a city of Palestine, belonging to the tribe of Manasseh, given by lot to the Levites of Koath's family, 1 Chr. vi, 10.

Anem, a city belonging to the tribe of Judah, Josh. xv, 50. It was eight or ten miles east of Hebron.

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ANER, a Levitical city on the west of Jordan in the half tribe of Manasseh.

ANGE, a mountain mentioned in the Latin text of Judith ii, 21. The text, says this mountain lies to the left of Cilicia; it is the highest in these parts. Strabo says, it is always covered with snow, and that from its summit the Euxine and sea of Cilicia are both visible.

ANTARADA, a city of Syria, lying on the continent, opposite to the island Aradus, or Arada. Though this town is not mentioned in scripture; yet mention is made of Arada, or Arva, or the Arvadites. Antarada is now called Tortosa, and is noted for its fine harbor.

ANTHEDON, see **AGRIPPIAS**.

ANTIOCH, according to Mr. Wells, there were no less than sixteen cities of that name in Syria and other countries; but the Scripture speaks only of the greater Antioch, which was the capital of Syria; and of another Antioch of Pisidia; Antioch the capital of Syria was frequently called Antiochia Epidaphne, from its neighborhood to Daphne, a village where the temple of Daphne stood. Antioch of Syria, if we believe St. Jerome, was formerly called Riblath or Rublatha, of which

there is mention in the book of Numbers xxxiv, 11; in the 2 book of Kings xxiii, 33; xxvii, 6; xxix, 21; and in Jeremiah xxxix, 5; liii, 9; x, 26, 27. Theodoret says, that in his time, there was a city called Riblath, near Emesa in Syria, which is very contrary to St. Jerome's opinion. However this may be, it is certain Antioch was not known under this name, till after the reign of Seleucus Nicanor, who built it, and called it Antioch, in memory of his father Antiochus in the year 301 before the Christian era. Hence there is no mention of this Antioch in Scripture, excepting in the book of Maccabees, and in the New Testament. Here resided the kings of Syria, successors of Alexander the Great. Then it was a beautiful, flourishing, and illustrious city, though at present scarce any thing remains, but a heap of ruins. However, the walls are still standing; but within these walls, there is nothing but gardens, ruins, and shattered houses. The river Orontes runs near the city on the outside. The Bishop of Antioch has the title of Patriarch, and at all times has had a great share in the affairs of the eastern church. The city of Antioch was in form almost square; it had a great number

of gates, and part of it on the north side was raised upon a high mountain. It was adorned with galleries and fountains, palaces and magnificent temples; it was strongly fortified by art and nature. Ammianus Marcellinus says, that it was celebrated throughout the world, and that no other city exceeded it either in fertility of soil, or in richness of trade. The emperor Vespasian Titus, and others granted it very great privileges; but sometime afterwards it underwent several revolutions, having been almost totally demolished by two successive earthquakes, one of which happened in the fourth, the other in the fifth centuries. In 548, it was taken and burned by the Persians, and all the inhabitants put to the sword; four years after this, Justinian rebuilt it, in a more beautiful and regular manner, than it was before. The Persians however took it a second time in 574, and destroyed its walls. In 588, it suffered again by a dreadful earthquake, by which upwards of 60,000 persons perished. It was once more rebuilt, but taken by the Saracens in 637. Nicephoras Phocas retook it in 966, but afterwards it was again taken by the Saracens. The Christians in the crusades took it in 1098; but it was tak-

en and demolished by the Saracens in 1268. As to its situation Mr. Wells says it lay on both sides the river Orontes, about 12 miles distant from the Mediterranean sea. The place is worthy of remembrance on account of several interesting events, which here took place. Here the disciples of Jesus Christ were first called *Christians*, having before been called, by way of derision, Nazarenes, as the Jews scornfully call them to the present time, and as the Pagans called them Galileans. Here was the frequent residence of several Roman emperors, especially Verus and Valens, who spent a great part of their time in Antioch. Here was the birth place of St. Luke the Evangelist, of Theophilus, Antiochenus. The celebrated martyr Ignatius was bishop of this place. Here St. Paul and Barnabas preached a whole year. Josephus says it was the third city of the Roman provinces; it was in fact for a long time, the most powerful city of the East. It was famous among the Jews for the *jus civitatis*, or right of citizenship, which Seleucus had given to them in common with the Greeks and Macedonians. This consideration, involving privileges, dear to their hearts, rendered this place so desirable

to the early Christians, who were at first considered as a sect of Jews, and who, therefore, could here perform public worship, and enjoy all religious privileges without any persecution or disturbance. This also accounts for the zeal of the apostles in introducing the gospel here. The present state of this city is thus described by Mr. Volney. "This city," saith he, "anciently renowned for the luxury of its inhabitants, is now no more than a ruinous town, whose houses, built with mud and straw, and whose narrow and miry streets, exhibit every appearance of misery and wretchedness. It is situated on the southern bank of the Orontes, at the extremity of an old and decayed bridge, and is covered to the south by a mountain, upon the slope of which a wall was built by the Crusaders. The distance between the present town and mountain, may be about four hundred yards, which space is occupied by gardens and heaps of rubbish, but presents nothing interesting." Such is the condition of the celebrated Antioch. So transient is the glory of this world. Lat. 35, 30.

Antioch of Pisidia, mentioned in Acts xiii, 14. St. Paul and Barnabas preached here,

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and the Jews, concerned to see that some of the Gentiles had received the gospel, raised a sedition against St. Paul and Barnabas, and obliged them to leave the city. Lat. 38, 50.

ANTIPATRIS, (Acts xxiii, 31,) a town of Palestine on the border of Samaria, anciently called Caphar-Saba; according to Josephus, but of this Jerome expresses strong doubts; it was named Antipatris by Herod the Great, in honor of his father Antipater. It was situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea. Josephus places it about seventeen miles from Joppa; it was 42 from Jerusalem, and 26 from Cæsarea. Here Paul and his guard made a halt on their way to Cæsarea. Lat. 32, 19.

ANTONIA, a tower or fortress of Jerusalem, situated towards the west and north angle of the temple, and built by Herod the Great in honor of his friend M. Anthony. It stood upon an eminence cut steep on all sides, and enclosed with a wall, three hundred cubits high. It was built in the form of a square tower, with a tower at each corner to defend it; there was a bridge or vault, whereby a communication was kept up between this tower and the temple, so that as the tem-

ple was in some sort the citadel of the town, the tower of Antonia was the citadel of the temple. The Romans generally kept a garrison in this tower; and from thence it was, that the tribune ran with his soldiers to rescue St. Paul out of the hands of the Jews, (Acts xxi, 31, 32,) who had seized him in the temple, designing to put him to death.

ANUA, a village fifteen miles from Neapolis, otherwise called Shechem, in the way to Jerusalem.

APAMEA, a city of Syria on the Orontes, probably the same place called Shepham.

Apamea, a city of Phrygia; this city was called Kibotos, the ark, and on its medals is an ark, with a man receiving a dove flying to him, and part of the inscription is *Noe*, hence it has been supposed, that the ark rested near this place.

APHÆREMA, a place, mentioned 1 Macab. xi, 34, taken from Samaria, and added to Judah, being so called because its name signifies in the Greek language, *a thing taken from another*. It may here be observed with advantage to the reader, that the books of the Maccabees, being written in Greek, several names are varied according to the Greek form. This being re-

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collected may sometimes prevent mistakes. If the place be not found in this Gazetteer under one name, probably it may be under another. Thus Accaron is the same with Ekron, Amathis is the same as Hamath, Gazara with Gozor, Bethsura with Bethshur, Bosora with Bosor, &c. Sometimes the same place has different names, or seems to have, from the mistakes of copyists, or a change in the pronunciation in the lapse of ages, as well as the different terminations of the languages into which the word is translated. Thus Zabadeans, which in Maccabees is said to be the name of some Arabians, is probably a corrupt reading for Nabatheans, and so of other names, noticed in the margin of our bibles.

APHARSACHITES, or **APHARSATHCHITES**, people sent by the kings of Assyria to inhabit the country of Samaria, in the room of those Israelites, who had been removed beyond the Euphrates, Ezra v. 6. They with the other Samaritans opposed the rebuilding of the walls of Jerusalem.

APHEK, a city of Syria near Libanus, on the banks of the Adonis, between Heliopolis and Byblos. Probably it is

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the same mentioned by Paul Lucas, which has been swallowed up in a lake, nine miles in circuit, in which may be seen several houses entire under the water. The ancients say, that the soil in this region was bitumenous, which confirms those who suppose, that the earth under the city being consumed, the city sunk at once, and a lake has risen over it. 1 Kings xx, 26.

Aphek, the name of several other cities mentioned in Scripture.

1. Aphek in the tribe of Judah where the Philistines encamped, when the ark was brought from Shiloh, which was taken by them in battle, 1 Sam. iv, 1, 2, &c. It is thought to be the same with Aphekah, mentioned in Josh. xv, 53. 2. Aphek, mentioned in the valley of Jezreel, where the Philistines encamped, while Saul and his army were near Jezreel, upon the mountains of Gilboa, 1 Sam. xxix, 1, &c. 3. Aphek, a city belonging to the tribe of Asher, and the country of the Sidonians; Josh. xix, 30, and xiii, 4.

APPIL-FORUM, a place in Italy about 50 miles from Rome; so called from the same Appius, who gave name to the Appian way. Lat. 41, 25.

APPOLONIA, a city of Macedonia through which and

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Amphipolis, St. Paul passed in his way to Thessalonica, Acts. xvii, 1; where Cesar Augustus learned the Greek language. The name also of a city in the west of Canaan.

AR, ARIEL of MOAB, or RABBATH MOAB, Numb. xxi, 28; Isa. xxix, 1; Deut. iii, 11, &c. The capital of the Moabites situated upon the river Arnon which divided it in two. St Jerome, says that this city was entirely destroyed by an earthquake, while he was a young man.

ARABIA, desert of, that desolate region in which the Israelites wandered forty years, after leaving Egypt. The Mahometans reduce these forty years to forty days. One of their poets sarcastically says of the Jews, they are always wandering in a desert.

ARABIA, a celebrated country of Asia, bounded west by the Red Sea, and the isthmus of Suez; north-east by the Euphrates, which divides it from Diarbeker, the ancient Mesopotamia; east by the gulf of Persia and Ormus, and south by the Indian ocean. On the north this country runs up to an angle, about 100 miles east of Palmyra, which is not included in Arabia. Arabia lies between Lat 12, 30, and

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31, 30 north, and Long. 34, and 59 east, being 1800 miles in length from the strait of Babelmandel to the opposite point on the Euphrates. The medial breadth is about 800 miles. From the proximity of the Euphrates to the Mediterranean, Arabia is a peninsula; and one of the largest in the world. Arabia Proper, however is more narrow, including little more than was anciently called Arabia Felix. We learn from scripture, that the first division of this country was into *Arabak*, and *Kedem* the first signifying west, the latter east, denoting the situation of the two regions. More than two thousand years ago, Ptolemy divided the peninsula into three parts, Arabia Petrea, Arabia Deserta, Arabia Felix.

Arabia Petrea was bounded by Syria and Arabia Deserta, on the east; by Egypt, or the isthmus of Suez, which separates Asia from Africa, on the west; by Palestine, the lake Asphaltites, and Cælo-Syria on the north, and by Arabia Felix on the south. This tract admitted of little cultivation, being in great part covered with sand and rocks, with here and there a fruitful spot. The metropolis was Petra, by the Syrians called

Rakam, and by the scriptures Joktheel.

Arabia Deserta, was bounded on the north by the Euphrates, which separated it from Mesopotamia; on the west by Syria, Judea, and Arabia Petraea; on the east by a ridge of mountains, which separated it from Babylonia and Chaldea; on the south by Arabia Felix, from which it was separated by a ridge of hills. By far the greatest part of this section of the country, as well as the preceding, was a lonesome desert, diversified only with plains of sand and mountains of rocks. Unless sometimes at the equinoxes, these regions were never refreshed with a shower of rain. The few vegetables, which struggled for existence, were scorched by burning suns, which drank up the scanty dews of the night. Hot poisonous winds are often fatal to travellers. The most intolerable is called *Samiel*. A thick haze gives notice of its approach; at sight of which the people throw themselves with their faces on the ground, and so continue till the gale is over, which sometimes is only momentary in its continuance. Those, who neglect this precaution, suffer instant death. The immense fields of burning sands, when roused by the

howling winds of the desert, are agitated like the rolling billows of the ocean; they rise into hills and mountains; whole caravans, men and beasts, are buried and lost. In this country the tribes of Israel wandered forty years; manna was rained from heaven for their support; for here are no pastures to support flocks or herds; here are no vallies of corn; no trees of fruit; no olive yards, nor vines, blushing with grapes. All is a lonesome desert, a region of desolation. No spacious inn, no hospitable cottage, welcomes the weary traveller; at night the sand is his couch; the heavens are his covering, the provision in his sack, and the water in his bottle, are his only support; his camels his only protectors. When he has prepared his frugal meal, the Arab ascends the highest hill, which is near, and calls to all his brethren of the faithful to come and partake with him, though probably, not a soul is within a hundred miles. This custom might have its origin in humanity and kindness; probably, sometimes a poor starving brother might be discovered among the burning sands. Wells and fountains of water are rarely found; still in these regions of barrenness

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are scattered *oases* of fruitful land, like islands in the ocean. These are delightful spots to the miserable Arab. Here he encamps, till he has consumed every thing, which the soil has produced, and then he ventures across the frightful desert to find another verdant field.

Arabia Felix was bounded on the north by the two countries just described, on the south by the Red Sea; on the east and west, by part of that sea, the Arabian and Persian gulfs. In this region are Mecca and Medina. The soil is excellent,*producing balm of Gilead, manna, myrrh, cassia, aloes, frankincense, spikenard; also cinnamon, pepper, cardamum, oranges, lemons, pomegranates, figs, and other fruits. Its coffee and dates are the best in the world; here is but little wood, and few trees of timber. A stranger first reaching these shores would doubt the propriety of the name, given to the country; but as he advances into the central parts, the woods dropping balm, the verdure of the hills, the luxuries of the vales, the soft breezes of cassia, and other perfumes, with the fruits of every climate, inviting his taste, soon convince him that he is in Arabia the *Happy*.

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We have no certain account, when the above countries were first peopled; most probably, however, it was soon after the *flood*. The Oriental historians divide the Arabs into two classes, the old, *lost* Arabs, and the *present*. Concerning the former, nothing has come down to us, but the names of several tribes, and a number of remarkable traditions. The present Arabs descended from Kahtan, the same as Joktan, the son of Eber, a descendant of Ishmael. Ishmael and his mother Hagar, having been dismissed from the family of Abram entered into the wilderness of Paran, (see Paran.) The sacred historian also informs us, that while he resided in the wilderness, he married an Egyptian woman. The Arabian writers say that he also married the daughter of Modad, king of Hejaz, lineally descended from Jorham, the founder of that kingdom. By the Egyptian, he was probably the father of the Scenites, or wild Arabs.

The present inhabitants of the country are divided into such, as dwell in cities, and those who live in the fields. These last live in tents, in desert places, and are called Bedowens, being much more honest than those in the cities.

The Arabs are, also, divided into pagans and Mahometans. These last are the people, who have in days past conquered a great part of Asia, Africa, and Europe. These were the founders of the four great monarchies of the Turkish, Persian, Morocco, and Mogul empires.

The Arabs have camels and the finest horses; in some parts are lions, tigers, wolves, bears, and jackalls. It is well known, that the Arabians put the greatest value on their horses. Of these they have two races, one of which are said to derive their origin from the studs of king Solomon. However this may be, they are capable of the greatest fatigues, and can pass whole days without food. They are said also to show astonishing courage in the field of battle, and it is even asserted, that when a horse of this race finds himself wounded and unable much longer to bear his rider, he retires from the field, and conveys him to a secure place. If the rider fall on the ground, his horse will remain with him, and neigh till assistance comes. They are brought up in their tents with the family, and are carefully tended, and as fondly caressed, as their children. The modern Arabs estimate their wealth, by the number of their camels. Possessing these,

they want nothing, and fear nothing. If attacked by an enemy, the Arab flies fifty leagues into the desert with his camels; all the armies of Bonaparte, would perish in pursuit of him. The population of this country is very uncertain; some learned writers have supposed it to be 17,000,000.

The heat of this country, as in Turkey, and all over Arabia, makes it pleasant for the inhabitants to sleep in the open air. Hence their houses, which are generally but one story high, are flat on the top. This practice may account for the early knowledge these nations obtained of astronomy, and explain several passages of scripture. The different rooms of their houses have no communication, excepting with the hall. Their kitchens and office houses are separate from the mansion house. Their furniture consists chiefly of carpets; their beds are two thick cotton quilts.

Their mosques, like our meeting houses, are buildings for religious purposes; they are square, and of stone, and much alike in all Mahometan countries. Before the great door is a court, paved with marble, having low galleries round it; the roof is supported by marble pillars. These galleries are

places of ablution, before the people enter the mosque. Near every mosque are six high towers, or steeples, called minarets, each of which has three little open galleries, one above another. These steeples and mosques, are covered with lead, and adorned with gilding, and other ornaments. From these, the people are called to prayer, not by a *bell*, but by officers appointed for the purpose. Near most of the mosques is the tomb of the founder, and a place of entertainment for strangers, with apartments for prayer and reading the Koran. No man is allowed to enter a mosque without pulling off his shoes and stockings. Women are never allowed to enter these sacred buildings.

In former times the Arabs were celebrated for their progress in the sciences; but they are now far from being a learned people. Yet education is not entirely neglected. Many of the common people learn to read and write. Girls are instructed apart by women. In the chief cities are colleges for astronomy, medicine, philosophy, and astrology. In Arabia the knowledge of medicine is at a low ebb.

The Arabians inherit the land of their fathers, the first proprietors of the country. It

was prophesied in scripture that they should be invincible, and though apparently a defenceless people, they have never been subdued by any invader. Their millions of inhabitants are so many witnesses for the truth of revelation. Every man's hand is against them, and theirs against every man's, yet they shall dwell securely among their brethren. The body of the nation has escaped the yoke of the most powerful monarchies. The arms of Sesostris and Cyrus, of Pompey and Cæsar, of Trajan and Bonaparte, have never achieved the conquest of Arabia. The present sovereign of the Turks may exercise a shadow of jurisdiction; but his pride is reduced to solicit the friendship of a people, whom it is dangerous to provoke, and fruitless to attack. Their domestic feuds, are suspended on the approach of a common enemy; and in their last hostilities, against the Turks the caravan of Mecca was attacked and pillaged by four score thousand of the confederates. When they advance to battle the hope of victory is in the front; and in the rear, the assurance of retreat. Their horses and camels, which in eight or ten days can perform a march of four or five hundred miles,

disappear before the conqueror; the secret waters of the desert elude his search, and his victorious troops are consumed with hunger, thirst, and fatigue, in pursuit of an invincible foe, who scorns his efforts, and safely reposes in the heart of the burning solitude. The Arabs are robbers on the land, and pirates on the sea; they have this character from the sands of Morocco to the shores of Madagascar, from the banks of the Indus to the plains of Gambia, yet they are remarkable for their hospitality. They were the most ancient civilized people. The merchants of Tyre had explored the Islands of Britain, before the Chinese had discovered Japan. When the literati of India or China can show us a volume as ancient as the writings of Moses, they may with more confidence boast of their high antiquity. The Arabs are in general Mahometans, some of them are Pagans. This country was the birth place of Mahomet; he taught the necessity of believing in God, the existence of angels, the resurrection, and future judgment, and the doctrine of absolute decrees. The duties which he enjoined were prayer five times a day, fasting, charity, and a *pilgrimage to Mecca*. Their religion forbids

the use of images, though anciently they were idolaters, and the same rites, which are now practised by Mahometans were invented and practised by idolaters. At an awful distance they cast away their garments; seven times with hasty steps they encircled the temple of Mecca; built as they said by Abram and Ishmael, and kissed the black stone which they believed was brought from heaven by Gabriel; seven times they visited and adored the adjacent mountains; seven times they threw stones into the valley of Mina, and the pilgrimage was then concluded, as at the present day, by a sacrifice of sheep and camels, and the burial of their hair and nails in consecrated ground. The temple was adorned or defiled, with 360 idols of men, eagles, lions, and antelopes. Most conspicuous was the statue of Hebal, of red agate, holding in his hand seven arrows without heads or feathers, the instruments and figures of profane divination. The devotion of the ruder ages was content with a pillar or a tablet, and the rocks of the desert, were hewn into gods or altars in imitation of the black stone at Mecca. From Japan to Peru, all round the globe, the use of sacrifices has prevailed, and the votary

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has expressed his gratitude or his fear by destroying or consuming in honor of the gods, the most precious of their gifts. The life of man is the most precious oblation to deprecate any calamity, therefore the altars of Phœnicia and Egypt, of Rome and Carthage, have been polluted with human gore. The Arabs long continued the practice. In the third century, a boy was annually sacrificed by the tribe of the Dumatians; and a royal captive was impiously slaughtered by the prince of the Saracens. The father of Mahomet himself, was devoted to the altar by a rash vow, and with difficulty ransomed by a hundred camels. The Arabs, like the Jews, abstain from swine's flesh, and circumcise their children.

The Banians are a sect tolerated here. They profess to love very little, which breathes, to assist every thing, which is in pain, to abhor the spilling of blood, and to abstain from food, which has enjoyed life. Milk, butter, cheese, rice, and vegetables, are their only food. By their dress, which is a white robe, and rose colored turban, they are known to the birds, which instead of flying, flock round them to be fed. The Europeans trust them to do all their business with the Arabs,

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and they are always found honest.

Mecca is the principal city, and is supported by the resort of pilgrims, 70,000 of whom, visit the place every year. The buildings are mean. It is 34 miles from Judda. Lat. 21,45; long. 40,55 east. It is an inland town surrounded by hills, a day's journey from the Red Sea. On one of the hills is a cave, where they suppose Mahomet retired for his devotions, and where he received the Koran from Heaven, brought by Gabriel. It is the *holy city* of Mahometans; no Christian is allowed to enter it. The temple of Mecca has 42 doors, and is said to be nearly 670 yards in length, and 570 in breadth. In the centre is a paved court, on all sides of which are cells, for those who consecrate themselves to a life of devotion. The Caaba, in the middle of the temple, is 20 paces square, and 24 feet high, covered with rich silk, and the centre is adorned with large letters of gold. The door is covered with plates of silver, before it is a curtain thick with gold embroidery. This sacred Caaba is the principal object of the pilgrim's devotion, and is open but two days in six weeks, one for the men, and one for the women. Its walls are marble,

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hung round with silk, and lighted by four silver lamps. Twelve paces from the Caaba, they pretend to show Abraham's Sepulchre. After performing their devotions, the pilgrims retire to a hill, where, after various ceremonies, they are pronounced *hadgies* and saints, and suppose heaven is sure. The next morning they go two miles from the city, where they suppose Abram offered up Isaac. Here they pitch their tents, and throw seven small stones against a little stone building. This is done in defiance of the devil. Those who are able, then make an entertainment, to which the poor are admitted.

In the Caaba is one relic, sacred as the cross is to the Catholics. It is a black stone, brought by Gabriel from Heaven, for the construction of this edifice. *This stone, they say, was first of a clear, white color, dazzling the eyes of people at the distance of four day's journey. By weeping so long and so abundantly for the sins of mankind, it became opaque, and finally black. This tender-hearted stone, every Mahometan must kiss, or touch, every time he goes round the Caaba. They suppose the temple founded on the stone upon which Jacob rested his head at Bethel,

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when flying from the wrath of Esau. Aden is a seaport of Arabia Felix, on a coast of the Indian Ocean. It has a good harbor, and was formerly a mart of extensive commerce, which is now inconsiderable. It is the capital of a country to which it gives name. Medina is a small, poor place, surrounded with walls. In the temple is the tomb of Mahomet surrounded by curtains and lighted by lamps.

Muskat is a considerable town with a good harbor, much visited by English ships. Mocha on the Red Sea, near the strait of Babelmandel, has 10,000 inhabitants, and is celebrated for its excellent coffee.

Arabia is governed by a number of petty princes, styled sheriffs, or imams, king and priest are united in the same person. These are absolute in temporals and spirituals; the succession is hereditary; the laws are found in the Koran and its commentaries.

The Tehama is a region of sand, about two day's journey in breadth, which surrounds the peninsula of Arabia, from near Suez to the mouth of the Euphrates. This circle of desolation was probably once the bed of the sea, which is still retreating. Strata of salt, and in some places hills of salt, are

scattered round these dismal plains.

Written mountain, or mountain of inscriptions, is a mountain or chain of mountains, in the wilderness of Sinai, on which for a great extent, the marble of which the mountain consists, is incised with innumerable characters, reaching from the ground, in some places to the height of twelve or fourteen feet. In the third century these were mentioned by a Greek, and some of them have been copied by Pococke and other travellers. The vast number of these inscriptions, the place in which they are found, and of course the length of time for executing the task, have induced a notion by no means unnatural, that they are the work of the Israelites, during their 40 years wandering in the wilderness. The translator of Volney's travels ascribes these inscriptions to the pilgrims, who visit mount Sinai. But until this part of the world shall become more accessible to travellers, nothing of certainty will be obtained concerning these mountains.

It would be unpardonable not to mention the present state of the Arabians. About the year 1758 Abd al-Vehab began to promulgate a new religion; though at first he kept some

terms with the doctrines of the country, he soon presented a religion entirely new. He accused the whole Mahometan church of being infidels and idolaters. By degrees his followers increased, and he began to destroy the shrines of Mahomet, and the tombs of the saints, and before his death his fame and his riches were great. He was succeeded by his son Mohammed, who being blind remains always at home, but he has assumed the title of supreme pontiff of their religion; and employs, as his deputy, Abd al Azir, and though eighty years of age, he prophecies that he shall not die, till the Wahaby religion is completely established in Arabia. He waits on Mohammed twice in a week to receive his orders. All Arabia, it may be said, is subject to their control, and so are they revered by their followers, that when going to battle, they solicit passports to the porters of paradise, which they suspend round their necks, and then proceed with daring valor. Although the Wahabees, as they are called, possess the power and riches of the country, they retain all their ancient simplicity of manners. They sit on the ground, dates are their food, and a cloak is their bed and their clothing. For many

years they did not attack the holy cities; but finally Aziz sent a large army into the sacred territory, who entered Mecca, broke down the tombs and shrines, and proceeded to Jedda and Oman. A brother of the Sultan of Muschat has embraced the new religion, and compelled the people of the open country to follow his example, the city and its environs alone remain subject to the Sultan. The Wahabees have conquered the tribe of Outab, celebrated for their skill in ship building and navigation, and are forming a maritime force. When this is accomplished, they will proceed to the conquest of Bossora, and Bagdat, and thence to the gates of Constantinople. They have written to the king of Persia, and the Turkish emperor, requiring them to embrace their religion. To the king of Persia their general writes, "We fly unto God, for refuge against the accursed Satan. In the name of God, the compassionate, the merciful.

From Abd al Aziz, chief of the Mussulmans to Futteh Aly Shah, king of Persia.

Since the death of the prophet Mohammed, son of Abd Allah, polytheism and idolatry have been promulgated among his followers. For instance, at

Nerjif and Kerbela, the people fall down and worship the tombs and shrines, which are made of earth and stone, and address their prayers to the persons contained in them. As it is evident to me, the least of the servants of God, that such practices cannot be agreeable to our lords Ally and Hussein, I have used every exertion to purify our holy religion from these vile superstitions, and by the blessing of God have long since eradicated these pollutions from the territory of Nejid, and the greater part of Arabia; but those who attend on the mausolea, and the inhabitants of Nejif, being blinded by covetousness, and worldly interest, encouraged the people to a continuation of these practices, and would not comply with my exhortations. I therefore sent an army of the faithful, as you may have heard, to punish them according to their deserts. If the people of Persia are addicted to these superstitions, let them repent; for whosoever is guilty of idolatry and polytheism shall in like manner be punished. Peace be to him who obeys this direction." *Travels of Mirza Abu Taleb, translated from the Persian, quoted in the Christian Observer, Vol. X.*—To this I add the following from the

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travels of lord Valentia, vol. ii. The Wahabees entered Mecca on the 27th of April 1803, levelled eighty of the tombs, belonging to the descendants of Mahomet, and the tomb also of his wife Kadiza, plundered the holy places, but left the Caaba. Mecca was, however, repossessed by its sherriffe. In 1804, Medina, the second city in Arabia, was taken by the Wahabees, who plundered all the treasures, which had been accumulating there for ages by the contributions of the faithful. The tomb of Mahomet himself was destroyed. The Arabs will soon be united under one master. Arabia is for ever lost to the Sultan, who consequently is no longer head of the Mahomedan religion. Mecca cannot be again visited by pilgrims, according to the order of the prophet. The mighty fabric of Mahometanism must be considered as having passed away, when Suad entered Mecca in 1803. *Maundrel, Shaw, Park, Niebuhr, Bruce, Pocoke, Sonini, Gibbon, Modern Geog.*

ARACEANS, or ARKITES, people descended from Arak, son of Canaan, who dwelt in the city of Acre, near the foot of Lebanon. In the latter times of the Jewish Commonwealth, this city was a part of Agrippa's kingdom.

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ARACH, a city of Chaldea, built by Nimrod, the grandson of Cush, Gen. x, 8. This in all probability is the town of Aracea, placed by Ptolemy in the Susiana on the Tigris, below its confluence with the Euphrates, Ammian calls it Arecha. From this city the Arcetæan plains, which abound with Naptha, and sometimes take fire, derive their name. Probably from the name of this place, the Arabians have named Iraca, or Irack, a large province, of Asia, extending along the waters of the Tigris, a distance of twenty days journey, its breadth eleven days journey. The capital of this province under the Chaldeans and Assyrians was Babylon; since it has been possessed by the Arabs, Bagdat has been the capital. By the Greeks and Latins, this province was called Chaldea and Babylonia. Lat. 31, 10.

ARAD, a city lying to the south of Judah and the land of Canaan, in Arabia Petrea. The Israelites having advanced, towards the land of Canaan, Numb. xxi, 1, the king of Arad, opposed their passage, defeated them, and took a booty from them. But they devoted his country, as a thing accursed, and destroyed all the cities thereof, as soon as they became

masters of the land of Canaan, Numb. xxxiii, Arad was rebuilt and Eusebius places it in the neighborhood of Kades, at the distance of twenty miles from Hebron. The Israelites in their passage through the wilderness, having departed from Sepher, came to Arad, and thence to Makkelath.

ARADUS, a small island on the coast north of Tripolis. It is two miles and a half from the Main, and a mile in compass. It is supposed to have been settled by a son of Canaan, since we find the *Arvadite* mentioned among his descendants, it is also thought to be the same place, which in the book of Kings and in Isaiah is called *Arpad*, or *Arphad* or *Arvad*. "It seemed to the eye, said Mr. Maundrel, to be not above two or three furlongs in length, and to be filled up with tall buildings, like castles. The ancient inhabitants of this little island were once famous navigators, and possessed the continent as far as Gabala.

ARAM, is frequently rendered Syria, yet they do not mean precisely the same country. In some ancient writers Aram includes Mesopotamia. Hence Jacob in Hebrew is called an *Aramite*, though in our version, a *Syrian*. In Hosea xii, 12; by Syria must be understood Mesopotamia, "Israel

served for a wife, and for a wife kept sheép," which was done in Mesopotamia. Nor did Aram include all Syria, but that portion which was settled by the nation of Aram, that is the northern and eastern parts. From the Hebrew *Aram* the old Greek writers seem to have distinguished the inhabitants by the name of *Arimi*, which we find in Homer's Iliad ii, 783. The name Syri or Syrai is not found in that ancient poet.

ARARAT, a famous mountain in Armenia, on which Noah's ark is said to have rested after the deluge, Gen. viii, 4. It is affirmed, but without any good proof, that some remains of Noah's ark are still to be seen upon the top of this mountain. John Strue in his voyages, assures us, that he went up to the highest part of it, and that an hermit, who abode there, declared to him, that some broken pieces of the ark, were there to be seen, and at the same time, presented him with a cross, made of the wood of this famous vessel. But M. de Tournefort, who was upon the spot, assures us that there was nothing of the kind to be seen, that he found the top of mount Ararat inaccessible, both by reason of its great height, and of the snow, which perpetually covers it. This mountain is situated

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twelve leagues east of Erivan, in a vast plain, having no other mountain near it on either side. Josephus, says, that the remains of Noah's ark were still to be seen in his time, in the canton of Abdiabene, called Cæron, a country remarkable for producing great plenty of cinnamon.

That part of the mountains of Ararat, on which the ark rested is called by many of the eastern nations, Ar-dag, or Parmak-Dagh, the finger mountain, because it stands upright by itself, like a finger by itself, it is so high, as to be seen at the distance of ten days journey, according to the stages of the caravan; the city of Tauris is near this mount. Tavernier says, there are many monasteries upon mount Ararat, that the Armenians called it Meresoussar, because the ark stopped there. It is, as it were, taken off, from the other mountains of Armenia, which make a long chain, and from the middle to the top of it, is often covered with snow for three or four months in a year. There are some authors, however, that are of opinion that the ark rested on a mountain near Apamea in Phrygia.

John Shuir, however, affirms that he ascended mount Ararat in Armenia and that some

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pieces of the ark were then to be seen. It is also, well known, that in the vicinity of this mountain were preserved more authentic accounts of the ark, than in almost any other part of the world. The region about Ararat was esteemed among the ancients as a remarkably central situation; not only well calculated to supply its own inhabitants; but for the migration of colonies to other parts of the world. The region is very fruitful, especially in the part, where it is reported the Patriarch made his descent from the summit of the mountain. This country is also remarkably elevated. Such a country must be peculiarly eligible, immediately after the flood, being the soonest dry, and of course habitable. This mountain has in all ages since the deluge retained the name of Ararat. Is not this very conclusive evidence? Tournefort, who has particularly described this mountain, though he was not successful in reaching the top, says it consists chiefly in free stone, or calcareous sand stone. It is a detached mountain in the form of a sugar loaf, in the midst of an extensive plain, and has two summits. The lowest is most sharp, the highest, which is supposed to be that on which the

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ark rested, lies north-west from the other, and raises itself far above all the mountains of the country, and is generally white with snow.

Various ancient writers assert the ruins of the ark were visible in their day. We have room to mention only a few. One relates, that in his time people carried about them, pieces of wood taken from the ark, as an amulet or charm, against accidents and diseases. Berosus, who wrote 2,000 years ago, says that in his day, they scraped off the pitch as a charm. Some of the Christian fathers declare, that the wreck of the ark existed in their time. In the second century Theophilus makes this assertion. In the fourth century, the eloquent Chrysostom speaks of the fact as though it were familiarly known to his people. "Do not," saith he, "do not those mountains of Armenia, bear witness to the truth? Those mountains where the ark first rested; and are not the remains preserved there to this day." Eusebius and Jerome both assert that in their time pieces of the ark still remained.

ARGOB, a canton lying beyond Jordan, in the half tribe of Manasseh, and in the country of Bashan, one of the most fruitful on the other side of

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Jordan. In the region of Argob there were sixty cities called Bashan-havoth jair, which had very high walls and strong gates, without reckoning many villages and hamlets, which were not enclosed, Deut. iii, 4, 14; and 1 Kings iv, 13. But *Argob* was more particularly the name of the capital city in the region of Argob, which Eusebius says was fifteen miles west from Geresu. Lat. 32, 57.

ARGOB, a place in Samaria, near the royal palace, where Pekah, son of Remaliah, assassinated Peakaliah, a king of Israel. It lay in the tribe of Manasseh; it was a fertile tract of country.

ARIEL, or AR, the capital city of Moab, frequently mentioned in scripture. *See the article AR.* The Arnon ran through the place and divided it into two towns.

ARIEL, is likewise taken for the altar of burnt offerings, or for the city of Jerusalem, Isa. xxix, 1, 2, 7, and Ezek. xl, 15, 16; Ariel, literally signifies a Lion. See 1 Chron. xi, 22; Aquila and Symmachus say, Ariel signifies the Lion of God, and suppose it allegorically denotes the temple or city of Jerusalem, which is strong and powerful. Bonfrerius says that in Isaiah, Ariel denotes Jerusalem, and in Ezek. the altar,

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same time. There the dragon, the beast and the false prophet, gather the kings of the earth and of the whole world to the battle of the great day of God Almighty. They gather them together to a place called Armageddon, which lies between the Galilean and Mediterranean seas.

All these enemies of Christ are to perish at the close of the twelve hundred and sixty years. Hence it is evident from prophecy, that not far from the present time Antichrist will unite with the papal powers; they will go forth to the holy land, and there between the seas will be destroyed together.

These days will be terrible. Alas, who shall live when God doeth this. Such a time has not been since there was a nation. As the trembling of Sinai, the darkness and the thunder, were signs of the present God; so the fall of thrones, the dismay of nations, and the dissolution of empires, display the wrath of Jehovah, and the exact fulfilment of prophecy. The sun is dark, the moon is blood, the stars are falling. Though the prophecies are of old, they perfectly accord with the appearances of the present day. This Antichristian power, after having devoured the flesh of the great Harlot, and made her desolate, has formed

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an alliance with her; she has actually set the crown on his head, and given him "her power, her seat, and great authority." A combination of their force to destroy real Christianity, to persecute and "crush" the people of God, is highly probable. "The fury of God will then come in his face," as prophecy has long declared, "and the fire of his wrath will burn," and this Antichristian "mighty army of many nations shall fall, and their bones cover the land of Israel."

ARMENIA, a province of Asia, consisting of Modern Turcomania, and part of Persia; having Georgia on the north, Curdistan, the ancient Assyria on the south, and Nattolia or Asia Minor on the west. This province includes the sources of the Tigris and Euphrates, the Araxes and Phasis; and here also the province of Eden, in which Paradise was situated, is by some supposed to lie. The name Armenia, is thought to be derived, either from Aram the Father of the Syrians, or from Harminni, the mountain of the Mineans. Moses, Gen. viii, 4, says that the ark rested upon the mountains of Armenia, according to the Vulgate; but it is the mountains of Ararat, by the Septuagint and Hebrew reading. In the second book of Kings, chap.

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xix, ver 27, and Isa. xxxvii, 38, it is said that the two sons of Senacherib, after having killed their father, escaped into Armenia. It is one of the most healthy provinces of all Asia; the air is mild, the soil is rich, and well watered with many streams and large rivers. On this account perhaps, some have supposed it to be the paradise or garden of Eden, mentioned in Genesis. The frontiers, though mountainous, are fertile. Formerly it was an independent kingdom; but is now subject, partly to Persia, and partly to the Turks. The part subject to the Persians is called Upper or Grand Armenia, and sometimes Eastern; the other part is called Lower or Little, or Western Armenia. The people are sober, industrious, and enterprising. Merchants of Armenia are found in almost every considerable port of Asia and Europe. They are Christians. It is said a million souls in this country profess Christianity, though they are subject to Mahometan masters. Their clergy consist of monks, preachers, doctors, bishops, archbishops, and patriarchs. Erzeram is the capital of Armenia. Polygamy is not allowed; of course the people are more numerous, than in any other prov-

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ince of the Turkish empire. The celebrated mountain Ararat, on which, or some other summit of the same range, the ark of Noah rested, is in this country. (*See Ararat.*)

ARNON, a river or brook frequently mentioned in scripture; its spring head is in the mountains of Gilead, or of the Moabites; it discharges itself into the Dead Sea. Anciently this river was the dividing line between the Amorites and Moabites, and afterwards it was the line between the Moabites, and those tribes of Israel, who settled east of Jordan. They possessed from Arnon to the mount of Hermon. *Bonfrerius.*

AROËR, a city of Judea, belonging to the tribe of Gad, Deut. ii, 36, &c. situated on the northern banks of the brook Arnon, at the extremity of that country, which the Hebrews possessed beyond Jordan. Eusebius says, that in his time, Aroer, was seated on a mountain. There appears to have been several towns of this name in Palestine. See Josh. xiii, 25, Judg. ii, 33; 1 Sam. xxx, 28, &c. This, however, is doubted by others, and not without some good reasons. "The city in the midst of the river," and "the city in the river," &c. may doubtless mean the *same* place. It is

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supposed the city might consist of two parts, one standing on the bank of the river, the other *in the river*, or on a piece of ground surrounded by the water of the river, an island in the Arnon. This opinion seems countenanced not only from the city in the river being mentioned with Aroer; but also from the very name Aroer. The Hebrew word seems to be compounded from the word Ir, a city repeated or doubled, implying, that Aroer, was a double city, or two cities united in one. What is said in the text above seems to favor this. When we read that they pitched in Aroer, on the right side of the city, that lies in the midst of the river of Gad; this last phrase is exegetical, to explain on what part of the town they lay, viz. on that part, which lies in the midst of the river of Gad. It was eighteen miles north from Jerusalem.

ARPAD, is thought to have been a city of Syria. It was always placed with Hamath, 2 Kings, xviii, 34, xix, 13, Isa. x, 9, xxxvi, 19, xxxvii, 13; Jer. xlix, 23. Senacherib boasts of having reduced Arpad and Hamath, or of having destroyed the gods of those two places. Hamath is known to be the same with Emesa; and it is thought that Arpad is the

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same with Arad or Arvad, as it is sometimes called in Hebrew. *See Arad.* Dr. Wells says that Arvad or Urphad lay above the land of Hamath, over against which lies the island of Aradus, which name contains traces of the Hebrew Arpad or Arvad. This city after having been taken by the Assyrians, was ruined by the Chaldeans, Jer. xlix, 23, but seems afterwards to have been rebuilt.

ARSARETH, the country where it is supposed the ten tribes of Israel may be found, 2 Esdras, xiii, 45. *See ISRAELITES.*

ARVAD, a city of Phenicia, situated on a small island, southward of Tyre, and a league from the continent. *See ARADUS.*

ARUBOTH, or ARABOTH, a city or country belonging to the tribe of Judah, (1 Kings iv, 10) the true situation of which is not known.

ARUMAH, a city near Shechem, (Judges ix, 41) where Abimelech dwelt.

ASHAN, a city of Palestine, belonging to the tribe of Judah, (Josh. xv, 42) but yielded to the tribe of Simeon, (Josh. xix, 7.) Lat. 31, 22.

ASHDOD, one of the five governments, belonging to the Philistines.

ASHDOD, or *Azoth*, according to the Vulgate, or *Azotus*, ac-

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According to the Greek, a city, which was assigned by Joshua (xv, 4, 7) to the tribe of Judah, and afterwards given to Dan; but was possessed a long time by the Philistines, and rendered famous for the temple of their god, Dagon. (It lies upon the Mediterranean sea, about nine or ten miles north of Gaza.) Here Philip, the evangelist, preached the gospel, and a church was continued till the ravages of the Saracens. In the times, when Christianity flourished in these parts, it was made an Episcopal see, and continued a fair village, till the days of St. Jerome. The present state of Ashdod is thus described by Dr. Wittman: "pursuing our route March 14, through a delightful country, we came to Ashdod, by the Greeks called Azotus, a town of great antiquity, provided with two small entrance gates. In passing through the place, we saw several fragments of columns, capitals, and cornices of marble. Towards the centre is a handsome mosque with a minaret. By the Arabs the place is called Mezdel. Two miles to the south on a hill is a ruin, having in its centre a lofty column, standing entire. The delightful verdure of the surrounding plains, with a great abundance of fine, old olive

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trees, rendered the scene charmingly picturesque. In the villages, tobacco, fruit, and vegetables, in great plenty are cultivated by the inhabitants; the fertile and extensive plains yield an ample produce of corn. At this time the wheat was just coming into ear; the harvest here takes place the latter part of April, or beginning of May. Ashdod may be seen from a hill near Joppa. In Sam. v, 2, Uzziah, king of Judah brake down the walls of Ashdod, and built cities about Ashdod." To build cities about another city would be very remarkable; but to build towers might be useful. Probably what are called cities were watch towers. One of which was standing a few years ago, which Dr. Wittman saw. Herodotus says, "That Psammetichus, king of Egypt, lay with his arms nine and twenty years before Azotus, so that of all the cities, which we know, none ever maintained so long a siege." Judas Maccabæus, (Macc. ix, 18,) was killed on mount Azotus. This place is memorable for the temple of Dagon into which the ark of God was brought and set by the side of Dagon. Of Ashdod the prophets foretold terrible things; and history has recorded their terrible fulfilment. - Jerome says that

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supposed the city might consist of two parts, one standing on the bank of the river, the other *in the river*, or on a piece of ground surrounded by the water of the river, an island in the Arnon. This opinion seems countenanced not only from the city in the river being mentioned with Aroer; but also from the very name Aroer. The Hebrew word seems to be compounded from the word *Ir*, a city repeated or doubled, implying, that Aroer, was a double city, or two cities united in one. What is said in the text above seems to favor this. When we read that they pitched in Aroer, on the right side of the city, that lies in the midst of the river of Gad; this last phrase is exegetical, to explain on what part of the town they lay, viz. on that part, which lies in the midst of the river of Gad. It was eighteen miles north from Jerusalem.

ARPAD, is thought to have been a city of Syria. It was always placed with Hamath, 2 Kings, xviii, 34, xix, 13, Isa. x, 9, xxxvi, 19, xxxvii, 13; Jer. xlix, 23. Senacherib boasts of having reduced Arpad and Hamath, or of having destroyed the gods of those two places. Hamath is known to be the same with Emesa; and it is thought that Arpad is the

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same with Arad or Arvad, as it is sometimes called in Hebrew. *See Arad.* Dr. Wells says that Arvad or Urphad lay above the land of Hamath, over against which lies the island of Aradus, which name contains traces of the Hebrew Arpad or Arvad. This city after having been taken by the Assyrians, was ruined by the Chaldeans, Jer. xlix, 23, but seems afterwards to have been rebuilt.

ARSARETH, the country where it is supposed the ten tribes of Israel may be found, 2 Esdras, xiii, 45. *See ISRAELITES.*

ARVAD, a city of Phenicia, situated on a small island, southward of Tyre, and a league from the continent. *See ARADUS.*

ARUBOTH, or ARABOTH, a city or country belonging to the tribe of Judah, (1 Kings iv, 10) the true situation of which is not known.

ARUMAH, a city near Shechem, (Judges ix, 41) where Abimelech dwelt.

ASHAN, a city of Palestine, belonging to the tribe of Judah, (Josh. xv, 42) but yielded to the tribe of Simeon, (Josh. xix, 7.) Lat. 31, 22.

ASHDOD, one of the five governments, belonging to the Philistines.

ASHDOD, or *Azoth*, according to the Vulgate, or *Azotus*, ac-

according to the Greek, a city, which was assigned by Joshua (xv, 4, 7) to the tribe of Judah, and afterwards given to Dan; but was possessed a long time by the Philistines, and rendered famous for the temple of their god, Dagon. (It lies upon the Mediterranean sea, about nine or ten miles north of Gaza.) Here Philip, the evangelist, preached the gospel, and a church was continued till the ravages of the Saracens. In the times, when Christianity flourished in these parts, it was made an Episcopal see, and continued a fair village, till the days of St. Jerome. The present state of Ashdod is thus described by Dr. Wittman: "pursuing our route March 14, through a delightful country, we came to Ashdod, by the Greeks called Azotus, a town of great antiquity, provided with two small entrance gates. In passing through the place, we saw several fragments of columns, capitals, and cornices of marble. Towards the centre is a handsome mosque with a minaret. By the Arabs the place is called Mezdel. Two miles to the south on a hill is a ruin, having in its centre a lofty column, standing entire. The delightful verdure of the surrounding plains, with a great abundance of fine, old olive

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Ashdod should drink "the cup of divine fury." Amos says, "The Lord will cut off the inhabitant from Ashdod." Ze-phaniah says, "they shall drive out Ashdod at noon day." Accordingly in Macca. x, 77, we read of the complete destruction of Ashdod or Azotus. Jonathan set fire to Azotus, and the temple of Dagon he burned: those burned and slain were about eight thousand. The temple, the city, and the very suburbs, were destroyed. The dead bodies of the slain were not buried, but piled in heaps by the way side. Sometime after, the city was again burned, and two thousand of the people destroyed. 1 Macc. xvi, 10. To recapitulate the calamities of this city, would show the terrible fulfilment of prophecy. King Uzziah took the city and demolished the walls, and built a garrison to command the place; Tartan, the Assyrian general, took it by assault, and left there a garrison; Nebuchadnezzar took and ravaged the city; Alexander the Great, in his all conquering march, took Ashdod; Jonathan, the Jewish Maccabee, took the city, and burned it to ashes.

ASHDOTH, was a city in the tribe of Reuben, called also Ashdod-Pisgah, because it lay near the mountain, or perhaps

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springs of Pisgah. Lat. 31, 30.

ASHER, a city of Canaan.

ASHER, this tribe lay in the north-west corner of Canaan, extending on the Mediterranean for 56 miles, bounded north by the mountains of Lebanon, east by the tribe of Naphtali; and south by Zebulun. But this tribe never drove out all the nations of the country, nor obtained possession of all the territory allotted to them. Whether this was a frown of Providence for their sins, or whether it was owing to the cowardice of the people, or whether their actual possessions *satisfied* their wants, we are not informed. Their soil produced a plenty of the comforts and luxuries of life, and abounded in mines. They, however, tamely submitted to the tyranny of Jabin, king of Canaan; but assisted Gideon in his pursuit of the Midianites. At the coronation of David they attended with forty thousand warriors. When this tribe came from Egypt their warriors were 41,500; in the wilderness they amounted to 53,400. Jacob had prophesied, to use the translation of Dr. Clarke, "From Asher his bread shall be fat, and he shall produce royal dainties." "This refers," says the Doctor, "to the great fertility

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of the lot, which fell to Asher, and which appears to have corresponded with the *name*, which signifies *happy* or *blessed*, and whose great prosperity Moses describes in this figurative way, "Let Asher be blessed with children; let him be acceptable to his brethren, and let him *dip his foot in oil*." Deut. xxxiii, 24. Within the limits, which were granted to this tribe, was the celebrated city of Tyre, called by the Hebrews *Zor*; hence the surrounding country, it is thought, came to be called *Syria*. Here was also the city of Achzib, at the present called Tib; also Accho, afterwards called Ptolemais, but now called Acra, or Acre, or St. John de Acre.

ASHNAH, a city in the tribe of Judah. Joshua xv, 33.

ASIA, one of the four grand divisions of the earth, situated between 25, and 148 degrees, east from London, and between the equator and 72 degrees of north latitude, bounded by the Frozen ocean on the north, by the Pacific ocean on the east, by the Indian ocean on the south, by the Red sea on the south-west, by the Mediterranean and Euxine seas, &c. on the west and north-west; being 4800 miles long, from east to west, and 4300 broad, from north to south.

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This quarter of the world is designated by the eastern; middle, and western divisions; the first comprehending the empire of China, Chinese Tartary, and the oriental islands, lying south and eastward of China. The second or middle division, comprehending Persia, Arabia, Astracan, and Circassian Tartary, and Turkey in Asia. The word Asia, when put alone, unless otherwise determined by the context, signifieth one of the four quarters of the world. That part of it, which lies between mount Taurus on the east, and the Hellespont on the west, is called the Asia Minor, or *Natolia*.

The ancient Hebrews were strangers to the division of the earth into three or four parts, and we never find the name Asia, in any book written in the Hebrew. This nation seemed to think that the continent consisted only of Asia-Minor, and Africa. The rest of the world, and even Asia-Major, were comprized under the name of the isles of the Gentiles, (Gen. x, 5.)

According to Dr. Wells the Lesser Asia or Natolia, contained the provinces of Bythynia, Pontus, Galatia, Cappadocia, Cilicia, Pamphylia, Pisidia, Lycaonia, Phrygia, Mysia, Troas, all of which are mention-

ed in scripture, and may be found in this work, described under their own names; also Lydia, with Ionia, and Æolis, these two last being sometimes included in Lydia; also Caria, which often includes Doris, and Lydia. Of these Lydia and Caria, in their largest signification, with Mysia and Phrygia, including Troas, or Phrygia Minor, made the Roman proconsular Asia, and has been supposed to be the *Asia* of scripture. But it seems evident from reading St. Paul's travels, that Mysia, Phrygia, and Troas, are considered distinct from Asia. Hence the most learned have concluded, that by Asia in the New Testament is to be understood Lydia, including Ionia and Æolis. In these provinces lay the seven churches of Asia, addressed in the Revelation of St. John. See EPHESUS, &c.

ASKELON, or ASKALON, a city in the land of the Philistines, situated between Azoth and Gaza, upon the coast of the Mediterranean sea, about 40 miles west from Jerusalem. It is said to have been of great note, among the Gentiles for a temple, dedicated to Derceto, the mother of Semeramis, here worshipped in the form of a mermaid; and for another of Apollo, where Herod the father

of Antipater, and grandfather of Herod the Great, served as priest. Of the fish in a pond near the town the people dared not to eat, because they were dedicated to Derceto. The tribe of Judah, after the death of Joshua, (Judges i, 18) took the city of Ashkelon; being one of the five governments belonging to the Philistines. The place at this day is very inconsiderable. The prophet Jeremiah, foretold that that "Ashkelon should be a desolation," (chap. ii, 4.) Accordingly it was taken by the armies of Judah; it was taken and ravaged by the Assyrians; it was destroyed by the Chaldeans, and though afterwards rebuilt, it was again besieged and taken by Alexander, and again by the Maccabees. The wine of Ashkelon, and the cypress tree, a shrub, that was very much esteemed, and very common in this place, are frequently mentioned. This town was the birth place of Herod the Great, and hence he is called, Herod the Ascalonite. A Christian church was formed in the town soon after the ascension of Christ, and in the early times of Christianity, this was the residence of a bishop, and in the course of the holy wars, or crusades, the town was beautified and secured with a new wall,

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and many magnificent buildings by Richard I. of England. Origen says that there are wells at Ashkelon, said to have been dug by Abraham and Isaac.

ASHTAROTH, or **ASH-TAROTH KARNAIM**, one of the principal cities belonging to Og, king of Bashan, given to the half tribe of Manasseh east of Jordan. The word *Karnaim*, in Hebrew denotes *two horned*, from which some have supposed, that the city stood on two hills, or else was so built, as to resemble two horns; but by others it is thought more probable, that as Ashtaroth was an idol much worshipped at that period in those countries, and as the moon was understood by this name, and the usual mode of drawing the picture of the moon was with two horns, that, therefore, from a temple of this idol, the place received its name, and was called Ashtaroth Carnaim, or Ashtaroth, or Carnaim, 1 Maccab. v, 26, 43, 44. "All the heathen fled into the temple, that was at Carnaim." This last name is sometimes changed to Carnion, 2 Maccab. xii, 21—26. Then Maccabeus marched forth to Carnion, and to the temple of Artugatis, and there he slew five and twenty thousand persons. This place for

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a long time has been only a petty village, called Karnion.

ASMONÆANS, a name given to the Maccabees, descendants of Mattathias. This family became illustrious in the later times of the Jewish Commonwealth. They enjoyed the chief authority, and became the pillars of religion and civil liberty, they descended from Aaron, and of right inherited the pontifical office.

ASPHALTITES, SEE **ASPHAR**.

ASPHAR a lake mentioned in the first book of Maccabees ix, 33, where it is said, that Jonathan and Simon his brother, retired into the desert of Thecoe, near the lake Asphar. Calmet thinks it probable, that this lake is the same with the *lacus Asphaltites*, or the lake of Sodom, which we are told by Maundrel, the present inhabitants adjacent to this lake, call the lake of Lot. It was named *lacus Asphaltites*, on account of the great quantity of Asphaltus, or bitumen produced in it, being in such quantities, that no fish can live in the waters; nor can a man without difficulty sink in them, by reason of their weight and density, sometimes there are pieces of bitumen to be seen on the top of the waters, as large as a

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boat; this the Arabians use in their medical preparations, but more especially in embalming dead bodies. The lake Asphaltites receives all the waters of Jordan and of the brooks Arnon and Jabbok, and other waters, which descend from the neighboring mountains, and notwithstanding it has no visible outlet, it does not overflow, *See Salt Sea.* Lat. 31, 28.

ASSOS, a seaport situated on the south-west part of Troas, and over against the island of Lesbos. St. Luke and some other of St. Paul's companions, in his voyage, Acts xx, 13, 14, went by sea from Troas to Assos; but St. Paul went by land, and meeting them at Assos, they all went to Mytilene. Jerome says, that Assos was near the city of Troy. It seems to have been built on a hill, and near it were those famed quarries of the Sarcophagus stone, which, it is said, consumes dead bodies in forty days, the teeth excepted. It was much nearer by land to Troas than by water, a promontory running far into the sea between the two cities; this might be the reason why St. Paul chose to travel by land. Lat. 40,3. *Brown, Kimp-ton.*

ASSYRIA, an ancient kingdom of Asia, comprehending

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those provinces of Turkey and Persia, which are now called Curdistan, Diarbec, and Irac Arabia; being bounded by Armenia on the north, Media and Persia on the east, Arabia on the south, and the river Euphrates, which divides it from Syria and Asia-Minor on the west.

It is supposed that Ashur the son of Shem, settled in this country, and gave it his own name. It is believed that he originally dwelt in the land of Shinar and about Babylon, but that he was compelled by the usurper Nimrod to go thence, and settle higher towards the springs of Tigris, in the province of Assyria, so called from him, where he built the famous city of Nineveh, and those of Rehoboth, and Calah, and Resin. This is the sense, which is generally put upon the words of Moses, Gen. x, 11, 12. But Bochart explains the text of Moses in a different way. He understands it of Nimrod, who left his own country and attacked Assyria, of which he became master, and there built Nineveh, Rehoboth, Calah, and Resin; here he established the seat of his empire, and became the most powerful, and probably the first monarch of the East.

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ASTAROTH, the name of two cities mentioned in Scripture, one of which is in the tribe of Gad beyond Jordan, Num. xxxii, 34, thought to be the same with Ataroth, Shopan, which was given to the tribe of Gad; and another upon the frontiers of Egypt between Janohah and Jericho, Josh. xvi, 7; thought to be the same with Altaroth-Maddar mentioned in Josh. xvi, 5 and xviii, 13.

ATACH, a city in the tribe of Judah, 1 Sam. xxx, 30.

ATAROTH, see **ASTAROTH**.

ALTHAR, a city in the tribe of Simeon, Josh. xix, 7.

ATHENS, an ancient city of Achaia, a province of Greece. Lat. 38, 4, N. long. 24, 3, E. It still retains its ancient name; and is the capital of a dutchy, or province, in the middle of an extensive, barren plain, remarkable for its health and beauty. Few cities have been so renowned for their valor, their power, or their science. The light of their splendid talents still shines, the eloquence of their orators is still heard with delight. This city, it is supposed, was founded 1580 years before the birth of Jesus Christ, 830 years before the building of Rome, to which adding the time, which has since elapsed, 1812, it will be

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3400 years since Athens was built. Dr. Chandler, and Mr. George Wheeler, inform us, that this is yet a city of considerable importance, about four miles in circuit; the streets are narrow, and the houses built near together. The population is about 10,000. The monuments of ancient magnificence are numerous; here are the ruins of opulent porticoes, colleges, theatres, towers, and tombs, also, of temples, once sacred to Neptune, Minerva, and Jupiter. Some of the marble columns are more than forty feet in length. The inhabitants are still distinguished for their dexterity, sprightliness, and acuteness of genius. Two thirds of them are Christians of the Greek church. This place is the seat of an arch-bishop, whose revenue is about 4000 dollars a year. In the city and neighborhood are about 200 churches, 52 of which have ministers belonging to them. The others are seldom used, excepting on anniversary occasions for the honor of their founders or benefactors. The Turks have five mosques, four in the town, and one in the castle. This last was once the temple of Minerva, and is said to be the finest monument of architecture in the world. The Christians, to avoid the cruel

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tribunals of the Turks, as far as possible, have formed a little body politic among themselves. Having divided the city into eight parts, they elect one man from each of these sections, most distinguished for his piety and wisdom, to constitute a court to judge between Christian and Christian. To this elected body they refer all their important concerns. They have convents for men and women. In the year of Christ 52, during the reign of Claudius, St. Paul came to Athens, and though it was contrary to law to introduce any new Deity, yet having on his way from the port to the city observed an altar dedicated to the "Unknown God," he seized this circumstance to justify himself for preaching Jesus Christ. Though they complained, and called him a babbler, and arraigned him before the Areopagus, his eloquent discourse converted Dionysius one of the court, who was afterwards a bishop of the city. This is a seaport, situated on the north-east coast of the gulph of Engia, in the Archipelago; the harbor is large and secure, and the entrance is commanded by the citadel; it is 300 miles south-west from Constantinople. Having mentioned the Areopagus, some account of that re-

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nowned tribunal in this city, may well be here expected. (See Ency.)

AREOPAGUS, was a sovereign tribunal at Athens, famous for the justice and impartiality of its decrees, to which the gods themselves are said to have submitted their differences. Plutarch attributes the establishment of the Areopagus to Solon. The judges of this court, who under Draco, decided only in cases of murder, now took cognizance of all crimes, and the same tribunal, which inflicted capital punishment on murder, poisoning, burning of houses, theft, &c. struck at the roots of those crimes by arraigning idleness, luxury, and debauchery. Equally attentive to stimulate the indolence of the young, and the languor of the old, these sages roused in the one the laudable ambition to serve the state, and restored to the others their former activity. The judges of the Areopagus, says Isocrates, were more industrious to prevent crimes, by representing them in an odious light, than to establish modes of punishment. It was their opinion that the enemies of the state were the instruments destined by the gods to punish the wicked; but that it was their province to correct and

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reform public and private *manners*. They were vigilantly attentive to the conduct of all the citizens, but particularly to that of youth. They well knew that the impetuosity of juvenile passion, gave the most violent shocks to health and growing virtue, that it was the duty of inspectors of education, to soften the austerity of modern discipline with innocent pleasure, and that no recreations were more eligible than bodily exercises, which enable a young man to give a good education its full play, which improve health, give a pleasurable and agreeable vivacity, and even fortify the mind. The fortunes of the Athenians were too unequal to admit the same mode of education; and, therefore, the youth were trained in a manner suitable to the rank and circumstances of their respective families.

Those of the inferior class were taught agriculture and commerce; from this principle, that idleness is followed by indigence, and that indigence creates the most daring and atrocious crimes. Having thus endeavored by wise precautions to preclude the entrance of moral evil, they thought they had little to fear.

Not satisfied with having established good laws, they were

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extremely careful to see that they were observed. With this view, they divided the city into quarters, and the country into cantons. Every thing passed under their eyes; they were acquainted with the private conduct of every citizen. Those, who had been guilty of any irregularity were cited before the magistrates and were reprehended, or punished in proportion to their misdemeanor.

The same Areopagites, obliged the rich to relieve the poor. They repressed the intemperance of the youth, by a severe discipline. Yet this authority, however great it may seem, was subject to the laws; by them rewards and punishments were determined; and those respectable judges gave an account of the exercise of their trust to public *Censors*, who were placed betwixt them and the people, to prevent the aristocracy from growing too powerful.

The most important qualifications were required in those who entered into the Areopagus. Solon made a law, by which they, who had not been archons for a year should not be admitted members of the Areopagus. To give more force to his law, he subjected himself to it, and was only ad-

mitted on that title. Such respect was paid them, that people presumed not to laugh in their presence, and so well established was their reputation for equity, that those whom they condemned, or dismissed without granting their petition, never complained, that they had been unjustly treated.

The first substances with which they gave their suffrages, were not small pieces of the bones of a hog, as some authors assert, but sea shells, for which, pieces of brass of the same form, termed *spondyla*, were afterwards substituted. The substances with which they voted were distinguished by their form and color. Those, which condemned were black, and perforated in the middle; the others were white, and not perforated. The precaution of piercing the black ones, tends to prove that the court of Areopagus sat in the night, for what end did it serve to pierce the black shells, or flints, if the judges could have seen them? But as they passed sentence in the dark, it is evident, that a difference besides that of color was necessary. After the suffrages were collected, they were taken out of two urns, in which they had been placed and put into a third vase of brass. They were

then counted and as the number of white or of black flints was higher or inferior, one of the judges drew with his nail, a shorter or a longer line on a tablet with a waxen surface, on which the result of each cause was marked. The short line expressed acquittal, the long condemnation. To this mode of condemning or acquitting persons, reference is undoubtedly had, Rev. ii, 17. "To him that overcometh will I give a white stone."

We find in ancient authors some decisions of this tribunal, which bear the strongest marks of justice, though their objects are not interesting. We shall here quote an anecdote from Aulus Gellius and Valerius Maximus, of a woman, who was accused of having poisoned her husband and her son; she was taken and brought before Dola-bella, who was then proconsul of Asia. She was no sooner in his presence, than she owned the fact, and added, that she had very good reasons for putting her husband and her son to death. "I had," said she, "to my first husband a son, whom I tenderly loved, and whose virtues rendered him worthy my affection. My second husband, and the son whom I bare to him, murdered my favorite child. I thought

AVA

it would have been unjust to have suffered those two monsters of barbarity to live. If you think, Sir, that I have committed a crime, it is your province to punish it; I certainly shall never repent of it. This affair embarrassed Dola-bella. She was afterwards sent to the Areopagus; and that court, when they had examined her a long time, ordered her and her accuser to appear before them again a *hundred years* after, from the first day of her trial.

ATHON, a frontier city of Arabia.

ATROTH, a town in the tribe of Gad, east from Jordan; Num. xxii, 35.

ATTALIA, a city of Pamphylia, situated on a fair bay, whither St. Paul and Barnabas, Acts xiv, 25, went to preach in the year of Christ 45. The place is now called Sattalia; being well situated for trade, the Turks keep the fortifications and castle in repair. The city is supposed to be nearer the sea than formerly. Lat. 36, 50.

AVA, a place or country mentioned 2 Kings xvii, 24, but where situated, it is difficult to determine. In Deut. ii, 23, we read of the Avim; but in the same place, we also read, that they were destroyed, and

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that the Caphtorim, or Philistines dwelt in their stead. Nor does it appear, that the king of Assyria was sovereign of this country, where the Avim are said to dwell. The opinion of Grotius seems to be probable, who has observed that Ptolemy has mentioned a people of Bactriana, under the name of Avadiæ. It may also be here remarked, that the place called Ava may probably be the same, which is called Ivah in the 18th chapter, verse 34.

AVEN, a city of Egypt mentioned Jer. xxx, 17, "The young men of Aven and Phibeseth shall fall by the sword, and these cities shall go into captivity." It is supposed to be the same as On and Heliopolis, *which see*. The prophecy, however, has been fulfilled. The place was destroyed by Nebuchadnezzar; a modern writer says, "the place is gone to ruin, and very few remains of it are left."

AVEN, a plain in Syria; it is called the valley of Lebanon, and lies in Celo Syria, the vale between Lebanon and Anti-libanus, is one of the most fertile spots of the world.

AVIM, a city in the tribe of Benjamin, Josh. xviii, 23. It lay between Bethel and Parah. Lat. 31, 46.

AVIMS, people descended

AVA

from Heverus, the son of Canaan. This people at first dwelt in the country, which was afterwards possessed by the Caphtorims, or Philistines. The Scripture says expressly, that the Caphtorims drove out the Avims, who dwelt in Hazerim, even unto Azzah, Deut. ii, 23. By Azzah is understood Gaza, and by Hazerim is probably meant Hazeroth, Num. xi, 35; near to which place the children of Israel had one of their stations, as they were marching through the desert.

There were also Avims or Hivites, at Shechem, or Gibeon, and consequently in the centre of the promised land; Josh. xi, 19, for the inhabitants of Shechem, and the Gibeonites were Hivites. Lastly, there were some of them beyond Jordan, at the foot of mount Hermon. Bochart thinks that Cadmus, who conducted a colony of Phœnicians into Greece, was a Hivite. His name, Cadmus, comes from the Hebrew Kedem, the east; because he came from the eastern parts of the land of Canaan. The name of his wife Hermione was taken from mount Hermon, at the root of which the Hivites dwelt. The metamorphosis of Cadmus's companions into serpents, is founded upon the sig-

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nification of the name of Hivites, which in the Phœnician language signifies serpents.

AVITES, a tribe of the Samaritans, which came from Avah, or Ivah, supposed to be in the north-west of Chaldea, and to be destroyed by Sennacherib; they worshipped the idols Nibhaz and Jahtak, 2 Kings xvii, and Isaiah xxxvii, 13.

AVITH, the capital of Haddad, king of Edom. Gen. xxxiv, 35.

AZEKAH, a city in the tribe of Judah, Josh. xv, 35. The Philistines, in whose army was Goliath, were encamped at Shocoh and Azekah, 1 Sam. xvii, 1, which lay to the south of Jerusalem, and the east of Bethlehem, about four leagues from the former, and five from the latter. Eusebius and Jerome tell us of a town in their time, called Ezeca, between Eleutheropolis and Jerusalem, which might probably be this Azekah, as this lay in that neighborhood. Lat. 31, 34.

AZEM, a city of Judea, belonging to the tribe of Simeon, Josh. xix, 3.

AZMAVETH, or BETH-AZMAVETH, Neh. xii, 29, and vii, 28, a city thought to be in the tribe of Judah, adjacent to Jerusalem and Anathoth,

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AZNOTH-TABOR, Josh. xix, 34, or simply Azanoth, or Azoth, a city which Eusebius places in the plain, not far from Diocesaria. Lat. 32, 52.

AZOTH, or **AZOTUS**, see **ASHDOD**. Joshua utterly destroyed all the Anakims in the land of Israel, excepting in the cities of Gaza, Gath, and Ashdod. Josh. xi, 22.

AZZAH, see **GAZA**.

BAALAH, otherwise **KIRJATHJEARIM**, Josh. xv, 9, and 1 Chr. xiii, 6. A city of Judah, which was yielded up to Simeon, not far from Gibeah; here the ark was stationed for some time. It stood on the road from Jerusalem to Diospolis, ten miles distant. Lat. 31, 49. See *Kirjathjearim*.

BAALAH, a mountain of Israel in the tribe of Judah, toward Askalon and Gaza. Lat. 32, 21.

BAALATH, a city in the tribe of Dan, Josh. xix, 44, and 1 Kings ix, 18. This is also the name of a city, which was built by Solomon. See 2 Chr. viii, 6. Others, however, suppose, that the city built by Solomon might be Balbec, *which see*.

BAAL-BEER, a city lying to the south of the tribe of Simeon, Josh. xix, 8.

BAALBERITH, a temple of Baal on a hill, not far from Shechem, from which the peo-

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ple of that place took seventy pieces of silver, and with this sacrilege rewarded Abimelech, the demagogue of the day, for aspiring to destroy the republic, and changing it to a monarchy, putting the crown on his own head. With this money he hired a mob to follow and aid him in murdering seventy of his brethren, that he might have no rival, Judg. ix. Lat. 32, 6.

BAAL-GAD, a city situated at the foot of Mount Hermon, Josh. xi, 17, and xii, 7, which lies to the south of Libanus and Damascus, at the north-east part of the promised land. Bonfrerius places this town in the valley between Lebanon and Hermon. Lat. 33, 32.

BAAL-HAZOR, a city in the tribe of Ephraim, where Absalom kept his flocks, 2 Sam. xiii, 23. It lay between Bethel and Jericho, eight miles from Jerusalem. Here Absalom had his shearing feast and murdered his brother, because he had two years before violated his sister. Lat. 31, 51.

BAAL-HERMON, a mountain of Canaan near Lebanon, on the confines of the country, it is generally placed northward of the tribe of Issachar, and the great plain, 1 Chron. v, 23. Some suppose it a part of

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mount Hermon, or that it was a temple of Baal on Hermon.

BAAL-MEON, a city in the tribe of Reuben, Num. xxxii, 38; 1 Chr. v, 8. The Moabites took Baal-meon from the Reubenites, and were masters of it in the time of Ezekiel, xxv, 9. In the time of Jerome, it was a populous village, near Baaru in Arabia, where were hot-springs or baths. It was destroyed by the Chaldeans, Numb. xxxii, 38; it seems, however, to have been rebuilt, and a city of some importance in the time of the Maccabees. Lat. 31, 34.

BAAL-PERAZIM, the place where David put to flight the Philistines, 2 Sam, v, 20. It cannot be far from Jerusalem, since it lay in the valley of Rephaim. Some place it four miles from Jerusalem, south-west.

BAAL-SHALSHISHA, 2 Kings, iv, 42, a place, which according to St. Jerome, and Eusebius, is situated at the distance of fifteen miles north of Diospolis, in the tribe of Ephraim or Dan.

BAAL-TAMAR, the place where the children of Israel engaged those of the tribe of Benjamin, Judg. xx, 33, which according to Eusebius was near Gibeah. The Canaanites here worshipped Baal, in a

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grove of palm trees. Lat. 31, 52.

BAAL-ZEPHON, a place on the Red sea, "over against" one of the encampments, of Israel in the wilderness, between Migdol and the sea. Baalzephon is thought by many learned men to have been the name of an idol, which was supposed to keep the borders of the country and to hinder their slaves from running away. Zephon is thought to signify *to watch* or spy; but it is also said to signify *north*. This, then might be a temple standing at the North point of the Red sea, where Suez now is.

BABEL, or **BABYLON**, a term, which in the original import of the word, signifies confusion, and, therefore, used for the name of the city and province in which the famous tower of that name was building, when God confounded the language of those men, who were employed about this edifice, so that they could no longer understand one another. Gen. xv, 9. *See Babylon.*

The sybils say, that when mortals spoke one tongue and would build a tower by which they might scale heaven, the gods sent a whirlwind and overturned the tower, and produced divers languages among them. Various are the senti-

ments of authors concerning the manner in which the confusion of languages at Babel was effected. But as a disquisition of that kind is a matter of mere curiosity and conjecture, and no part of the proper subject of this work, we must refer the curious reader to the commentators, for their exposition upon this point.

Some modern travellers pretend to have found out the ruins of this renowned structure; but they differ much in their accounts, concerning the situation of them. Some think they have met with these ruins, about eight or nine miles northwest of Bagdad; while others pretend to have found them, thirty-six miles to the southwest of that city upon the Euphrates. Others again look for them considerably lower upon that river. They vary no less in their description of these ruins; and indeed by their several accounts of them, it is observed that none of them appear to be the remains of the original tower of Babel.

BABYLON, the capital of Chaldea, built by Nimrod, Gen x, 10; in the place where the tower of Babel was begun. Babylon being the capital of Nimrod's empire, its antiquity is not to be questioned, and indeed profane authors them-

selves, who knew nothing of the scriptures, make the son of Belus, whom they will have to be the founder of Babylon, to have lived two thousand years before Semiramis. Others ascribe the foundation of it, to Belus the Assyrian, father of Ninus, and others to Semiramis. Marsham brings down the foundation of this city, as late as the time of Nabonassar, But the opinion most generally followed and best grounded, is, that Nimrod founded it, Belus enlarged it, and Semiramis added so many great works and otherwise adorned it, that she might not improperly be called the foundress. But Nebuchadnezzar was the person, who put the finishing hand to it, and made it one of the great wonders of the world.

The following is a description of Babylon in its greatest splendor, chiefly collected from Herodotus, who was upon the spot, and is the oldest and most reputable author, that has treated upon this matter. The whole city, which stood on a large plain, consisted properly of two parts, which were divided by the river Euphrates. The walls were every way prodigious; they were in thickness, 87 feet, in height 350 feet, and in compass, 480 furlongs; these walls were drawn around the

city, in form of an exact square; they were surrounded on the outside, with a vast ditch, full of water, and lined with bricks, on both sides. In every side of this great square, were 25 gates, that is, an hundred in all, which were made of solid brass; between every two gates, there were three towers, and four more at the four corners, and three between each of these corners, and the next gate on either side, every one of these towers was ten feet higher than the walls. From these 25 gates, in each side of this great square, went 25 streets in straight lines, to the gates over against them on the opposite side; so that the whole number of streets was 50, each fifteen miles long, of which 25 went one way and 25 the other, directly crossing each other, at right angles; and besides these, there were also four half streets, which had houses only on one side, and the wall on the other; these went around the four sides of the city next the walls, and were each of them, 200 feet broad and the rest about 150. By these streets thus crossing each other, the whole city was cut into 676 squares, each of which was four furlongs and a half on every side. Round these squares, on every side

towards the streets stood the houses. The space within, in the middle of each square was void ground, employed for yards, gardens, &c.

A branch of the river Euphrates ran across the city, from the north to the south side: on each side of the river was a key on an high wall of the same thickness with those of the city. In these walls over against every street, that led to the river, were gates of brass; and from them descents, by steps to the river. The bridge was not inferior to any of the other buildings, either in beauty or magnificence; and before it was begun to be built, they turned the course of the river Euphrates and laid its channel dry, for the purpose of laying the foundation more conveniently, and to raise artificial banks on both sides the river, to secure the country from those annual inundations, by which it overflows its banks. The river, being turned out of its course, to facilitate these works, was received into a prodigious artificial lake, dug, for that purpose, to the west of Babylon; this lake was 52 miles square, and 35 feet deep, according to Herodotus, and 75 according to Megasthenes, Into this lake was the whole river turned by

an artificial canal, till the work was finished. But that the Euphrates, in the time of its increase, might not overflow the city through the gates, on its side, this lake with the canal from the river, was still preserved. The water received into the lake, at the time of these overflowings, was kept there all the year as in a common reservoir, for the benefit of the country, to be let out by sluices, at all convenient times, for watering the lands. At the two ends of the bridge were two palaces, which had a communication with each other by a vault, under the river; the old palace, which stood on the east side of the river, was 30 furlongs in circumference; and the new palace, on the other side of the river, was 60 furlongs in compass. It was surrounded with three walls, one within another, with considerable spaces between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals. In this best palace were the hanging gardens, so much celebrated in history; these were of a square form, each side being 400 feet long. They were carried up into the air in the manner of several large terrasses,

one above another, till the height equalled that of the walls of the city. The ascent was from terrass to terrass by stairs, ten feet wide, and the whole pile was sustained by vast arches, raised upon other arches, one above another and strengthened by a wall 22 feet thick. On the top of these arches were laid large flat stones, 16 feet long, and four broad; these were lined with bricks, closely cemented together with plaster; and that covered with sheets of lead, upon which lay the mould of the garden. Another of the great works of Babylon, was the temple of Belus. The riches of this temple in statues, tables, censers, cups, and other sacred vessels, all of massy gold, were immense. Among other images, there was one of forty feet high, which weighed one thousand Babylonish talents of gold.

Not long after the time of Alexander, who died here, the city began to decline by the building of Seleucia, about forty miles above it, by Seleucus Nicanor, who is said to have erected this new city from hatred to the Babylonians, and to have drawn out of Babylon 500,000 persons to people it, so that the ancient city was in the time of Curtius, the historian, lessened one fourth part, in the time of Pliny.

ny reduced to desolation, in the days of St. Jerome, turned into a park.

Mr. Rawolf, who passed through the place, where stood this once famous city, speaks of its ruins in the following manner. "The village of Elogo, is now situated, where stood Babylon of Chaldea. I could have never believed that this powerful city, once the most stately and renowned in all the world, and situated in the fruitful country of Shinah, could have stood there, had I not seen by the situation of the place, by many antiquities of great beauty, which are to be seen, and especially by the bridge over the Euphrates of which some piles and arches of incredible strength are still remaining, that it certainly did stand there."

Now the reader may compare Isaiah's description, of the condition, to which Babylon should be reduced after its fall with the account given of its present state by this traveler. "And Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, shall be as when God overthrew Sodom, and Gomorrah; it shall not be inhabited, neither shall the Arabian pitch his tent there, neither shall the shepherds make their folds there.

But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and the owls shall dwell there, and satyrs shall dance there. And the wild beast of the island shall cry in their desolate houses, and dragons in their pleasant palaces," Isa. xiii, 19, &c.

In unison with the above, I take from the Gazetteer of the Eastern Continent, a brief, but more particular and minute account of the gradual decline of Babylon, and the fulfilment of various prophecies. Jeremiah prophesied "that the mighty men of Babylon would forbear to fight, they have remained in their holds; their might hath failed; they became as women." Agreeably to this, Xenophon tells us, that "when Cyrus came before the place, he *could not provoke* them to venture forth, and try the fortune of arms, though he sent a challenge to the king." A variety of other circumstances, in the progress of its destruction are foretold, which history confirms. The same prophet said, "that it should become *desolate*, that it should not be *inhabited*, that *wild beasts* of the desert should be there." Let us examine if Babylon *has* fallen; if these circumstances *have* taken place; if so, then our

faith in revelation is confirmed. Diodorus Siculus says, that in his time, but a small part of the city was inhabited. Its destruction had then begun; it was gradual. Not long after, Strabo relates that the Persians had demolished a part of the city; that the court was removed to Seleucia; that the great city had become a desert. In the time of Pliny, Babylon, was a place of "solitude." Maximus Tyrius mentions its "lying waste and neglected." Constantine the Great says, he had been an eye witness of its "desolate and miserable condition." In the fourth century after Christ, Jerome says, "Its wall served as a fence, and the city as a park, in which the kings of Persia kept wild beasts for hunting. In the twelfth century, Benjamin, a Jew, asserts that "Babylon was laid waste, some ruins remaining, over which men dared not to pass, on account of serpents and scorpions. In 1574, Rawolf says, "The tower of Babylon was so ruinous, so full of venomous creatures, that no one dared approach nearer than half a league, except during two months in the winter." More than two thousand years before, a prophet had predicted this: "their houses shall be full of doleful creatures; the wild beasts of the

islands shall cry in their *desolate* houses, and dragons in their pleasant palaces." Petrus Valensis was there in 1616; he says, "there was a heap of ruined buildings, like a mountain, which was probably the tower of Nimrod." Jannier says, "in this neighborhood we saw the foundation of a city, and some of the walls standing, upon which six coaches might go abreast." The chronicles of the country said, "Here stood Babylon." Mr. Hanway tells us that in 1743, "These ruins were so effaced, that there was hardly any vestiges of them, to point out the situation of the city. Mr. Jackson in 1797, was at Bagdad, and says, that at a little distance are still to be seen *some* ruins of ancient Babylon;" but it seems he did not go to examine whether it was true. Mr. Wood, who visited the ruins of Palmyra in 1751, presumes to say, "There is not a stone to tell where Babylon was situated." By these brief extracts from various travellers, we see how gradually, how punctually the prophecies respecting Babylon, have been fulfilled. "They shall not take of thee a stone for a corner, nor a stone for foundation; but thou shalt be desolate for ever, saith the Lord." Lat. 33, 12.

BABYLONIA, a province

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of Chaldea, or Assyria, of which Babylon, was the capital. Here Christianity was early received by the Jews and Pagans; here the apostle Peter wrote one, if not both his letters to his dispersed brethren of Judah; here the Jews, since the destruction of Jerusalem, have had famous synagogues.

BACA. See BEKAA.

BACHUR, or BAHURIM, or BACKER, or BACHORA, or CHORABA, or CHORAMON, the place had all these names, a village near Jerusalem, in the tribe of Benjamin, on the road to Jordan. Here Shimei cursed David, and sent stones at him. Lat. 31, 44.

BALA, otherwise called ZOHAR, or ZOAR, a city of the tribe of Simeon, (1 Chr. ix, 15) said to receive its name Bala, that is, swallowed up, from its being sunk, just at the time as Lot left it. This name, therefore, was given to the place where the city *had* stood, rather than to the city itself. Eusebius however says, the place was the only one, near Sodom, preserved, and that it continued in his day; it stood near the Dead Sea, and was a military post or garrison of the Romans; the soil produces balsam and dates.

BAMOTH, Moses says, (Num. xxi, 19, 20) that the

BAS

Hebrews went from Nahaleel to Bamoth, and from Bamoth to the valley, which is in the country of Moab. Eusebius says Bamoth is a city of Moab, upon the river Arnon. Here was the forty-second encampment of Israel. Lat. 31, 20.

BAMOTH-BAAL, a city beyond Jordan, which was given to the tribe of Reuben, Josh. xiii, 17. Eusebius says it is situated in the plain where the river Arnon runs. Lat. 31, 33.

BARBARIANS, in the Hebrew sense, a stranger, who knows neither the holy language, nor the law. The Greeks considered all people, but themselves, or those governed by laws like them, barbarians. The Persians, Egyptians, Hebrews, Arabians, Gauls, Germans, and even the Romans, they viewed as barbarians. St. Luke calls the people of Malta Barbarians. St. Paul represented all mankind as Greeks or Barbarians. Political writers now often call those barbarians, who are in that stage of society between the savage and civilized state, that is, the shepherd state. Most probably the word is derived from *berbir*, a shepherd, whence Barbary, the country of the wandering shepherds, or of *Barbarians*.

BARIS. See Antonio.

BASCAMA, or BASCA, a

BAT

town in the tribe of Judah, where Jonathan Maccabæus was killed. 1 Macca. xiii, 23. Lat. 32, 10.

BASHAN, or **BATANEA**, one of the most fertile cantons of Canaan, which was bounded on the west by the river Jordan, on the east by the mountains of Gilead, on the south by the brook Jabbok, and on the north by the land of Geshur. The whole kingdom took its name from the hill of Bashan, which is situated in the middle of it, and has since been called Batanea. It had no less than sixty walled towns, besides villages. It afforded an excellent breed of cattle, and stately oaks, and was in short, a plentiful and populous country, given to the half tribe of Manasseh. Og, king of the Amorites, possessed the kingdom of Bashan, when Moses conquered it. The Re-phaim dwelt in Bashan. *Sanson*.

BASIOTHIA, or **BIZJOTH-JAH**, a city of Canaan, in the tribe of Judah. (Josh. xv, 21.) The Septuagint, instead of this name, read, "their towns and their farms."

BATANEA. *See Bashan*.

BATHZAKHANAS, a place situated in the neighborhood of Bethsura, celebrated for the battle, fought between Antiochus Eupator, and Judas Maccabæus. (1 Macca. vi, 32, 33.) Epiphanius says, that

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the prophet Habbakuk was born in this vicinity.

BEALOTH, a city in the tribe of Judah, Josh. xv, 24. Lat. 31, 8.

BEER, which signifies a well, is also the name of a city, four leagues from Jerusalem, in the way to Shechem. (Jud. ix, 21.) Mr. Maundrel tells us that Beer is pleasantly situated upon an easy declivity facing the south, that near the foot of the hill is a fountain of excellent water, and that above it are the remains of a church erected by the empress Helena.

BEER-ELIM, the well of the princes, (Isa. xv, 8) is thought to be the same with that mentioned in the book of Numb. xxi, 18, under the same name. Here the howling of the distressed Moabites was heard, when they were invaded by the Assyrians. Numb. xxi, 18; Isa. xv, 8.

BEER LAHAI-ROI, a well situated between Kadesh and Bered, thus denominated by Hagar.

BEEROTH, a city belonging to the Gibeonites, which was yielded afterwards to the tribe of Benjamin. (Josh. ix, 17; 2 Sam. iv, 2.) Eusebius places it seven miles from Jerusalem, in the way to Nicopolis. Maundrel says, that it enjoys a pleasant situation, on the side of a hill declining to the

BEE

south. At the foot of the hill is a fountain of excellent water. At the upper part of the town is an old church, built by the empress Helena. Lat. 31, 51.

BEEROTH, the twenty-eighth station, whence the children of Israel, marched to Mosera, (Deut. x, 6) and which Eusebius places, at the distance of ten miles from the city Petra. This place in Numb. xxxiii, 31, 32, is called Bene-Jaakan, instead of Beeroth-bene-Jaakan. It lies a little north from Ezion-geber.

BEERSHEBA, *the well of an oath, or the well of seven*, so called, because that Abraham made here an alliance with Abimelech, king of Gerar, and gave him seven ewe lambs, as a pledge of that covenant, to which they had sworn.

Beersheba was at first given by Joshua to the tribe of Judah, and afterwards a cession of it, was made to Simeon. Josh. xv, 28, and xix, 2. It was twenty miles from Hebron, towards the south, and 42 from Jerusalem. The limits of the holy land, are often expressed, From Dan even unto Beersheba; 2 Sam. xvii, 11, &c. The two places were 156, or 160 Roman miles apart. Dan was the northern, and Beersheba the southern extremity of the land. In process of time, a considerable town was

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built here, called by pagan writers Berzimme, or Bersabe. The place was well fortified, when governed by Christian princes, and as a frontier town it was considered a place of importance. When the Romans held this country, Beersheba was a garrison.

BEKAA, a valley of Syria, anciently called Coelo Syria which separates the chain of mountains, denominated Anti-Libanus, from the Libanus of the Druses, or Maronites, a most fruitful district of all Syria. But the reverberation of the sun's rays, between the mountains, renders the heat intense. The north winds, however, cool the atmosphere and the country is not unhealthy. Before the earthquake of 1759 this whole region was covered with farms and villages, but that calamity, and the subsequent wars of the Turks, have produced a general desolation. In this vale is situated the famous Balbec.

BENE-BERAK, a town of Canaan in the tribe of Dan. Joshua xix, 45.

BENE-JAAKAN, a station of the Israelites in the desert, between Moseroth and Hor-hagidgad. Numb. xxxiii, 42. Lat. 30.

BENJAMIN, this tribe lay to the north of Judah, and south from Ephraim; it had the Jordan east, and the tribe

BEN

of Dan interposed between Benjamin and the sea. Jacob had said, "Benjamin shall be as a wolf," and wolves the men of this tribe were. They at different times, displayed the rude ferocity of their courage, till they were finally almost annihilated as a people. Bold in their wickedness, they patronized the lewd wretches of Gibeon, which drew on them the just vengeance of all the other tribes. Yet such was the fury of their courage, that twice with only 25,000 men they defeated 360,000 of the other tribes, and slew 40,000. In a third battle they were defeated, and their whole tribe, excepting 600 men, destroyed. These fled to the rock Rimmon. When the other tribes had time for cool reflection, they were grieved for the almost entire extirpation of their brother Benjamin. Accordingly they procured young women from Jabez Gilead, and from Shiloh, to be wives for the 600 surviving Benjamites, (Judges xx, and xxi.) It was not perhaps much more than half a century after this, that Ehud arose and delivered the country from the Moabites. Saul and Ishbosheth, the first kings of Israel, were of this tribe, so were Modecai and Esther. But

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the greatest honor of this tribe was Saul of Tarsus, afterwards Paul the apostle. When this tribe came from Egypt they had 35,400 men, able to bear arms; in the wilderness they amounted to 45,600; when David numbered them, a little before his death, they were about 60,000. In this tribe was the temple, and the city of Jerusalem. When the other ten tribes revolted with Jeroboam, Benjamin faithfully adhered to Judah and the house of David, and shared in the blessings of their religious privileges. Under Jehosophat the militia of Benjamin were 380,000. After the captivity vast numbers of them returned to Jerusalem.

BEON, Numb. xxxii, 3; otherwise Bean, 1 Macc. b. v, 4; a city beyond Jordan, which Eusebius says belonged to the tribe of Reuben.

BERA, See BEER.

BEREA, a city of Macedonia, where St. Paul preached the gospel with great success, Acts xvii, 10, 13. Lat. 40, 45.

BERED, a city of Palestine, not far from Gaza. The well, where Hagar rested herself, flying from her mistress, was in this region.

BERITH, or BARATRES, a city of Phœnicia on the Mediterranean, between Biblos and

BES

Sidon, fifty miles north from Sidon. It is doubted whether this place is mentioned in scripture, but there are several cities of this name in Palestine.

BEROTH, a city of Syria conquered by David, 2 Sam. viii, 8; perhaps it was Berytus in Phœnicia.

BEROTHAH, or **BEROTH**, a city mentioned in Ezekiel, xlvi, 16; thought to be the same with Beroth of Syria.

BERSABA, a town in Galilee between upper and lower Galilee.

BESETHA, a mountain in Jerusalem, north from the temple.

BESIRA, or the well of Sirah, two miles and a half from Hebron.

BESOR, a brook, 1 Sam. xxx, 9, which falls into the Mediterranean, between Gaza and Rhinocorura. This is the brook of the wilderness, mentioned Amos vi, 14, which many have taken for the brook or river of Egypt, which is spoken of in several places of scripture, as Josh. xv, 4, 47, &c. and which Calmet thinks is no other than the Nile, or its most eastern branch. Dr. Shaw represents this as a small stream, not deserving the name of a river. Here 200 of David's men remained, overcome with fatigue, while the other

BET

400 pursued those Amalekites, who had burned Ziklag. It is thought that the Ethiopian eunuch was baptized in this brook, Acts viii, 26—39. I think Sanson correct in saying this seems to be sometimes, called the torrent, or river of Egypt. Lat. 31,10.

BETAH, or **TIBHATH**, a city of Syria, taken by David from Hadadezer, 2 Sam. viii, 8, and thought to be the same with Beten, which Josh. xix, 25, sets down as belonging to the tribe of Asher.

BETHABARA, a place beyond Jordan, where John the Baptist baptized, John i, 28. Bethabara, which in the Hebrew, signifies the *house of passage*, is thought to be the place, where the Israelites passed the river Jordan, under Joshua; and it is believed, that there was the common ford of this river. It is also supposed by some, that this is the very spot where John stood when he baptized the Lord Jesus Christ. In the time of Eusebius many were zealous to be baptized at this place, and resorted here for the purpose. But some writers suppose it was the place where Jacob crossed the Jordan, a little south from the sea of Tiberias. Lightfoot says much to prove, it lay north-east from that sea.

BET

BETHANATH, a city of the tribe of Naphtali, Josh. xix, 38.

BETHANIM, a village four miles from Hebron, and two miles from the oak or pine, where Abraham entertained the angels.

BETHANY, a considerable place, situated at the foot of the mount of Olives, or on the mount, about fifteen furlongs eastward of Jerusalem. Here it was, that Martha and Mary lived, with their brother Lazarus, whom Jesus raised from the dead, John ~~xix~~ 18; and it was here, that Mary poured the perfume, on our Savior's head. Bethany is but a very small village. One of our modern travellers acquaints us, that near the entrance of the place, there is an old ruin, called the castle of Lazarus, supposed to have been the mansion-house, where he, and his sisters lived. At the bottom of a descent, not far from the castle, you see his sepulchre, which the Turks hold in great veneration, and use it for an oratory, or place of prayer. Here going down by 25 steps, you come at first, into a small square room, and thence creep into another, that is less, about a yard and half deep, in which the body is said to have been laid. About a bow-shot thence, you pass by

BET

the place, which they say was Mary Magdalene's house, and thence descending a steep hill, you come to the fountain of the apostles, which is so called, because, according to tradition, these holy persons were wont to refresh here, between Jerusalem and Jericho, as very probably they might, because the fountain is close to the road side, and is very inviting to the thirsty traveller. This village was famous for its figs. From Jerusalem **JESUS CHRIST** having led his disciples to mount Olivet, as far as to Bethany, here he lifted up his hands and blessed them, and while he blessed them, they beheld; he was separated from them, taken up, and carried into heaven, a cloud receiving him out of their sight. The spot now shown for the place of our Lord's ascension is at the top of mount Olivet, where anciently was a large church, built in honor of that glorious triumph. An octagonal cupola, eight yards in diameter, is now standing; as they say, over the very spot where were the last footsteps of the divine Savior in this world.

BETH-ARABAH, a city belonging to the tribe of Judah, Josh. xv, 6, and afterwards given to that of Benjamin. Josh, xviii, 22.

BET

BETHARAN, or **BETHARAM**. Numb. xxxii, 36, and Josh. xiii, 27, a fenced city beyond Jordan, towards the Dead Sea, and afterwards called Livias.

BETHAVEN, the same with Bethel. This city upon the revolt of the ten tribes, belonged to the kingdom of Israel, and was, therefore, one of the cities, where Jeroboam set up his golden calves; whence the prophet Hosea iv, 15, in derision calls it Bethaven, the house of vanity or idols, instead of Bethel, that is, the house of God, the name, which Jacob formerly gave it, when he had the vision there of the mysterious ladder, Gen. xxviii, 19, and the angels ascending and descending, from heaven to earth.

BETHBARA, a place beyond the river Jordan. Judg. vii, 24, thought to be the same with Bethabara. It lay between the Jordan and Dead Sea. Here Gideon called the people of Ephraim to post themselves to to arrest the flying Midianites. This place was south from the sea of Galilee. Lat. 32, 11.

BETHBASI, a city in the tribe of Judah, which the two Maccabees, Simon and Jonathan, fortified. 1 Mac. ix, 62, 64; and where Bacchides be-

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sieged them without any success.

BETHBAR, a city of the tribe of Dan. 1 Sam. vii, 11. In a battle between the Israelites and Philistines, the former pursued the latter to this place, 1 Sam. vii, 11, and near this place Samuel set up his Ebenezer. Lat. 31, 52.

BETH-DAGON, a city of Canaan in the tribe of Asher. The name imports house or temple of Dagon.

BETH-DAGON, a city of Canaan in the tribe of Judah; so called, probably, because here was a temple of Dagon, before the country was conquered by the Israelites.

BETHEL, a city, which lay to the west of Hai, about eight miles to the north of Jerusalem, in the confines of the tribes of Ephraim and Benjamin. The rabbins tell us, that the stone on which Jacob rested his head at Bethel, was put into the sanctuary of the temple, which was built after the return from captivity; that the ark of the covenant was placed upon this stone, and that long after the ruin of the temple, the Jews had a custom of lamenting their calamities upon it. The Mahometans believe, their temple at Mecca to be founded on this very stone, and have a great

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eneration for it. Lat. 31, 48.

BETH EMEK, a frontier city of Asher, Josh. xix, 27.

BETHER. There is mention of the mountains of Bether, in the song of Solomon, ii, 17, and viii, 14. The word Bether, which in the 2d chap. of Canticles, our translators of the Bible, and the author of the Vulgate, have retained, is in some Latin copies of the Bible read Bethel, instead of Bether. But in the eighth chapter of the Canticles, *the mountains of Bether*, as the Hebrew has it, is by our translators, as well as by the Septuagint, and the author of the Vulgate Bible, rendered *the mountains of Spices*. Inquiry has been made, what this Bether is, and how it is situated; some take it to be Bethoron, called Bether in Eusebius, Bethara in Josephus, and Bethra in an old itinerary. There is frequent mention of Bether in the writings of the Hebrews. It was taken by the emperor Adrian, in the rebellion of Barchochebas, 100 years after Christ. "The number of Jews inclosed in it was so great," says the Gemara, "that the blood, which run from the dead bodies into the sea, carried stones along with it as large as four seahs, (the seah being a measure, that held a peck and a pint,) and that it

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ran four miles into the sea."

But it is observed that there were two cities of this name, one twelve, and the other fifty-two miles from Jerusalem. Lat. 31, 48. *

BETHESDA, the Hebrew name for a pool or public bath, which had five porticos, piazzas, or covered walks, around it. This bath, for its singular usefulness, was called Bethesda, or *the house of mercy*, because, as Pool in his Annotations observes, the erecting of baths was an act of great kindness to the common people, whose indispositions, in hot countries, required frequent bathing; though the generality of expositors think, it had this name, from God's great goodness to his people, in giving such healing virtues to waters, as this pool had. However, some will have the word Bethesda, to be the sink-house or drain, because the waters which came from the temple and the place where the victims were washed, flowed thither. Mr. Macknight in his *Harmony of the Gospels*, concludes that their opinion, seems to be without a proper foundation, who affirm, that this pool served for washing the sheep designed for sacrifice, before they were driven into the temple; and for washing the entrails of beasts sacrificed

there; besides, he thinks it inconsistent with the situation of Bethesda, *near the sheep gate or market*, as our English translators have rendered the Greek, though some copies have it in the south-east wall of the city; or according to the compilers of the *Universal History*, in that which was on the north-east, a great way from the temple. However, this may be, we are told, John v, 2, 3, &c. that in the porticos of this bath, at the time of a certain feast (which is generally supposed to be the passover) there lay a multitude of impotent folks, such as blind, halt, and withered, waiting for the moving of the water; for an angel went down at a certain season into the pool, and troubled the water; that is, moved it in a sensible manner. Whosoever, then, first stepped into the pool, after the troubling of the water was made whole of whatever disease he had. Some writers confine the miracle of the pool of Bethesda, to the season of this particular feast, mentioned ver. 4, which our translators render at *a certain season*, meant *at that season*; that is, the season mentioned verse 1. That the waters of Bethesda, should at this time have obtained a miraculous healing quality, was, without doubt,

in honor of the personal appearance of the Son of God on earth. Perhaps it was intended to show, that Ezekiel's vision chap. 47, of waters issuing out of the sanctuary, was about to be fulfilled, of which waters it is said, ib. ver. 9, "They shall be healed, and every thing shall live whither the river cometh."

But it must be observed, that the fourth verse of this chapter of St. John, is not in the Cambridge M.S. which formerly was Beza's, nor in one or two more of great authority. See Dr. Mill's judgment in that part of his *Prolegomena* to which he refers the reader in his note on the text. But though it should be rejected, the difficulty for which some would have it cancelled, Mr. Macknight observes, remains still; because the seventh verse implies, that cures were performed in this pool, and that only one at a time, was cured, and consequently, that these cures were miraculous. If so, it is as easy to conceive, that an angel moved the water, and gave it its healing quality, as to fancy, those cures were performed miraculously any other way. Grotius thinks that the angel is said to have descended, not because he was ever seen to do so, but because

the Jews were persuaded, that God brought such things to pass by the ministration of angels; so from that violent motion of the water, and the cure following it, the presence of an angel was with reason supposed. The learned Dr. Hammond supposed, that the waters became medicinal by being impregnated with a healing warmth from the blood and entrails of the sacrificed beasts, that were washed there; and that the *angel or messenger* in the text, is an officer or servant of the high priest, sent by him to stir the pool. The great Bartholine supposes, that these waters were naturally medicinal, and that this commotion was occasioned by an extraordinary fermentation, of some mineral in them; and therefore he makes the angel no more than a divine power, which originally gave this efficacy. See *Whitby's Annotations*, and *Bp. Smallbrooke's Vindication*.

Whoever saw a circle of persons round the springs of Ballston, waiting "the moving of the waters" by the fixed air, at which moment they sink their vessels to take the water for drinking, without forcibly recollecting a somewhat similar circumstance at Bethesda? May not the narrative give a sketch

of the popular opinions of the Jews? If it were a mineral spring; if at times the *gases* discharged themselves with violent ebullitions of the water, as is common; if the people, as they doubtless would, imagined that the water had *peculiar virtue*, during this agitation, would not the Jews ascribe this to the presence of an angel, and would not the story be related as it is?

Tertullian says that the virtue of the pool ceased, after the Jews had rejected the Savior, and a late traveller assures us that now it is dry. The pit, which it seems was once full of water, is 120 paces long, 40 broad, and 8 deep. At one end is some ancient arches, which the people say are the porches in which sat the multitude of the lame, the halt, and blind.

BETH-GAMUL, a city of the Moabites, in the tribe of Reuben, Jer. xlviii, 23, the Moabites seized the place again, and it was afterward ravaged by the Chaldeans.

BETH-HACCEREM, Jer. vi, 1, a city situated on an eminence noted for its vineyards, between Jerusalem and Tekoah. Neh. iii, 14.

BETH-HOGLA, the name of two places; one part of the tribe of Judah, Josh. xv, 6, fix-

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ed by Eusebius eight miles from Gaza; the other (*ibid.* xvii, 21,) St. Jerome places eight miles from Jordan in the tribe of Benjamin.

BETH-HORON. There is mention in Scripture of two cities of this name within the bounds of Ephraim. Josephus speaks of Beth-Horon, or Baitthoro, as twelve miles and a half from Jerusalem. The rabbins say, that the army of Sennacherib perished, in the going down of Beth-Horon, and the way was so narrow, say the Talmudists, that if two camels attempted to go through together, they both fell. Josh. x, 10. While the enemies of Israel were flying before Joshua, through this narrow pass, and thronged together, the Lord cast great stones from heaven upon them; and more died by the hail stones, than by the swords of Israel. While Cestius the Roman general, was retreating from Jerusalem, the Jews did not press upon him, till he reached this narrow descent, then they hurried upon him, and overwhelmed him with their darts.

BETH-JESIMOTH, a city in the tribe of Reuben, Josh. xiii, 20. It was afterwards possessed by the Moabites. Ezek. xxv, 9 foretold the des-

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truction of this, as well as the other cities of Moab. They were destroyed by the Chaldeans, Josh. xiii, 20. Eusebius places this city ten miles from the river Jordan.

BETHLEBAOTH, a city of Palestine in the tribe of Simeon, sometimes called Lebaoth.

BETHLEHEM, a famous city in the land of Canaan, where King David was born, and where a still greater King, our Lord Jesus Christ, was born. It is sometimes called Ephrath, or Ephratah, and sometimes Bethlehem Ephratah, sometimes Bethlehem Judah, to distinguish it from another Bethlehem in the tribe of Zebulun. It lies about six miles from Jerusalem south or south-west, in the way to Hebron, as Eusebius and St. Jerome tell us, who add, that the monument of Jesse, father of David, was shown here in their time. Mr. Maundrel tells us, that about one hour and a quarter's distance from Bethlehem, southward, are shown those famous mountains, pools, and gardens, which are said to have been the contrivance and delight of Solomon. To these works and places of pleasure, that prince is supposed to allude, Eccl. ii, 3, 6, where, a-

mong the instances of his magnificence, he reckons his gardens, vineyards, and pools.

The pools are three, lying in a row above each other, so disposed, that the waters of the uppermost run into the second, and those of the second into the third. Their figure is quadrangular. The breadth is the same in all, about 90 paces. The first is about 160 paces long, the second 200, the third 220. They are all lined with wall, and plaistered, and contain a great depth of water. Close by the pools, is a castle of modern construction; and about the distance of 140 paces from them, is the fountain from which they principally derive their waters. This, the friars insist is, that *sealed fountain* to which the holy spouse is compared, Cant. iv, 12. And they pretend a tradition, that king Solomon shut up those springs, and kept the door of them sealed with his signet, that he might preserve the waters for his own drinking, in their natural freshness and purity. Nor was it difficult thus to secure them, they rising under ground, and having no avenue to them, but by a little hole, like the mouth of a narrow well. Through this hole, you descend about four yards directly down, but not without some

difficulty; and then arrive in a vaulted room fifteen paces long, and eight broad. Joining to this is another room, of the same form, but somewhat less. Both these rooms are covered with handsome stone arches, very ancient, and perhaps, says Mr. Maundrel, truly the work of Solomon. You find here four places, at which the water rises. From these sources it is conveyed by little rivulets into a kind of bason, and from thence, by a large subterraneous passage down into the pools. In its way to the pools, an aqueduct of brick pipes, receives part of the streams, and carries it by many turnings and windings about the mountains to Jerusalem. The pools, it is probable enough, may be the same with Solomon's, there not being the like store of excellent spring water any where else, throughout all the Holy Land.

What has hitherto been described lies south of Bethlehem. On the west is shown the well of David, so called, because it is taken for that whose waters David so passionately desired, 2 Sam. xxiii, 15. It is a well, or rather a cistern, supplied only with rain, without any natural excellency in its waters. About two furlongs beyond this well, are re-

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mains of an aqueduct, which anciently conveyed the water from Solomon's pools to Jerusalem, and may well, says Mr. Maundrel, be allowed to be in reality what it is pretended for. The aqueduct consists of stones perforated. These are let into each other with a fillet, framed round about the cavity, to prevent leakage, and united to each other with so firm a cement, that they will sometimes sooner break through a kind of coarse marble, than be separated. This train of stones was covered, for its greater security, with a case of smaller stones, laid over it, in very strong mortar. The whole seems to be endued with such absolute firmness, as if it had been designed for eternity. But the Turks have demonstrated in this instance, that nothing can be so wellwrought, but they are able to damage or destroy it. For of this strong aqueduct, carried five or six leagues, with such vast expense and labor, you see now only here and there a fragment remaining.

Bethlehem was a city not considerable for its extent or riches; but was infinitely so on account of the Messiah's birth.

Bethlehem is situated upon the declivity of a hill, or as

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Mariti calls it, a lofty mountain, about two leagues from Jerusalem. It is generally visited by pilgrims, and at present is furnished, not only with a convent of the Latins, but also with one of the Greeks, and another of the Armenians. Here are shown you the sepulchres of Jesse and David, although, as Bonfrerius observes, David was buried in Jerusalem; also, the very place, where our Savior was born, the manger in which he was laid, and the cave or grot in which the blessed virgin, hid herself and her divine Babe, from the malice of Herod, for some time, before their departure into Egypt. The grot is formed in a chalky rock, but this whiteness, they will not have to be natural, but occasioned by some miraculous drops of the blessed virgin's milk, which fell from her breast, when she was suckling the holy infant; and so much are the inhabitants of Bethlehem possessed with this opinion, that they believe the chalk of this grotto has a miraculous virtue; for increasing women's milk, and it is taken very frequently for this purpose. Here are shown you likewise the chapel of St. Joseph, the supposed father of our Lord, the chapel of the innocents, and

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also those of St. Jerome, St. Paula, and Eustochium. About half a mile eastward from the town, you see the field, where the shepherds were watching their flocks, when they received the glad tidings of the Saviour's birth; and not far from the field, the village, where they dwelt. Bethlehem is at present a considerable place, from which is a delightful prospect. It is surrounded with hills and vallies. The situation is pleasant. It has several fine streets, and a church in the form of a cross, erected by the famous Helena, also several chapels. In the town are 600 men able to bear arms, 100 of these are Christians. Six miles from Bethlehem were the vineyards of Engeddi. The complexion of the people is very dark, almost approaching to black. The females are betrothed as soon as they are born, and married at twelve years of age. They cover their heads with a long veil, which flows loosely down their backs. The sides and top of the mountain are enriched with fine vineyards, banked with walls, which cost immense labor. The grapes are large, and of a rich flavor. Here are figs and other fruit, which are the principal support of the inhabitants. The soil is rich, the fruits excellent; their white

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wine is celebrated, though it is strong and "heady." Here, says a Mahometan writer, "Jesus, on whom be peace, was born of his mother." It is 6 miles south from Jerusalem. Lat. 31, 50; long. 35, 25, E. *Bowen, Adams, Mariti, Volney.*

BETH-MEON, a city belonging to the Moabites, in the tribe of Reuben, Jer. xlviii, 23. This is probably the same as Baalmeon. Not only this but all the places in this region were possessed by the Moabites before the people of Israel took possession of the country; though the Amorites had expelled them, the Moabites seem to have taken possession again, after the ten tribes were carried into Assyria. Hence many cities, which had belonged to Israel, as Heshbon, Jazer, Dibon, and others, Jeremiah represented as cities of the Moabites.

BETH-NIMRAH, a city of Judah, belonging to the tribe of Gad. Numb. xxxii, 36.

BETHOANNABA, Calmet supposes this may be Nob, where the tabernacle continued sometime in the reign of Saul.

BETHOM, or BETHORA, or BETHORON, or JULIAS, it bore all these names, the birth-place of the prophet Joel.

BETH-PALET, according

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to Joshua (xv, 27;) or *Beth-phelet*, according to Nehemiah (xi, 26;) was a city in the most southern part of Judah; and one of those which was yielded up to the tribe of Simeon.

BETH-PAZZIZ, a city of Palestine belonging to the tribe of Issachar. Josh. xix, 21.

BETH-PEOR, a city of Moab, given to the tribe of Reuben; Deut. iv, 46; where the God Peor was worshipped.

BETH-PHAGE, a small village of the priests, situated on mount Olivet, and as it seems, some what nearer Jerusalem than Bethany. The distance between Beth-phage and Jerusalem is computed at fifteen furlongs. Yet the Talmudists say that a Beth-phage was within the walls of Jerusalem; it is possible a street might bear this name, which led to the Beth-phage, which produced figs, without the city. It is uncertain whether a village rose, here, or a number of houses, or only the habitations of the gardeners, who might raise figs and other fruit for the Jerusalem market.

BETH-BEHOB, See **РЕ-НОВ**.

BETHSAIDA, a city of which there is no mention in the Old Testament though it frequently occurs in the New,

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the reason of which is, that it was but a village, as Josephus tells us, till Philip the Tetrarch made it a magnificent city, and gave it the name of Julius, out of respect to Julia the daughter of Augustus Cesar. Its original name in Hebrew imports a place of fishing, or of hunting, and for both these it was very commodiously situated. As it belonged to the tribe of Naphtali, a country remarkable for a plenty of deer, Gen. xlix, 21; and as it lay on the north end of the lake Genesareth, it was so commodious for the latter that we find Peter and Andrew, who were inhabitants of this city, were fishermen by trade. *Wells*. SEE **BETHZAIDIA**.

BETH-SHAN, or **BETH-SHEAN**, a city belonging to the half tribe of Manasseh, on the west of Jordan, and not far from that river. But the people of Manasseh, were not able to drive the natives from this place. It was a considerable city in the time of Eusebius, and St. Jerome, and was then called as it had been for several ages before, Scythopolis, or the city of the Scythians, as the Septuagint, Judges i, 27; reads it. It is supposed to take its name from some remarkable occurrence here, when the Scythians made an

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inroad into Syria. It is said (2 Maccab. xii, 29;) to be six hundred furlongs from Jerusalem. After the battle on mount Gilboa, the Philistines took the body of Saul, and fastened it to the wall of Bethshan, 1 Sam xxxi, 10. This place was the limit of Galilee south and before the Babylonish captivity, was reckoned within the land of Israel, but after that period it was not included. The city was a mile and a half from the river Jordan. Probably a district round the town bore the same name and might be on each side of the river. This city is more generally known by the name of Scythopolis.

BETH-SHEMESH, a city in the tribe of Judah, belonging to the priests, Josh. xxi, 16. This place was thirty miles from Jerusalem. This was also the name of a city in the tribe of Issachar, Josh. xix, 22, and there are some, who take notice of a third city of this name in the tribe of Naphtali, ib. 38, and Judges, i, 33.

BETHSHEMESH, was also a city of Egypt; probably the Heliopolis of the Greeks, and the On, mentioned Gen. xli, 45. In the time of Ezekiel it retained the same name, Ezek. xxx, 17. In the temple here was an annual festival in honor of the sun.

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BETH SHITTAH, Gideon pursued the Midianites to this place, Judges vii, 22. It probably lay in the tribe of Manasseh east of the Jordan.

BETHZURA, or BETHSHUR. *See Bethzur.*

BETH-TAPPUAH, a city in the tribe of Judah, Josh. 15, 53, situated in the way to Egypt, fourteen miles from Raphia, and of course not far from the Nile.

BETHUL, a city in the tribe of Simeon, Josh. xix, 4. Sozoman, says the town was populous; we find a bishop of Bethulia among those of Palestine. *See Bethulia.*

BETHULIA, a city celebrated for enduring the siege of Holofernes, at which he was killed by Judith.

Our modern travellers to the Holy Land, almost unanimously agree, that Bethulia is situated in the tribe of Zebulun, about a league from Tiberias, towards the west, where they pretend that some marks of Holofernes's camp are still to be seen; but this however is certain, that both Judith and her husband were of the tribe of Simeon, Judith viii, 1, and ix, 2, and for what purpose they should remove to so great a distance from their own inheritance, and settle in a different tribe, is not easy to find out. Since, therefore, the scripture takes

notice of a place in the tribe of Simeon, named Bethul, a place dependent on Gaza of the Philistines, and famous for its temples, which are very remarkable, both for their antiquity and fine structure, (from whence not unlikely, it had the name Bethul or *the house of the Lord*.) there is much more reason to conclude, in the opinion of Calmet, that this was the place, since the othertown which travellers talk of in the tribe of Zebulun, must be of too modern a date, to be the city intended here; because we find neither Joshua, nor Josephus, nor Eusebius, nor St. Jerome, make any mention of it. *Calmet's disert. and comment.*

BETHULIA, a town of Palestine, in the tribe of Zebulun, two miles from the Dead Sea. The learned author from whom the preceding article is extracted would have saved himself trouble, if he had examined the seventh chap. of Judith, and would doubtless have concluded that there were two towns of this name, and also have felt more charity for modern travellers. In the third verse, the camp of Holofernes is said to have extended from Bethulia to Cyamon, which is over against Esdrelon. Esdrelon or Jezreel, we all know, was not in the tribe of Simeon, but in that of Issachar, border-

ing on the tribe of Zebulun, near the Dead Sea.

BETHZAIDA, or BETHSAIDA, see *Bethsaida*. "Woe unto thee Chorazin; woe unto thee Bethsaida, for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." This "woe" has long since been executed. Hence we may infer that Jesus Christ did not speak without authority. God has punished them for their disregard of Jesus Christ. Five or six poor cottages are all which now remains of this populous town. *Topographic Dict.*

BETH-ZUR, or BETHSURA, a city belonging to the tribe of Judah, Josh. xv, 53; being opposite to south Edom, and a place of great strength, defending the passage into Judah, on the south side of Idumea. We read in the second book of Maccabees, xi, 5; that Bethsura was only five furlongs from Jerusalem, but this is an obvious mistake; Eusebius places it at the distance of twenty miles from Jerusalem, in the way towards Hebron. At the foot of mount Bethzur is a spring where 'it is said the eunuch of queen Candace was baptized.

Bethzur, or Bethsur, signi-

fies the house of the rock, or the temple on the rock. The rock or mountain, the original refuge of mankind, are objects often commemorated on medals.

BETOMESTHAM, or BETOMASTHEM, (Judith iv, 6; and xv, 4;) a city of Judah, over against Esdraelon, near Doathim.

BETONIM, a city of the tribe of Gad, Josh. 13, 26; towards the north extremity of this tribe, and bordering on Manasseh.

BEZEK, a city in the tribe of Judah. Eusebius and St. Jerome, say, that there were two cities of this name in their days, pretty near one another, about seventeen miles from Sichem, in the way to Scythopolis, or Bethshan. Calmet is of opinion that Bezek was situated, near the passage of the river Jordan at Bethshan; and Wells thinks, that there was no more than one city of this name, which was in the tribe of Judah. About 100 years since, this was a small village. Lat. 32, 21.

BEZER, or BOZRA, or BOSTRA, a city beyond Jordan, given by Moses to the tribe of Reuben, Deut. iv, 43; and designed by Joshua (chap. xx, ver. 8;) to be a city of refuge. The scripture speaking of Be-

zer, generally adds, *in the wilderness*, because it lay in Arabia Deserta, and the eastern part of Edom, encompassed on all sides with deserts. Isaiah xxxiv, 6; threatens Bozra with very great calamities. "The sword of the Lord is filled with blood, and their land shall be soaked with blood; the smোক thereof shall go up for ever; thorns shall come up in her palaces, and there shall the great owl make her nest, and the vultures be gathered." He also describes a conqueror returning from Bozra, with his garments all dyed in blood. This conqueror is believed by some to be Judas Macabæus, who took this city, and made great ravages in it, killing all the males, he found there, plundering the city, and then setting it on fire. Jeremiah likewise (chap. xlviii, ver. 24, 25, and xlix, 13, 22, &c, threatens Bozra in a terrible manner, and it is likewise believed by some, that these menaces, were accomplished when Nebuchadnezzar carried his arms into Edom, and the neighboring provinces five years after the taking of Jerusalem. We know not, saith a learned writer, that any vestige of this city remains at the present time. Eusebius places Bozra, at four and twenty miles from Adraa

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or Edrai. This city is said to belong sometimes to Reuben, sometimes to Moab, and sometimes to Edom, because, as it was a frontier town, to these three provinces, it sometimes, was in the hands of one, and sometimes of the other, as force or chance of war decided. There are Bishops of Bozra, whose names are subscribed to the decrees of several councils. Some Geographers allow several cites of this name. Lat. 31, 43.

BEZETH, a city on this side Jordan, which Bacchides surprised, and threw all the inhabitants into a great pit, 1 Macc. vii, 19.

BEZETHA, a division, or district of Jerusalem, situated on a hill, encompassed with good walls, being, as it were, a new city added to the old. It was in the north part of the city.

BEZOR, See **BESOR**.

BIBLUS, a city of Phœnicia, See **BIBLOS**.

BILEAM, a city in the tribe of Manasseh, on the other side of Jordan. It was given to the Levites of Koath's family. 1 Chr. vi, 70.

BITHYNIA, forms one of the districts of Natolia and is the nearest province to Turkey in Europe, being separated only by the strait called Thracian

Bosphorus. Its principal cities are Prusa, Nice, and Nicomedia. This province lies on the south of the Euxine sea, west of Pontus and Galatia, north of Asia proper, and east of the Propontis. It was famed in the time of the Argonautic expedition; which might be during the reign of Rehoboam, if not much earlier. It is now called Becksangil; and if cultivated would be a fruitful country. When Paul first travelled for Europe, the Holy Ghost allowed him not to preach here, Acts xvi, 7. But afterwards a church was planted, and a number of Jews and others believed, 1 Pet. i, 1; the centurionators of Madgeburgh trace the history of Christianity here till the 10th century: nay there still remain some vestiges to the present time. At Nice in this province, was held the first general council; also the fourth general council at Chalcedon, on the strait of Constantinople.

BOCHIM, the place of weepers. It is certain that the battle between David and the Philistines, in the valley of Bochim was fought near Jerusalem, wherefore unless two places are distinguished by the name Bochim, it must be allowed this was near Jerusalem.

BOHAN, a great rock mentioned Joshua xviii, 17. "The stone of a man named Bohan, who was of the tribe of Reuben. This might be a boundary, or it might be set up to commemorate some remarkable event, like that of Jacob at Bethel and many others in different quarters of the world.

BOZEZ, the name of a rock, which Jonathan the son of Saul, climbed up, when he went to attack the Philistines. 1 Sam. 15, 4.

BOZHATH, a city in the tribe of Judah. Josh. xv, 39. Lat. 31, 37.

BOZRA, or **BEZER**, or **BOSOR**, a town of Palestine, 60 miles south-west from Damascus.

BUZ, a region of Arabia, perhaps on the border of Idumæa. Lat. 27, 40.

BYBLOS, a city of Phenicia, lying between Sidon and Orthosia, famous for the worship of Adonis. The river Adonis having its source in Libanus, passes by this town. At certain seasons, it overflows its banks, and from a species of red earth, over which it runs, the water becomes red as blood. Some are of opinion, that the ancients of Gebal, so skillful in maritime affairs, mentioned Ezek. xxvii, were the citizens of Byblos, in the Hebrew called

Gebal. The town was situated at the foot of Lebanon, on the Mediterranean, opposite to some of the ancient cedars now remaining: most of the people are Turks, who have three mosques; the Christians have one church. Lat. 34, 17. Lon. 36, 20. *La Rouge. Lucian.*

CABBON, a city in the tribe of Judah. Josh. xv, 40. Lat. 31, 37.

CABUL, the name, which Hiram king of Tyre, gave to the twenty cities in Galilee, given him by Solomon, for the great services he had rendered him, in building the temple. (1 Kings ix, 13.) It is but reasonable to suppose, that they lay near to Tyre, of which Hiram was king.

CADUMIM, a brook of Palestine, mentioned in Judges v, 21, having its source in mount Tabor. Lat 32, 37.

CAIPHA, a town at the foot of mount Carmel, on the north side of the bay of Ptolemais, fifteen miles from Acre, by land, round the head of the bay it is thirty miles.

CÆSAREA, a city of Palestine of the first rank, which after being greatly decayed, was rebuilt by Herod the Great, and thus called in honor of Augustus Cæsar, being before called the tower of Strato. This city stood on the sea side, on

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the coast of Phœnicia, between Dor and Joppa, upon the pass into Egypt, and was very convenient for trade, but had a bad harbor. To remedy this, he ordered a mole to be made, in the form of a half moon, and large enough to contain a royal navy. It was 200 feet long, and the stones were 50 feet long, 18 wide; the water 120 feet deep. The buildings of this town, were all of marble. This city was six hundred furlongs from Jerusalem. Here it was, that king Agrippa was smitten of the Lord, for not giving God the glory, when the people saluted him as God. Cornelius the centurion, who was baptized by St. Peter, lived at Cæsaria, Acts x, 1, &c. There Philip the deacon, with his four maiden daughters, had their habitation. At Cæsarea, the prophet Agabus foretold to Paul, that he would be bound, and confined by his enemies, at Jerusalem. The same apostle continued a prisoner two years at Cæsarea, till he was conducted to Rome, where he had appealed to Nero's tribunal. At Cæsarea, Eusebius, the ecclesiastical historian, was born. It is 40 miles north from Acre, and 30 south from Joppa, and 75 north-west from Jerusalem. Lat. 32, 37.

CÆSAREA PHILIPPÌ,

CAL

once called Paneas and Dan, a town of Palestine, at the head of the Jordan, 20 miles east from Damascus, and one hundred, north-east from Jerusalem. *See Dan.* The woman healed by our Savior, (Matt. ix, 20) lived in this town. It is reported, that on her return, she gratefully erected a statue in honor of her Benefactor. Julian displaced it, and set his own in its place. But the Christian inhabitants, removed the statue of Christ into their church; that of Julian, was destroyed by lightning. Lat. 33, 17.

CALAH, a city of Assyria, built either by Asher or Nimrod, Gen. 10, 12.

CALAH, a country about the land of the river Lycus. It is probable, that the country took its name from its capital, Calah. Pliny mentions a people called Clarista, through whose country the Lycus has its course.

CALEB, a canton in the tribe of Judah, in which the cities of Kirjath-sepher and Hebron, were situated. 1 Sam. 30, 14.

CALNEH, a city in the land of Shinah, built by Nimrod, and the last city mentioned (Gen. x, 10) as, belonging to his kingdom. It is believed to be the same with Calno; mentioned in Isaiah x, 9, and

CAL

with Caneh in Ezek. xxvii, 23. Probably it was in Mesopotamia, since these prophets join it with Haran, Eden, Assyria, and Chilmad, which carried on a trade with Tyre. It is said by the Chaldee interpreters, as also by Eusebius and Jerome, to be the same with Ctesiphon, standing upon the Tigris, about three miles from Seleucia, and that for some time it was the capital of the Parthians, and greatly enlarged by Pacorus, one of their kings.

CALVARY, or as it is called in Hebrew, **GOLGOTHA**, that is, a *place of skulls*. It was a small eminence or hill, to the north of mount Zion, to the west of the ancient Jerusalem, and being appropriated to the execution of malefactors, was therefore shut out of the walls, as an execrable and polluted place; but since it has been an altar, on which propitiation has been made, for the world, it has recovered itself from that infamy, and has always been revered and resorted to, with such devotion by all Christians, that it has drawn the city round it, and now stands in the middle of Jerusalem; a great part of the Hill of Zion being shut out to make room for mount Calvary. *See Jerusalem.*

This mount, is likewise honored with a stately church, erected by Helena, mother to

CAN

Constantine the Great, called the church of the sepulchre, as being built over the place, where our Lord's sepulchre was. This church is enriched with abundance of magnificent ornaments, and mount Calvary is more honored by Christians, than old Jerusalem ever was by the children of the synagogue.

CAMON, a city in the tribe of Manasseh, on the other side of Jordan, Judg. x, 5. Lat. 32, 34.

CAMAN, a city of Palestine, on the west side of the Jordan, situate on a great plain, six miles from Lego.

CAMP OF DAN, in the Holy Land, between Zorah and Eshtaol, Judg. xiii, 25.

CANA OF GALILEE, a little town where Jesus performed his first miracle, (John ii, 12.) This is called Cana of Galilee, to distinguish it from Cana or Kana, mentioned in Joshua xix, 28, belonging to the tribe of Asher, not far from Sidon, and much farther north, than Cana of Galilee, which lay in the tribe of Zebulon, and not far from Nazareth. This was a small town in the time of St. Jerome. Concerning the *present* state of Cana in Galilee, Arvieux says, that though it was formerly a city, it is now a village, almost deserted. Here is a church

CAN

built by Helena in the place, where the marriage feast was held. It is a building of wrought stone, forty paces long, and twenty wide. The roof is supported by a row of columns. The building is yet entire, but used as a mosque: On the doors of the court are sculptured vases, or water pots, to represent those, which held the water, changed to wine. Lat. 32,49.

CANA, was also a place in the tribe of Asher.

CANA, the name of a brook on the confines of Ephraim and Mannasseh.

CANAAN, *Land of*, the country so named from Canaan, the son of Ham. The land of Canaan lies between the Mediterranean Sea and the mountains of Arabia; on the south it is bounded by the wilderness of Paran, Idumea, and Egypt; on the west by the Mediterranean, called in Hebrew the great sea; to the north by the mountain of Libanus. Its length, from the city of Dan, (since called Cæsaria Philippi, or Paneadis, which stands at the foot of these mountains) to Beersheba, is about sixteen hundred furlongs, or 200 miles, and its breadth from the Mediterranean sea, to the eastern borders, is eighty miles. This country, which was first called Canaan, from Canaan the son of

CAN

Ham, whose posterity possessed it, was afterwards called Palestine, from the people, which the Hebrews call Philistines, and the Greeks and Romans, corruptly, Palestines, who inhabited the sea coast. It likewise had the name of the *Land of Promise*, from the promise God made Abraham of giving it to him; that of the *Land of Israel*, from the Israelites having made themselves masters of it; that of *Judah*, from the tribe of Judah, which was the most considerable of the twelve; and lastly the happiness it had of being sanctified by the presence, actions, miracles, and death of Jesus Christ, has given it the name of the *Holy Land*, which it retains to this day.

The first inhabitants of this land, therefore, were the Canaanites, who were descended from Canaan, and the eleven sons of that patriarch; here they multiplied exceedingly; trade and war were their first occupations, these gave rise to their riches, and the several colonies, scattered by them, over almost all the islands and maritime provinces of the Mediterranean. The measure of their idolatry and abominations was completed, when God delivered their country into the hands of the Israelites, under Joshua. As God had

commanded this people, who long before had been cursed by him, to be treated with the utmost rigor, Joshua extirpated great numbers of them, and obliged the rest to fly, some into Africa, some into Greece. Nay, there are some writers, who seem persuaded, that many of them went into Germany and Slavonia, and that others came into America. But Calmet thinks they withdrew into Africa. In St. Athanasius' time the Africans still said they were descended from the Canannites. It is agreed, that the Punic tongue was almost entirely the same with the Canaanitish, and Hebrew language.

The colonies, which Cadmus carried into Thebes, in Bæotia, and his brother Cylix into Cilicia, came from the stock of Canaan. The isles of Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca, and Minorca, Gades, and Ebusies, are thought to have been peopled by the Canaanites. Bochart, in his large work entitled *Canaan*, has set all this matter in a good light; and F. Calmet has taken some pains to inquire particularly into what country the Canaanites retired, after their expulsion from their own by Joshua, and has examined the several arguments produced by those, who affirm,

that they settled in Armenia. Those, who are inclined to know what particular towns and territories of Canaan fell to the share of each tribe of the Hebrews, upon the division of this land among them by Joshua, will find the necessary information in the course of this work. We shall make this one remark, which Masius in his commentary furnishes us, viz. that as Jacob and Moses, at the approach of their death, foretold the very *soil* and *situation* of every particular country, that should fall to each tribe, so upon this division by *lots*, it accordingly came to pass. To the tribe of Judah, there fell a country abounding with vines and pasture grounds, (Gen. xlix, 11.) To that of Asher, one plenteous in oil, iron, and brass, (Deut. xxxiii, 24, 25.) To that of Naphtali one extending from the west to the south of Judea, (ib. ib. 23.) To that of Benjamin, one in which the temple was afterwards built. To those of Zebulon and Issachar, such as had plenty of seaports, (Gen. ib. 13.) To those of Ephraim and Manasseh, such as were renowned for their precious fruits; (Deut. ib. 14) and to those of Simeon and Levi no particular countries, the former had a portion with Judah, and the other was scattered among

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the several tribes. It must needs be the height of insolence or stupidity not to acknowledge the Divine inspiration in these predictions, and the Divine direction in those lots. *See Judea.* Many of the old inhabitants of the north-west of the land of Canaan, particularly on the coast of Tyre and Sidon, were not driven out by the children of Israel, whence this tract seems to have retained the name of Canaan, a great while after the other parts, inhabited by the Israelites, had lost that name. The Greeks called this tract, inhabited by the old Canaanites, along the Mediterranean sea, Phœnicia; the more inland parts, as being inhabited partly by Canaanites, and partly by Syrians, Syrophœnicia; and hence the woman said by St. Matthew (xv, 22) to be a woman of Canaan, whose daughter Jesus cured, is said by St. Mark, (vii, 26) to be a Syrophœnician.

CANAANITES, people descended from Canaan, whom the Israelites drove from their country. Procopius says, that they first retreated into Egypt, and gradually penetrated the continent of Africa, where they built many cities, and spread themselves over vast regions, till they reached the strait of Gibraltar, preserving their old language with little alteration.

CAP

This author adds, that in the ancient city of Tongis, founded by them, were two great pillars of white stone, near a large fountain, inscribed with Phœnician characters; "We are people preserved by flight from that robber Jesus (Joshua) the son of Naver, who pursued us." In the time of Athanasius, the Africans continued to say, that they were descended from the Canaanites; when asked their origin, they answered Canani. It is agreed that the Punic tongue was nearly the same as the Canaanitish and Hebrew. Noah denounced a curse of the basest servitude against Canaan. The truth of which their whole history confirms.

CAPERNAUM, a city celebrated in the gospels, being the place where Jesus usually resided, during the time of his ministry. It stood on the coast of the sea of Galilee, in the borders of Zebulon and Naphtalim, Matt. iv, 15, and consequently towards the upper part. It took its name, no doubt, from an adjacent spring of great repute, and which according to Josephus, was by the natives called Capernaum. As the spring might be some inducement to the building of the town, so its being a convenient place to sail from Galilee, to any part on

CAP

the other side of the sea, might be some motive to our Lord for removing from Nazareth, and making this the place of his most constant residence. Upon this account Capernaum was highly honored, and said by our Lord himself, *to be exalted unto heaven*; but because it made no right use of this signal favor, it drew from him the severe denunciation, that it should *be brought down to hell*, Matt. xi, 23; which has certainly been verified; for so far is it from being the metropolis of all Galilee, (as it once was) that it consisted long since, of no more than six poor fishermen's cottages, and may perhaps be now totally desolate. *Wells*.

Yet probably its ruin was gradual, and by natural means. In the time of Jerome it was a town. In the seventh and eighth centuries; it still existed; but though the Divine threatenings are slow in their execution, they are certain. No such town as Capernaum now exists. Bonfrerius says it was most advantageously situated on the lake at the entrance of the Jordan, and that its name denoted the Fair village; or village of consolation. Lat. 32, 44.

CAPHAR-JAMA, a place in the tribe of Naphtali.

CAPHAR-SALAMA, or CAPHAR-SARAMA, a place not

CAP

far from Jerusalem, near which a battle was fought between Judas and Nicanor, who was vanquished and fled, with the loss of five thousand troops, 1 Macc. vii, 31. Its name signifies the village of peace.

CAPHAR-SOREK, a town of Palestine. It is thought to have been named from the brook or valley of Sorek, where Delilah lived.

CAPHTOR, the island Caphtor, whence came the Caphtorims, otherwise called the Cherethims or Cherethites, or Philistines, Gen. x, 14; Deut. ii, 23; Jer. xlvii, 4; and Amos ix, 7. The generality of interpreters believe, that by Caphtor was signified Cappadocia; and that the Philistines and Cherethims came from thence. But F. Calmet, endeavors to show, that they were originally from the isle of Crete.

The manners, arms, religion, and gods of the Cretans, and Philistines were the same. The arms of the one and the other were bows and arrows; *Dugon*.

Wells supposes, that the Caphtorims came from Egypt; and that the name Caphtor seems still to be preserved in an old city of Egypt, named Coptus; and Sanson places Caphtor between Egypt and the land of Canaan. Lat. 30.

CAR

CAPPADOCIA, a province of Asia Minor, to whom, with several other people, St. Peter directs his first epistle. It was bounded west by Galatia, south by Armenia, east by the mountains of Anti-Taurus. Though the inhabitants of this country were anciently notorious for their wickedness; after the introduction of Christianity among them, several great and good men did honor to Cappadocia. Among these were two Gregories, Basil and St. George. Christianity flourished here till about the ninth century, nor is it now wholly extinct.

CARCHEMISH, a town upon the Euphrates, belonging to the Assyrians. Necho, king of Egypt, took it from the king of Assyria, 2 Chron. xxxv, 20.

CARIA, a south-western district of Asia Minor. Its western part was called Doris, and occupied by Grecian colonies. In Doris was Miletus. *Carpenter.*

CARMEL, a city in the tribe of Judah, situated on a mountain of the same name, in the southern part of Palestine, Josh. xv, 55. St. Jerome says, that in his time the Romans had a garrison in this city. Upon this mountain, Saul returning from his expedition against Amalek, erected a triumphal arch, 1 Sam. xv, 12. Carmel is ten

CAR

miles from Hebron to the east.

CARMEL, a mountain to the south of Ptolemais, and the north of Dora, upon the Mediterranean. At the foot of this mountain, on the north side run the Kishon; and a little further the river Beleus. Josephus makes Carmel to be a part of Galilee, but it belonged rather to the tribe of Manasseh, and to the southern part of the tribe of Asher, Josh. xv, 26. On the side next the sea, there is a cave shown, where some suppose the prophet Elijah desired Ahab to bring Baal's false prophets, when the fire from heaven descended upon the burnt sacrifice, 1 Kings xviii. It is a rocky mountain 2000 feet high, once cultivated, but now overgrown with brambles, wild vines, and olive trees. On the summit is a chapel, dedicated to the prophet Elijah, from which is an immense prospect over sea and land. It is 20 miles south of Tyre, and 70 north from Jerusalem. Lat. 32,40.

Both Tacitus and Suetonius speak of the god of Carmel; whom Vespasian went to consult when he was in Judea; but they tell us there was neither temple nor statue upon the mountain; that there was one altar, plain, and even then venerable for its antiquity. This

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altar of Carmel had its original from the altar of God, which the ancient Hebrews erected, and which Elijah repaired, when he summoned Ahab and his false prophets to appear there. This altar the heathen held in such veneration, that when they became masters of the country, they did not presume to place an image near it. They even repaired to it as to an oracle.

As Thevenot tells us, mount Carmel is ten miles from Acre. At the foot of the mountain stands the village Caiphas, which was formerly a town. Here is a convent of barefooted Carmelites, a sort of monks so named. Thevenot found here two French fathers, and an Italian brother, who had been twenty years there. They observe very severe rules; they are removed from all worldly conversation; they neither eat flesh nor drink wine, and if such supports become necessary, they must go to another place. Nor do they suffer pilgrims to eat flesh in their convent, though they may drink wine. This convent is not on the top of the mount, where was a very fine monastery before the Christians lost the Holy Land, the ruins of which are still to be seen; but it is a very little one, somewhat lower. Two or three monks fill it,

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who would have much ado to subsist, if they had not alms given them. They say, that it is the place where the prophet Elijah lived; and that their church, which is neatly cut in the rock, is the spot where he sometime abode. About the convent is a pretty hermitage. Though the convent be very small, it contains a commodious and neat apartment, in which pilgrims lodge; but they must not exceed the number of six. At the distance of a league from the convent, is a well, which the prophet Elijah is said to have caused to spring out of the ground, and a little over it is another, reported to be no less miraculous; the waters of both are very pleasant and good. Close by the last fountain, are stately ruins of the convents of St. Bocard, who was sent thither by St. Albert, patriarch of Jerusalem, to reform the hermits, who lived there, without rule, or community.

Not far from thence is the garden of the stone melons, concerning which they tell you, that Elijah passing that way, desired a melon from a man, who was gathering them, who in contempt replied to the prophet, that they were *stones*, and not melons, upon which all the melons were immediate-

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ly turned into *stones*. Le Bruyn tells us, that these stone melons have the same shape on the outside, as natural ones, and if opened, they have the same cavities, as the true ones; they have also some smell, which is pleasant.

Near the convents are shown the grotts of the prophets, Elijah and Elisha; there is a third, also, but it is walled up. Lower down the mountain is the cave, where the prophet Elijah instructed the people. It is cut very smooth in the rock, both above and below; it is about twenty paces in length, fifteen in breadth, and very high, and I think, says Thevenot, that it is one of the finest grotts, that can be seen. The Turks have made a little mosque there.

Mount Carmel, says D'Arvieux, advances considerably into the sea, and forms a cape or promontory, the most elevated of any on the coast; the smaller mountains of this group may be cultivated, and have a good soil, deep and fertile, capable of producing in a very uncommon degree. There were formerly many more vineyards than at present. The Christians who inhabit part of these villages, cultivate only as many vines as may furnish what wine they want, and dried grapes for their own consumption. They neglect the

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cultivation of fruit trees, which here would reach great excellence, as may easily be inferred from those here gathered, though chiefly from wild stocks. They have delicious melons and water-melons.

Mount Carmel, says Volney, is a flattened cone, and very rocky. We still find brambles, wild vines, and olive trees, which proves, that industry has formerly been employed, even on this ungrateful soil. On the summit is a chapel, dedicated to the prophet Elias, which affords an extensive prospect over the sea and land. To the south the country presents a chain of rugged hills, on the top of which are oak, and fir trees, the retreat of wild boars and lynxes. As we turn towards the east, at 6 leagues distance, we perceive Nasra, or Nazareth, so celebrated in the gospels. Lat. 31.7.

CASIPHIA. Ezra viii, 17, says, that being on the point of returning to Judea, he sent to Iddo, who dwelt at Casiphia. Calmet is of opinion that he meant Caspius, near the Caspian Sea, between Media and Hyrcania, where there were many captives. Others think this distance to be too great for such a mission, and suppose it must have been near Babylon.

CASLUHIM. The Casluhim are not improperly thought to have been settled in the country east of Egypt, called Casiotis, where is a mount Casius; both which retain somewhat of the Casluhim. And this situation is confirmed by what Moses adds, that from them sprang the Philistines; who in process of time made themselves masters of the adjoining tract, the *land of Canaan*. This people descended from Mizraim, a son of Ham. Egypt is sometimes called Mizraim, after the name of one of its principal settlers.

CASPHIN, a town on a lake, 6 miles from Jamnia, famous in the wars of the Maccabees.

CASPHOR, a city in the land of Gilead, taken by Judas Maccabeus, 1 Macc. v, 26, and thought it to be the same with Heshbon.

CASPIAN, this word is not mentioned in Scripture; but some have supposed, that it was *meant*, (Ezra xi, 17) "I sent then to Iddo, the chief of those, who dwell at Casiphia." It is said that Artaxerxes and others transplanted a great number of Jews into Hyrcania, near the Caspian sea. Grosus tells us, that these Jews were very much increased in his time, and were in hopes of re-

turning to Judea, the land of their fathers' sepulchres. This author says that Alexander the Great shut up a great number of Jews, within the Caspian gates. Ezra, on his march from Babylon to Palestine, was desirous of having some Nethinims to serve in the temple; that is, servants, dedicated or devoted to the lower or menial services of the temple. He, therefore, sent to Iddo, the head of these Nethinims, who were probably at work in the mines of the Caspian mountains, between Media and Hyrcania. He obtained two hundred and fifty-eight persons.

CASPIS, mentioned in 2 Macca. xii, 13, is also thought to be the same with Heshbon, in the tribe of Reuben. This town was not far from Jamnia; it was a strong city, fenced about with walls, and inhabited by people of divers countries.

CEDRON, a temporary torrent or brook, running in the valley between Jerusalem and mount Olivet. It is, however, a brook only in the winter, or immediately after great rains, being entirely dry at all other times. See *Kidron*.

CENCHREA, was the eastern port of Corinth, almost nine miles distant. This was a considerable town; it enjoyed the privilege of coining money, and

here very early was planted a Christian church. St. Paul respectfully mentions one of its female members.

CHALDEA, a country of Asia, known in the most ancient times by the name Shinah, Shinar, &c. lies between 30 and 35 degrees of north latitude; and was bounded, according to Ptolemy, on the north, by Mesopotamia; on the east by the Tigris; on the west by Arabia Deserta; on the south by the Persian gulf, and part of Arabia Felix. The metropolis of Chaldea was Babylon, whence the country more immediately in the neighborhood of this city, was generally, by profane writers, termed Babylonia. The name Chaldea is no where to be met with in the Hebrew text; the Hebrew word being *Chasdim*, whence Josephus thinks, and Dr. Wells is of the same opinion, that the name of Chaldea was taken from Chesed, one of the sons of Nahor, Abram's brother. The Babylonians were famed for learning, particularly the Chaldeans, who were, as is said, their priests, their philosophers, astronomers, astrologers, soothsayers, &c. and in respect to this pretended claim to learning and supernatural knowledge, the Chaldees are distinguished from the Babylonians, and are

said to have inhabited a region peculiar to themselves, next to the Arabians, and the Persian gulf.

As the Chaldees were peculiarly the men of learning in this nation, so the Babylonians, properly so called, applied themselves to the arts. See *Babylon and Assyria*. The bounds, which we have assigned to Chaldea are taken from profane writers; but in the sacred Scriptures, it is plain that Chaldea, certainly, at some periods, advanced further north, and included part of Mesopotamia, particularly, it may be supposed along the Tigris. Acts vii, "The God of glory appeared to our father Abraham, when he was in *Mesopotamia*, before he dwelt in Charan, and said unto him, "Get thee out of this country. Then came he out of the land of the *Chaldees*, and dwelt in Charan." Here we see that "Abraham was in Mesopotamia," and "came out of the land of the Chaldees;" therefore, some part of Chaldea must have been in Mesopotamia.

CHARACA, a city of the tribe of Gad, whence Judas Maccabæus drove Timotheus, 2 Macc. xii, 17.

CHEBAR, a river in Chaldea, where the prophet Ezekiel saw several of his visions. It

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is thought by some to have been a kind of canal, cut from the Tigris to the Euphrates; or it may be a river, which has its rise near the head of the Tigris, running through Mesopotamia to the south-west, and falling into the Euphrates, a little south of Charchemish. *Brown.*

CHELMON, a city opposite to Esdrælon, near which, part of Holofernes' army was encamped, before he went to lay siege to Bethulia, Judith vii, 3.

CHEPHIRAH, a city of the Gibeonites, afterwards given up to the tribe of Benjamin, Josh. ix, 17; xviii, 26.

CHERETHIM, a people, supposed to be the same as the Philistines. David's life-guard were Cherethites and Pelethites. Perhaps he chose to venture himself in the hands of foreigners, rather than of his own countrymen; or possibly his guard might be so denominated from adopting the arms, discipline, or dress of those warlike tribes.

CHERITH, a brook, which according to Jerome, was on the east, or beyond Jordan; it falls into this river below Bethsan. Near this brook, and in the valley, through which it runs, the prophet Elijah lay concealed for some time, to avoid the persecution of Jezebel;

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and here the ravens, every morning and evening, brought him bread and meat, 1 Kings xvii, 3, 4. But others, and I think for a good reason, suppose it to be a western branch of Jordan. God says to Elijah, "Get thee hence, and turn thee *eastward*, and hide thyself by the brook Cherith." Here the expression, *turn thee eastward*, evidently implies that Elijah was on the *west* side of Jordan, for had he been on the *east* side, thus to have gone to a brook, which ran on the east side, would have been to turn westward, unless the prophet had been already in the angle, between the two streams. Thus the case is, after all, doubtful. Calmet places it, as an eastern branch, and Wells and Kimpton suppose it a western branch of the Jordan. I think it was on the confines of Ephraim and Benjamin. Whether the birds carried the food immediately to him, or whether they only carried it to their own young, and the prophet had address to climb, and take a share with the young eagles or ravens, has been a question among learned men. I have hardly faith to believe, with Mr. Brown, that the birds brought "the bread and flesh from some person's *table*."

CHESALON, a city in the

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tribe of Judah, Josh. xv, 10, thought to be the same as Jearim.

CHESIL, a city in the tribe of Judah, Josh. xv, 30. Eusebius calls it, Exalus, and places it in the southern part of Judah, and ten miles from Diocæsaria. Calmet says it was a city on the side of mount Tabor.

CHESULLATH, a city situated on the side of mount Tabor, Josh. xix, 18.

CHEZIB, this is thought to have been the same place with that called Achzib, in Josh. xv, 44, and in Micah i, 14. Jerome and Eusebius say it was situated near Adullam, which was a little west from Hebron.

CHIDON, the threshing floor of Chidon is the place where Uzzah was suddenly struck dead, for having rashly laid his hands upon the ark, which tottered in the cart, (1 Chr. xiii, 9.) In the second book of Sam. vi, 6, this threshing floor is called the threshing floor of Nachon. We do not know whether the names of Nachon and Chidon, are the names of men or places.

CHIMHAM, a town of Palestine, six miles from Jerusalem, in the vicinity of Bethlehem. This place David gave to Barzillai the good old Gileadite.

CHI

CHIOS, an island in the Archipelago, next to Lesbos. It is over against Smyrna, and is not above four leagues distant from the Asiatic continent. From Troas, St. Paul went on foot to Assos, where, with St. Luke, and the rest of the company, that were come thither by sea, he embarked, and thence came to Mytelene; then passing by Chios, he arrived at Samos, (Acts xx, 15.) But it does not appear from history, that any church was gathered here for a long period after the age of the apostles. Even in the fourth Christian century, human sacrifices were continued here; but in subsequent ages, we find churches, and their bishops attending the general councils.

In the isle of Chios the Christians now enjoy more freedom, than in any part of the Turkish dominions. A Turk here cannot strike or abuse a Christian, without being exposed to punishment. They carry the cross in procession, and enjoy their religion with all freedom. The island was anciently celebrated for its marble, its figs, and wine. It was celebrated, as the paradise of Greece. The island is 80 miles in circuit, and has about 60 towns and villages. The soil is fertile, well watered, and yields annu-

CHI

ally 170 tons of wine. They also export large quantities of turpentine or mastic, the best in the world. In this they pay their tribute to the Grand Seigneur; they also export olive oil. But little rain falls here, yet every thing is plenty. They manufacture silk, tapestry, satin, damask, &c. Earthquakes are frequent. The wealthy are idle; the men of business are sharpers, and the sciences are neglected. The men have disagreeable countenances; the women are beautiful, and white as the jessamine, which they wear. The population of the island is 50,000 of which the greater part are Greeks, 2000 are Turks, 1000 are Catholics, and a few are Jews. The Latins have 301 churches, and the Greeks 500. In this island is a village, where the lepers of this and the neighboring islands are sent. In 1801 there were in the hospital, 200 of these wretched people. Several of these had lost one, or both eyes; others, their fingers, toes, or nose. The limbs of the greater part were contracted, their hands and legs were swollen. This disease is externally confined to the legs, arms, and head; yet a cough, a hoarseness, pain in the stomach, and difficulty of digestion is experienced. The island is govern-

CHI

ed by Christians, subject to the Turks.

Wittman.

CHIOS, the capital of the above island, is well built on wide streets. Most of the inhabitants are Christians, and most of the churches are Greek; but the Latins have five. The Capuchines have a large church, and keep a school, where they teach religion and the learned languages. The Jews have synagogues, and the Turks have mosques here. No Christian is allowed to lodge in the castle. The citizens claim Homer as their townsman, and pretend to show strangers the place where he formerly kept school. On a kind of table, hewn out of the rock, it is supposed, that the schoolmaster sat; around are seats for the pupils, cut in the rock. The town contains about 20,000 people. *Wittman, Pococke, &c.*

CHITTIM, or KITTIM.

Le Clerc and Calmet, in their comments upon Gen. x, 4, have shown, that Chittim is the same with Macedonia, peopled by Kittim, the son of Javan, and grandson of Noah. Basnage, by the word Chittim, understands the Cutherans, inhabitants of the Susiana, near Babylon, and subject to Nebuchadnezzar. Bochart supposes the Romans to be meant by Chittim. But the author of the first

book of Maccabees understands it of Macedonia: for chap. i, 1; he calls Alexander king of the Chittims; and chap. viii, 5. he says, that Perseus, king of the Chittims, was overcome by the Romans. Balaam, Numb. xxiv, 24, says, "And ships shall come from the coasts of Chittim, and shall afflict Asher." Le Clerc observes "this place clearly proves that Macedonia is meant by the word Chittim, because the Assyrians were conquered by Alexander and his successors. But another writer of merit adds, I do not see sufficient reason for restraining the word Chittim to Macedonia, which was not particularly a maritime country. Why not include all Greece? At least the islands of the Archipelago, and perhaps up the Bosphorus, whence vessels might sail to Tyre, as they do now to Egypt. The Greek colonies, scattered about the Mediterranean, might also be included, consequently, Sicily, Sardinia, and most of Italy.

CHORAZIN, a town of Judea, supposed to have stood on the sea of Galilee, and two miles from Capernaum, but not on the western coast of that sea in Galilee, as some have supposed, but on the east, in the region of Argob. Though Chorazin is reckoned among

the cities, where most of our Savior's miracles had been done, it is never mentioned, but by two of the Evangelists, and not once in the Old Testament. St. Matt. xi, 21, and St. Luke x, 23, mentions it only in a discourse where our Lord upbraids it, for its infidelity. *See Bethsaida*. His woe pronounced upon them has been awfully executed. Both Jerome and Eusebius declare that the place was *deserted* in their day. *D'Anville*.

CHOZEBA, a town of Judah, mentioned in 1 Chron. iv, 22.

CHUB, a word which we meet with in Ezekiel xxx, 5; and which occurs in no other part of scripture. Calmet takes *cub*, to be the habitation of Cubians, placed by Ptolemy in the Mareotis. Sanson thinks it a region or settlement in Africa, between Ethiopia, Egypt, and Lybia, in Lat 30.

CILICIA, a country in the south-east of Asia Minor, and lying on the northern coast, at the east end of the Mediterranean sea; the capital city of which is Tarsus, the native city of St. Paul, Acts xxi, 39; this ancient kingdom, lying between 36th and 40th degree of north latitude, is bounded on the east by Syria, or rather by mount Amana, which separ-

ates it from that kingdom; by Pamphylia on the west, by Isauria, Capadocia, and Armenia Minor on the north, and by the Mediterranean sea on the south. It is 50 miles long, 25 broad, and so surrounded by steep and craggy mountains, chiefly the Taurus and Amanus, that it may be defended by a handful of men, against a numerous army, there being but three narrow passes leading to it, commonly called *Pylæ Ciliciæ*, or the gates of Cilicia; or on the side of Capadocia, called the pass of mount Taurus, and the other two called the pass of mount Amanus and the pass of Syria. It was the Cilicians, who invented a kind of hair cloth, which in our bibles is called *sackcloth*, so much used by the Jews and first Christians in times of penitence; and trouble. Aristotle says they sheared their goats. *Bowen's folio Geog.* vol. 2.

CINNERETH, or CINNEROTH, a city of the tribe of Naphtali, to the south of which lay a great plain, which reached as far as the Dead Sea, along the river Jordan, Joshua xi, 2; xii, 3; and xix, 35. Many believe, with a great deal of probability, that Cinnereth was the same with Tiberias; and as the lake of Genesareth, which is in

Hebrew called the lake of Cinnereth, is without doubt that of Tiberias, there is some reason to believe, that Cinnereth and Tiberias are likewise the same city: Reland however is of a contrary opinion. See *Galilee, Sea of*.

CLAUDA, an island of the Adriatic sea, which lies southwest from Crete. It is now called Goza. Paul and his companions sailed by it in their voyage to Rome. Acts xxvii, 16. Lat. 33, 51.

CNIDUS, once a city of Cana in the canton of Doris, notorious for the worship of Venus, and now a pile of ruins. It stood on a promontory, now called cape Crio, and had two ports, one on each side. Here was a famous statue of Venus, made by Praxiteles. *Topographic Dictionary*.

CO, a city of Egypt, and capital of the province, called Cyppolitana. Whether this be the same place as the next article is uncertain, 1 Kings x, 28; "and Solomon had horses brought out of Egypt and linen yarn." The words may be rendered, and they brought horses to Solomon from Egypt. and from *Michoc*. Pliny says that the country of the Troy-lodytes, near Egypt, was called *Michoc*. Others translate the passage, and they brought hors-

es and thread *spun*. Jarchi supposes, that it means a string of horses, that is they brought horses, in strings, fastened from the tail of one to the other.

COA, a town probably in Arabia Felix. Lat. 16, 15.

CŒLO-SYRIA, in the larger sense of the word, was the name of the whole country lying southward of Seleucia, and extending as far as Egypt and Arabia: but this word is principally applied to the valley lying between Libanus and Anti-Libanus. The word occurs only in the apocryphal writings of the Old Testament, or in the sacred scriptures, this country may be included in *Aram*, or perhaps Syria of Soba, or Aram Soba.

COLOSSÆ, a city of Phrygia, which Herodotus tells us, stood where the river Lycus, running under ground, disappears. But this river, rising again five furlongs from this city, empties itself into the river Meander. It is generally agreed among learned men, that Colossæ stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioned the inhabitants of these three cities together, Col iv, 13. This city, Dr. Wells informs us, has been long since quite buried in ruins, the memory of it being now chiefly

preserved by the epistle, which St. Paul wrote to the inhabitants.

Concerning the present state of Colossæ however a traveller informs us, that the place is now called Conos by the Turks; it is situated very high upon a hill; the plains under it are very pleasant; but we were no sooner entered into it, saith he, than we thought fit to leave it, the inhabitants being a vile sort of people, so that we doubted of our safety among them. There still remain some poor Christians, notwithstanding, those horrid abuses which they are forced to endure, but without any church or priest, they are poor, miserable Greeks; who in ignorance and oppression, still retain the profession of Christianity, though they have forgot their own language, and speak only Turkish. Travelling from this place in six hours we reached Laodicea.

COOS, an island in the Archipelago, lying near the south-west point of Asia minor, and having a city of the same name. "From Miletus," Paul and his companions, in his journey to Jerusalem, "came in a straight course to Coos, and the next day to Rhodes, Acts xxi, 1." This island is now called Stancho, and is subject to the Turks; it is 56 miles

north-west from Rhodes, and 100 miles in circuit. This was the birth place of Hyppocrates the physician, and Apelles the painter. Lat. 37, 1. N. Long. 27, 44, E.

A traveller recently there says, this is a beautiful and fertile island abounding in corn, fruit, and vegetables. Grapes, figs, lemons, and oranges are produced in abundance; numerous flocks and herds are scattered over the plains. The population is estimated at four thousand souls, two thousand Turks, one thousand Greeks, and one thousand Jews. To each of these nations, a distinct quarter is assigned, in the town of Stancho. In an excursion of our traveller, he says, that he met with vineyards and gardens of lemon trees, which bore an immensity of fruit. The fig, almond, pomegranite, and mulberry trees, were cultivated in stone enclosures, which gave the country a neat appearance. On the sides of the mountains, are fir, cypress, and olive trees.

The chief town of the island, bearing the same name, stands on the eastern shore; it is large and well built. It is well fortified and defended by a castle. The streets are narrow; the houses are of stone well plastered, having flat roofs, and are

neat in their appearance. The place was once famous for its temple of Æsculapius; but more so, for its celebrated statue of Venus, rising naked from the sea, formed by the great Apelles. To render his work perfect, it is said, that he assembled all the women of the island to unite their best features, and most delicate lineaments in this model of beauty. It was carried hence to Rome by Augustus. The house of Hypocrates in ruins is yet shown to travellers; it was of stone. A huge cypress tree is a curiosity. From the extremity of its branches on one side to the opposite is one hundred and twenty nine feet; its trunk is thirty four feet in circumference. The enormous branches are supported by twenty large and beautiful columns of marble. Under the tree is a fountain, a tomb of a Turkish saint, and several coffee houses; two thousand people may be sheltered in its shade. Lat. 36, 40. Long. 27, 30. *Thevenot, Mariti, Adam.*

CORINTH, a celebrated city, the capital of Achaia, seated on the isthmus, which separates Peloponnesus from Attica. This city was one of the best peopled and most wealthy of all Greece. Its situation, between two seas, drew the

trade of both the east and west, from all parts. Its riches produced pride, ostentation, effeminacy, and all manner of vices. Lasciviousness, in particular, was not only tolerated here, but in a manner consecrated by the worship of Venus, and the public prostitution of those, who were devoted to her; a thousand lewd women were devoted to one temple. But what this city was most memorable for, among the heathen authors, was its citadel, which was called Acro-corinthus, from its being built on a high mountain or rock; and for its insolence against the Roman Legates, which induced L. Mummius to destroy it; but in its conflagration, so many statues of different metal were melted down, that the remains of them made the famous Corinthian brass, which was accounted more valuable than gold. After this destruction, it was restored by Julius Cæsar to its former splendor, and in a short time became the most beautiful city of Greece. The neat order of the pillars, which are used at this day in the decoration of all fine buildings, took from this place the name of Corinthian pillars. The citizens made high pretensions to politeness, philosophy, and learning. Such was

the state of Corinth, when St. Paul came to preach the gospel there, in the year of Jesus Christ 52, Acts xviii, 1, 2, &c. This city enjoyed its liberty, and immense traffic, till A. D. 146. It was then deemed the strongest city in the world; it was also the most splendid and opulent, and the unrivalled seat of the fine arts, when it was taken and burned by the Romans, and again in A. D. 268 it was burned by the Heruli. By an earthquake it was again almost ruined in 525. About 1180, Roger, king of Sicily, took and plundered the city. Since 1458 it has most of the time endured the tyranny of the Turks, and is so decayed at present, that the population does not exceed 1500 souls, one half Mahometans, the other half Christians. Lat. 38, 14, N. Long. 28, 13, E.

CRETE, an island in the Mediterranean, now called Candia. St. Paul made Titus, his dear disciple, bishop of Crete, charging him to rebuke the people of this island severely, to prevent their being fond of Jewish fables and human ordinances; he adds, chap. i, 12, 13, "the Cretians, as one of their own poets (or prophets) bears witness, are always liars, evil beasts." This Cretian

CRE

prophet of whom the apostle speaks, is thought to be Epimenides, though St. Chrysostom, Theodoret, and many others, make Callimachus the author of this remark. The character of this people was thoroughly established for lying. When Ulysses designs to deliver a falsehood, he always assumes the character of a Cretian. In common speech to Cretanise signified to *tell lies*. This *justifies* St. Paul. Polybius represents them as addicted to piracy, robbery, and every crime. *See Caphtor.*

It was one of the noblest islands in the Mediterranean, being formerly called Hecatompolis, the island of a hundred cities; it was also called the *happy island*, from the richness of the soil, and salubrity of the air. Its principal city is Candia, formerly strong, rich, and populous. The produce is corn, wine, oil, wool, silk, and honey. Candia is 200 miles long, and 50 broad. Not an eighth part of the houses are now inhabited. More than a thousand cities, towns, and villages, are reduced to less than 300. It is 500 miles S.W. from Constantinople. *Thevenot.*

CRETE, the capital, once an opulent and populous city, is little better than a desert, covered with rubbish. It now con-

CUS

tains scarcely 10 or 12,000 Turks, 2 or 3000 Greeks, and about 60 Jews. So does desolation follow the Turkish government and the Mahometan religion.

CUSH. The Vulgate, Septuagint, and other interpreters, both ancient and modern, generally translate Cush, Ethiopia: but there are many passages where this translation cannot take place.

Cush, is the name of the country watered by the Araxes. They who in translating the situation of Eden, have made Cush, Ethiopia, made way for that unwarrantable opinion, which Josephus and several others have entertained of the river Gihon's being the Nile. In this place, Gen. ii, 13, the LXX translation, renders the word Cush, by the name of Ethiopia, and this mistake is not only followed, by our English version, but in the same particular, in several other places. *See the articles Eden, Gihon, Pison, &c.*

Cuth is the same as Cush. The Chaldees generally put the *tau*, where the Hebrews use the *schin*; they say *Cuth* instead of *Cush*. *See Cuth.*

But Ethiopia is frequently in the Hebrew called Cush; and Josephus says, that they called themselves by this name, and that the same name was

given them by all Asia. St. Jerome tells us, that the Hebrews call the Ethiopians by the same name, and the Septuagint gives them no other. Jer. xiii, 23, says, "Can the Cushaeon, or Ethiopian, change his color." In Ezek. xxix, 10, the Lord threatens to reduce "Egypt to a desert, from the tower of Syene, even unto the border of Cush, or Ethiopia," and in Isaiah xi, 11, he says, "he will recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush." All these marks agree with Ethiopia, properly so called, which lies to the south of Egypt. Bochart has shown very clearly, that there was also a country, called the land of Cush, in Arabia Petraea, bordering upon Egypt; that this country extended itself principally upon the eastern shore of the Red Sea, and at its extremity, to the point of this sea, inclining towards Egypt and Palestine. Thus there are three countries of the name of Cush, described in Scripture, and all confounded by interpreters, under the general name of Ethiopia. It is very probable, that the Cushites in Arabia might pass over the Red Sea into the neighboring parts of Africa, and plant colonies in Ethiopia or Abyss-

sinia, as the country is now called; so that Cush might still be the father of the Ethiopians. The places of Scripture, which are supposed to refer to this Ethiopia are Isaiah xviii, 1; Zeph. iii, 10, and 2 Chron. xii, 3. The descendants of Cush, I may add, excepting Dedan, are all found in Arabia, which confirms the opinion, that Arabia is principally intended by Cush. Seba, the first son of Cush, probably seated himself in the south-west of Arabia, for there we find a city called *Sabe*. On the south-east of Arabia, we find another city, called *Sabana*, where we may therefore, suppose that Sheba settled. He was the grandson of Cush, by Raamah. He probably lived in the neighborhood of his father and brother, for we always find them mentioned together. Ezek. xxvii, 22, "The merchants of Sheba and Raamah were thy merchants," and xxxviii, 13, "Sheba and Dedan, and the merchants of Tarshish," &c.

CUTH, or CUTHAH, a province of Assyria, which, as some say, lies upon the Araxes, and is the same with Cush: but Sanson and others take it to be the same with the country, which the Greeks called *Susiana*, and which to this very day, says Dr. Wells, is by the inhabitants called *Chusestan*,

CYP

F. Calmet is of opinion that Cuthah and Scythia, are the same, and that the Cuthites, who were removed into Samaria by Salmaneser, 2 Kings xvii, 24, came from Cush or Cuth, mentioned in Gen. ii, 13. *See Cush.*

CUTHITES, *see Cuth.*

CYPRUS, a famous island in the Mediterranean, situated between Cilicia and Syria. Wells supposes it to be distant from the main land, Syria, about one hundred miles, and about sixty miles from Cilicia; to be extended in length from east to west, about 200 miles, and in breadth sixty. On account of its fertility, the ancients called it, the *rich* and *happy* island; but so infamous was it for luxury, and all kinds of debauchery, that it gave the name Cypris, or Cypria, to Venus, who was its chief goddess in the times of heathenism, when they used to consecrate their women to impurity, and by law compel them to lie with strangers, as did the Babylonians. The apostles Paul and Barnabas departed from Antioch, embarked at Seleucia, and landed in the isle of Cyprus, Acts xiii, 4, 5, 6, &c. While they continued at Salamis, they preached Jesus Christ in the Jewish synagogue; and thence they went and preached in all the cities in the island.

CYP

Barnabas visited the island a second time, and is considered its first bishop, and to have suffered martyrdom here.

This island formerly contained nine kingdoms, tributary to Egypt, and soon after to the Romans. From the emperors of the west, it passed to those of the east, but it was taken from them by the Arabs, under the reign of Heraclius. A chain of mountains, the highest of which are Olympus, St. Croix, and Buffavent cross the island from east to west. At certain seasons the beds of their rivers are entirely dry; owing to the want of rain. Historians assure us, that in the reign of Constantine no rain fell in this island for 30 years. Of a great number of cities, nothing remains but the name, and the ruins. Famagusta and Nicosi are the only places of importance, unless Larnic, where the European merchants have their factory, may be classed in the same rank. Besides these Cyprus contains 7 citadels. The soil is fertile, the climate healthy. The women have beautiful eyes. The Greeks are fond of pleasure. When the Turks conquered Cyprus, in 1570, they reckoned in it 70,000 men, subject to capitation, and one million souls in the whole. The present population is scarcely

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40,000. The island once abounded with mines of gold, silver, copper, iron, marcasite, rock allum, and even emeralds; but of these ancient productions nothing now remains, except the remembrance, and the names of the places where they were procured. The present government fetters curiosity and forbids every kind of research. The locusts here are a great scourge, their visits in some years are at stated periods; they destroy the herbage of the ground, and foliage of the trees, and sometimes cover the earth nearly a foot thick. *Wittman.*

Cyrus conquered this island; seventy years after the Persians were driven away by the Greeks. In Anno Mundi 3950 Clodius and Cato robbed the king of the island to the amount of more than six million dollars, and made it a Roman province. The Jews were numerous there, who having murdered 240,000 of the islanders, they were banished about A.D. 118. In 648 Cyprus was taken by the Saracens; but it was recovered by the emperor of Constantinople about 957. In 1151, Richard, king of England, drove out the Turks, and gave the island to Lusignan, the tutelar king of Jerusalem. He and his posterity retained it about 300

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years. His male issue failing the Venetians seized the island and about A.D. 1473. The Turks, after a desperate war wrested it from them in 1570, and continue to be its masters. The political, literary, and religious state of Cyprus is deplorable. Lat. 35,30.

CYRENE, a city of Lybia in Africa, of great note, and one of such power as to contend with Carthage, this city is famous in profane writers, for being the birth place of Eratosthenes the mathematician, and Callimachus the poet; and in holy writ, as being the birth place of Simon, whom the Jews compelled to bear our Savior's cross, Matt. xxvii, 32; and Luke xxiii, 26. Lat. 30, 40.

CYRENE, a country of Asia to which Tiglath-pileser transported the captives, whom he had taken at Damascus, as the prophet Amos, twenty-five years before, had foretold, Amos i, 5; "I will break the bar of Damascus, and cut off the inhabitants from the plain of Aven,—and the people of Syria shall go into captivity unto Kir, saith the Lord." They were accordingly carried into Iberia or Albania, where the river Kir or Cyrus runs, and which falls into the Caspian sea. Josephus says they were carried into Upper Media,

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Amos says the Arameans were originally of Kir, intending probably to include Mesopotamia, and the region beyond the Euphrates, whence the Arameans or Syrians really came. They were the descendants of Aram the son of Shem.

DABERETH, a town of Palestine in the tribe of Zebulon, or on its border in the tribe of Issachar; it was ceded to the Levites, and lay in the great plain at the extremity of Galilee and Samaria. Possibly it may be the town mentioned by Jerome, which he calls Dabira, towards mount Tabor. Mr. Maundrel also mentions Deborra near the foot of Tabor.

DABIR, a town in the tribe of Gad.

DALMANATHA, a region east from the sea of Galilee. *See Magdala.*

DALMATIA, a part of old Illyria, lying along the gulf of Venice in Europe. Titus preached the gospel here, 2 Tim. iv, 10. Since which the Christian religion has been continued here.

DAMASCUS, a celebrated city in Syria. It was for a long time the capital of a kingdom, called the kingdom of Damascus. It was a city so long ago as the time of Abraham; and we are informed that this patriarch *reigned* there, imme-

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diately, after Damascus the founder. Benjamin of Judela says, that the river Abana or Amana, waters the city of Damascus, and Pharphar the country about it. Travellers inform us, that the river which runs into Damascus, is still at this day called Tarfar or Tarfaro; Farfaro or Fir, or Pir. Stephen the geographer calls the river of Damascus, Baradin; and Maundrel assures us, that the Syrians call it Barrady. Several writers have been of opinion, that Cain and Abel dwelt near Damascus, and that this city takes its name from the blood of Abel; *dam*, in Hebrew signifying *blood*; and *sack*, a *righteous person*; and they still shew in these parts, Abel's monument.

The Jews and Christians have a tradition, that Paradise was situated in the valley of Damascus. The beauty and fertility of this place induced the inhabitants to be of this opinion, though it is at a good distance from the Tigris and Euphrates. "This city," saith he, "is one of the most venerable for antiquity in the whole world being the birth place of Eliezer, the steward of Abraham, Gen. xv, 2; nor less considerable on account of its strength and greatness, being for a long time the capital of Syria, and

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the residence of the Syrian kings, mentioned in the Old Testament. To pass by other titles, it is styled by Julian the "Eye of the East."

Our author acquaints us, that certainly no place in the world can promise the beholder at a distance, greater voluptuousness, insomuch that the Turks have a tradition that their prophet coming near Damascus, took his station upon a precipice for some time, to view the city, and consider its ravishing beauty, but would not tempt his frailty by entering it, but departed, with this reflection, that there was but *one* paradise, designed for man, and for his part, he was resolved not to take his in this world.

The city is situated on a plain, of so great extent, that you can but just discern the mountains, that compass it on the farther side. It stands on the west side of the plain, at not above two miles distance from the place, where the river Barrady breaks from between two mountains; its gardens, extending almost to the very place. The city is of a long strait figure, its ends pointing, nearly north-east, and south-west. It is very slender in the middle, but swells bigger at each end, especially at that to the north-east; in its length as far as

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I could judge by my eye, says Mr. Maundrel, it may extend nearly two miles. It is thick set, with mosques, and steeples, encompassed with gardens; and appears like a noble city in a vast wood: The gardens are thick set with fruit trees of all kinds, kept fresh and verdant by the waters of Barrady. You discover in them many turrets, steeples, and summer houses, frequently peeping from the green boughs. The greater part of this pleasantness, and fertility proceeds from the waters of Barrady, which supply the city, and gardens in great abundance. This river, as soon as it issues from between the cleft of the mountain into the plain, is immediately divided into three streams, of which the middle and largest runs directly to Damascus, through a large open field called Ager Damascenus, and is distributed to all the cisterns, and fountains of the city.

The other two (which seem to be the work of art) are drawn round, one to the right hand, the other to the left, on the borders of the gardens, into which they are let (as they pass along by little currents, and so dispersed over the vast wood. Every garden has a fine quick stream running through it, which serves not only for wat-

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oring the place, but is also improved into fountains, and other water works, very delightful.

Barrady, being thus divided is almost wholly drunk up by the city, and gardens. What small part of it escapes, is united in one channel again, on the south-east side of the city; and after about 3 or 4 hours course, finally loses itself in a bog without ever arriving at the sea.

The Greeks and from them the Romans call this river Chrysorrhœas, i. e. Golden Stream. But as for Abana, and Pharphar, rivers of Damascus, mentioned 2 Kings v, 12; I could find, saith my author, no memory of so much as the names remaining.

They must, doubtless, have been only two branches, of the river Barrady, and one of them was probably the same stream, that now runs through Ager Damascenus, directly to the city which seems by its serpentine or winding course, to be a natural channel. The other I know not well where to find: but it is no wonder, seeing they may, and do turn, and alter all the courses of this river, according to their own convenience and pleasure.

We went to see the church of St. John Baptist, now converted into a mosque, and

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held too sacred for a Christian to enter or almost to look into.

In this church are kept the head of St. John, and some other relics, esteemed so holy that it is death, even for a Turk to presume to go into the room, where they are kept. We were told here by a Turk of good fashion, that Christ was to descend into this mosque at the day of judgment, as Mahomet was to do in that of Jerusalem. We went also to visit the house of Ananias, (Acts ix, 17.) The place where he restored sight to St. Paul, (Acts xix, 17) is a small grotto or cellar, it affords nothing remarkable, but only that there are in it a Christian altar, and a Turkish praying place. The place of St. Paul's vision is about half a mile distant, eastward. It is close by the way-side, and has no building to distinguish it. There is a small rock or heap of gravel, which serves to point out the place. About two furlongs nearer the city, is a small timber structure. Within is an altar erected, where you are told, the Apostle rested in his way to the city, after the vision, (Acts ix, 8.) Being returned to the city, we were shewn the gate, at which St. Paul was let down in a basket, (Acts ix, 25.) This gate is about two

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furlongs distant from the east gate, which renders it of little use. The last thing Mr. Maundrel tells us that he and his companions went to see, was the street called *Straight*, (Acts ix, 11.) It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shewn the house of Judas, with whom St. Paul lodged; and in the same house is an old tomb, said to be that of Ananias. The Turks have a reverence for this tomb, and maintain a lamp always burning over it. There is in this city a Latin convent. Damascus lies near due east from Sidon, it being esteemed three days' journey distant, the road lying over the mountains, Libanus and Anti-Libanus, out of the last of which pours down the large river Barrady, with great impetuosity. Damascus is the rendezvous of all the pilgrims, going to Mecca from the north of Asia. Their number is from 30 to 50,000. At Damascus there is an immense fair. Caravans follow the route known in the time of Abram. I may add, that from the gardens of Damascus were originally transplanted the fruit tree,

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thence called Damascen, and the rose, thence called the Damask-rose, and the branchings of silk, linen, &c. being one of the inventions of the inhabitants, or at least those sorts of stuffs being brought into these parts of the world from this city, are called by the name of Damasks. Volney, Mocquet, D'Arvieux, and other travellers, have described Damascus. They mention many curiosities here, as the house of Naaman, now a hospital, and the tomb of Gahazi. They say, it is one of the most commercial cities of the Ottoman empire; it has many rich manufacturés; the people are witty, cunning, and polite. The Christians are chiefly of the Greek church, of whom there are 1,200. The city at present is increasing; the population is 180,000.

DAN, this tribe had its portion on the Mediterranean sea, though the Philistines continued to hold a large portion of the coast. From the north-east to the south-west they joined to Ephraim, Benjamin, and Judah; Simeon was their neighbor on the south-west. This tribe was shut up in a small territory of not half the extent of several other tribes, which probably led them more readily to engage in war and foreign conquests. For a long time

DAN

the Amorites retained a great portion of their little country. Therefore, when they were informed of a promising enterprise, they march to the remotest part of their country, near the head of the Jordan, to attack the people of Laish, and leave a colony there. In their way with an army of 600, they robbed Micah of his idol, which became an occasion of their idolatry. While their brethren were oppressed by Jabin, the tribe of Dan showed little concern, but continued to pursue their commerce, for which their situation was favorable. Sampson was of this tribe, and proved a terrible enemy to the Philistines. Though Dan had but one son, (Gen. xlvii, 23) yet when this tribe came forth from Egypt, about 210 years after, they amounted to 62,700. When they were numbered again in the wilderness, they amounted to 64,400. At the coronation of David 28,600 of this tribe attended. Tho' their inheritance was a small dismembered fragment broken from Judah, the soil was rich and vastly productive.

On his death bed Jacob blessed Dan in these words, "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, who biteth

DAN

the horses heels, so that his rider shall fall backwards." By which Jacob intended that tho' this tribe should not be the most powerful or celebrated, it should still be terrible to its enemies; it should produce a mighty prince, as was the son of Manoah, who should carry terror to the gates of their foes. As a serpent or an adder, he should manage with cunning and address, and his enemies should fall "backwards" and be confounded. By stratagem and cunning, more than by valor, it is intimated that he should gain his conquest. So it proved in the expedition to Laish; and so it was when Sampson burned the corn of the Philistines, and tore down their temple. *Dr. Clark.*

DAN, the city of Dan was situated at the northern extremity of the land of Israel, in the tribe of Naphtali. "From Dan even to Beersheba," is a phrase frequently used in Scripture to denote the two extremities of the Land of Promise, 1 Sam. xxx. 2; 2 Sam. iii, 10. Dan lying northward, and Beersheba southward. The city Dan, was seated at the foot of mount Libanus, upon the spring of Dan or Jordan; and several authors have been of opinion, that the river Jordan took its name from *Jor*, a spring, and *Dan*, a city, situated near its

DEB

source. Here Jeroboam, the son of Nebat, set up one of his golden calves, (1 Kings xii, 29) and the other at Bethel. Lat. 33, 17.

DAN-JOAN, supposed to be the same place called Dan, *which see*.

DANNAH, a city in the tribe of Judah, the same as Debir.

DASSEN, a city of Assyria, between Nineveh and Chaldeia, built by Asher. *See Resen*.

DATHEMA, or **DATHMAN**, a fortress in the land of Gilead, whither the Jews beyond Jordan retired, and maintained themselves against the attacks of Timotheus, till Judas Maccabeus came to their relief.

DEAD SEA, *see Salt Sea*. Between Lat. 31,5. & 31, 23.

DEBIR, otherwise *Kirjath-sepher*, or *the City of Letters*; or *Kirjatharba*, or *Kirjithsana*, a city in the tribe of Judah, very near Hebron. The first inhabitants were giants, of the race of Anak. Debir was one of the cities, belonging to the Levites. The word *Kirjath* denotes a city; *Sepher* denotes a brook; *Sana* signifies to *sharp-en*. Hence some have supposed this was a city having a university, or literary academy of the Canaanites; others fancy the records of the nation were kept here. Others suppose, that the name signifies an ora-

DEH

cle, or the secret part of a temple, where the responses were given.

DEBIR, the name of a town, beyond Jordan; in the tribe of Gad, (Josh. xiii, 26) also the name of a city of Benjamin, which before belonged to the tribe of Judah.

DECAPOLIS, a country in Palestine, so called, because it contained ten principal cities, some on this, and some on the other side of Jordan. There is mention of this country in Matt. iv, 25, and in Mark v, 20. These towns lay in Iturea and Peræa. Pliny says, those ten cities were Scythopolis, Philadelphia, Raphanæ, and Gadara. Hippos, Dion, Pella, (where the Christians fled from the siege of Jerusalem, as Christ had warned them,) Gerasa, Canatha, and Damascus. Lat. 32, 35.

DEDAN, a city probably seated on the Persian gulf, Ezek. xxvii, 15. It furnished the merchants of Tyre with ivory, which in all probability, was imported from India. It also supplied ebony, which was also an article received from India. Lat. 30, 35.

DEHAVITES, a people mentioned in the book of Ezra, iv, 9; the same, as Calmet thinks, who are said in the second book of Kings, xvii,

DES

4; to have been brought by the king of Assyria, from Ava, into Samaria; the Dehavites being a people of Ava, and perhaps of that Canton of Assyria, watered by the river Diaba.

DERBE, a city of Lycaonia, whither St. Paul and Barnabas, retreated after having been driven from Iconium, Acts xvi, 6; in the year of Jesus Christ 41. Gaius, a disciple of St. Paul and St. John the evangelist, were natives of Derbe. It was 20 miles S. E. of Lystra. Modern authors dispute whether the place is destroyed, or is the same, now called Dewas. Lat. 38. *Car-penter, Moll.*

DESART OF BETHSAIDA, the place where Jesus Christ fed the people with five loaves and two fishes, John vi, 15. It lay on the east side of the Galilean sea.

THE DESART OF SIN, there are two desarts of this name mentioned in scripture; the first is written purely *sin*, Exod. xvi, 1; and lies between Elim, and mount Sinai; the second is written *zin*, Numb. x, 1; and lies near Kadesh-barnea, where Miriam the sister of Moses died.

THE DESART OF SINAI, is that which lies about, and is adjacent to mount Sinai.

DIB

The people encamped there a long time: and received the greatest part of those laws, which are written in the book of Moses, Exod. xix, 2.

DESSAU, a town or castle, near which the Jews lodged themselves under the conduct of Judas Maccabeus, 2 Macc. xiv, 16.

DIBLATHA, **DIBLATHAIM**, or **HOLMAN-DIBLATHAIM**, a town in the land of Canaan, situated on the east side of the Jordan, at the foot of Mount Nebo. In Jer. xlviii, 22; we read of Beth Diblathaim, which imports the temple of Diblathaim.

DIBON, a city of Moab given to the tribe of Gad, by Moses, Numb. xxxii, 3, 33, 34; and afterwards yielded up to the tribe of Reuben, Josh. xiii, 9. It is thought to be the same with Dibon-Gad, Numb. xxxiii, 45; which was one of the encampments of the Hebrews under Moses. Jerome says, that it was indifferently called Dibon or Dimon. Eusebius says that in his day it was a large town, situate on the banks of the Arnon. It was so called from its softly flowing waters; the Arnon was here probably gentle and quiet. Lat. 31, 50.

DIBON, in the tribe of Judah is thought to be the same

DIO

with Debir, or Kirjath-sepher, for the Septuagint calls that place Dibon, which in the Hebrew is called Debir, Josh. xii, 26.

DIMNAH, a city in the tribe of Zebulun, Josh. xxi, 35; given to the Levites of Merari's family.

DIMON, probably the same place as Dibon. Jeremiah prophecies, that "the waters of Dimon shall be full of blood." Such should be the slaughter of the people there, that the Arnon should be turned to blood.

DIMONAH, a town in the southern part of Judah, Josh. xv, 22.

DINABAH, a city of Edom, Gen. xxxvi, 32; 1 Chron. i, 43; the Chaldee root imports *fatness*, the Arabic, *oil*; the form of the word implies, the giver of abundant quantities of oil; so called doubtless from the plenty of this commodity, produced in the neighborhood.

DINAITES, a people, who opposed the rebuilding of the temple in Jerusalem, after the return of the people from Babylon, Ezra iv.

DINHABAH, a city of Edom, where Bela reigned who was the son of Beor, of the race of Esau, Gen. xxxvi, 32.

DIOSPOLIS, a city of Egypt, probably referred to by

DOR

the prophet Nahum, and is perhaps the same as No-Ammon. *See Ammon.*

DODANIM, a people who descended from Japhet, who settled on the western coast of Asia Minor. There we find in ancient writers a country called Doris. The Dorans formed such a respectable part of the Grecian armies, that *Dorica-castra*, or the *Doric camp* is taken by Virgil to denote the whole Grecian camp. This appears more probable from what the Greeks say of Dorus, the father of the Dorians, that he was the son of Neptune. Japhet might be deemed by them the god of the sea, because his posterity inhabited the islands of the sea.

DOPHKAH, the ninth or tenth encampment of the Israelites in the wilderness. From the wilderness of Sin, they went to Dophkah, and from Dophkah to Alush, Numb. xxiii, 12.

DOR, or **DORA**, the capital of a country in the land of Canaan, called in Hebrew, Nephat-Dor, Joshua (xii, 23;) conquered it, and killed the king. He gave the city Dor to the half tribe of Manasseh, on this side Jordan, but they suffered the Canaanites to retain it, id, xvii, 11, Dor is situated upon the Mediterranean sea, with a very bad port between

DOR

Cæsarea and mount Carmel. Antiochus Sidetes besieged Tryphon, the usurper of the kingdom of Syria, in this city. Jerome says it is nine miles from Cæsarea, and in his day was desolate and uninhabited. Dor, being situate on a peninsula projecting into the Mediterranean, rendered it very secure from attack by land. This city was governed by its own laws, and enjoyed the right of *asylum*. The modern name is Tartoura; it now consists of a single street towards the sea. A market is held here, to which the Arabs bring their plunder, and the neighboring peasants their cattle and fruit, which they barter for rice and lincens, brought from Egypt, in small craft, because the water of the port is so shallow, as not to admit large vessels. There is no mosque in the village; but the inhabitants assemble on a platform, raised two feet and encircled with a wall, and there attend public worship. The coffee house is the best building and the most frequented of any place in town. The place furnishes no water which can be drunk, excepting from a fountain which issues from a rock ten or twelve feet from the shore in the sea, where at high water, it is covered with the waves. The neighborhood is

DUR

naked and destitute of trees, but yields grain. *D'Arvieux*.

DOTHAN, or DOTHAIM, a town twelve miles north of Samaria and 44 north from Jerusalem, and six west from Tiberias. Joseph's brethren where at Dothan, when they sold him to the Ishmaelitic merchants, who came from Gilead, Gen. xxxvii, 17. The camp of Holofores extended from Dothan, or Dothaim, to Belmain, Judith, vii, 3. Travellers assert, that wells and fountains abound in this neighborhood at the present time, and the cistern, or dry pit, in which Joseph was confined by his brethren, is still shown. This is mentioned by several travellers. The name of the place in Chaldee signifies *grass*. This agrees well with its being selected by the sons of Jacob for feeding their cattle. In these countries, where water is found, there generally the grass is luxuriant in its growth.

DUMAH, a town in the tribe of Judah, and in the southern region of Darom; it was seventeen miles from Eleutheropolis. Lat. 29.

DURA, a great plain in the neighborhood of Babylon, where Nebuchadnezzar's golden image of threescore cubits in height was set up to be wor-

shipped, which Shadrach, Meshech, and Abednego refusing to do, were cast into a fiery furnace, Dan. iii, 1, &c.

EAST. By the east, the Hebrews describe frequently not only Arabia Deserta, and the lands of Moab and Ammon, which lay to the east of Palestine, but Assyria, Mesopotamia, Babylonia, and Chaldea, which lie rather to the north, than to the east of Judea. It is said, Gen. xi, 1, 2, that the "sons of Noah having but one language, departed from the east, and came into the land of Shinar." Here some difficulties have been raised; for the land of Shinar is not the west of *Armenia*, where the ark is supposed by many to have rested; and *Armenia* does not lie to the east of Babylonia, where the land of *Shinar* was. It is with painful regret, that we find our limits forbid a discussion of this subject. We only say, that in the learned Asiatic Researches, it is made abundantly evident, that the original country of Abraham was *far east* from Mesopotamia, between the Tigris and Euphrates, on the eastern bank of the Gihoon, and between that stream and the Jaxartes, exactly answering the Syriac word *Mesopotamia*, i. e. between the rivers. This name

travelled westward with the colony, who settled in Shinar.

EBAL, a celebrated mountain, in the tribe of Ephraim, near Shechem, over against mount Gerizim. These two mountains are so near each other, that nothing but a valley of about two hundred paces wide separates them, and in this valley is the town of Shechem. The two mountains are much alike in length, height, and form; their figure is a semicircle, and on the side of Shechem they are so steep, that there is not the least shelving in them; they are at most half a league in length; but if they are alike in the particulars abovementioned, in another they are very unlike; for Ebal is entirely barren; Gerizim is fruitful.

EBENEZER, that is, *the stone of help*, which was near Bethshemeth, according to Jerome, in the north of Judah.

ECBATANA, a city of Media, which, according to Herodotus, was built by Dejoces, king of the Medes, and encompassed with seven walls of unequal heights, and different colors; the first was white, the second black, the third red, the fourth blue, the fifth a deep red, the sixth was done over with silver, and the seventh gilded. For beauty and mag-

nificence this city was a rival to Babylon and Nineveh. The walls were 24 miles in circuit, more than a hundred feet in height, seventy-five feet broad; the towers upon the gates one hundred and fifty feet higher, all built of hewn and polished stones, each nine feet long, and four and a half broad. This is a description of the inner wall. The others were not so high. The royal palace was a mile in circuit; some of its beams were silver; the rest were cedar, strengthened with plates of gold. This was the residence of the Persian kings in summer, as Susa was in winter. The first book of Judith attributes the building of this city to Arphaxad, who, in the opinion of Usher and Dr. Prideaux, is the same with Dejoces, though F. Calmet takes him to be no other than Phraortes, the successor of Dejoces. Josephus says this city was built by Daniel the prophet. In the Vulgate Bible, Ezra vi, 2, we read, at Ecbatana in Media, was found a copy of Cyrus's edict, by which the Jews were permitted to return to their own country.

But several interpreters translate *Achmetha*, which is the original, and which our translators have retained, *a strong box*, *a press*, *a coffer*, which lay

amongst the old records of Media; this, though the most modern, Le Clerc assures us is the true reading. Lat. 37,15.

EDAR, a tower near Jerusalem.

EDEN, a valley between Libanus and Anti-Libanus, according to the learned Huetius. The place is referred to Amos i, 5, "I will break the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holds the sceptre from the house of *Eden*. Huetius observes, that this valley deserved the name of Edén, or rather Beth-Eden, the House of Pleasure, by reason of its fertility and pleasantness. This induced some to believe, that Paradise stood here, and the rather because they found in the neighborhood a town called Paradise, mentioned by Pliny, lib. i, cap. 23, and Ptolemy. They persuaded themselves, also, that here Adam was created, and Cain killed his brother. This seems to be the place Mr. Maundrel notices in his journey, going from Damascus towards Tripoli; having travelled four hours and a half from Damascus, he came to a small village named Sinre, near which is an ancient structure, on the top of a high hill, supposed to be the tomb of Abel, who, some say, was murdered in this

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place. The tomb is thirty yards long, and yet is believed to have been just proportioned to the stature of Abel. Here, (adds Mr. Maundrel) we entered into a narrow gut, between two steep rocky mountains, the river Barrady running at the bottom. On the other side of the river were several tall pillars, which excited our curiosity to go and take a nearer view of them. We found them part of the front of some ancient and very magnificent edifice, but of what kind we could not conjecture. Now it is not unlikely that this valley might formerly have the name of Eden given to it; no doubt but it was esteemed a pleasant place, and this was the inducement to build here an edifice, which by reason of its pleasant situation was called Beth-Eden.

EDEN, a village near Tripoli in Syria on Mount Libanus, where some likewise have placed the earthly Paradise. This village is also noticed by Mr. Maundrel, who tells us that having gone for three hours across the plains of Tripoli, he arrived at the foot of Libanus, and thence continually ascending, not without great fatigue, came in four hours and a half to a small village called Eden, and in

EDE

two hours and a half more to the cedars.

EDEN, a place in the province of Thelasar, 2 Kings xix, 12. "The children of Eden who were in Thelasar," and again Isaiah xxxvii, 12, "The children of Eden who were in Thelasar." But, saith the learned *Sanson*, where this Eden is, it is not easy to say, unless Thelasar be Edessa. Edessa was a city of Mesopotamia, the country in which some have placed the Eden of our first parents, and was built four hundred years before Christ.

EDEN, a province in the East, where Paradise was situated. Gen. ii, 8. *See Paradise.*

The self love and partialities of mankind have their influence in locating this happy spot, as well as in deciding a thousand other questions of much greater importance. Several nations seem to have imagined their dignity was concerned in placing the garden of Eden within their borders. This, with the partial knowledge obtained, concerning the geography of remote countries, have greatly embarrassed the subject. Possibly, another difficulty may have arisen from our local ideas. Eden has been supposed, some small circumscribed spot; but,

perhaps, if we carefully observe, we shall find, that the sacred writer selects *two* Districts. *First*, that of Eden, which, it may be presumed, was a considerable place, perhaps a large and fruitful country, as we say India, or Italy. Secondly, God *selected* from this country a *garden*, which was *in* Eden. Or, as one writer renders it, "And the Lord God planted a garden in Eden, *beyond Kedom*." The Septuagint thus translates the passage, "God planted a paradise in Eden." In the country of Eden a particular spot was devoted to the purposes of a garden. In imitation of this, we read in the poets of the garden of Adonis, of the Hesperides, &c.

The word Eden, which in the Hebrew tongue, according to its primary acceptation, signifies *pleasure*, and *delight*, in a secondary sense is frequently made the proper name of *several* places, which are either more remarkably fruitful in their soil, or pleasant in their situation. Now, of all the places which go under this name, the learned have looked upon the following four, as the most suitable countries in which to inquire for the terrestrial Paradise. The first is that which we have just notic-

ed, and which the prophet Amos, i, 5, seems to take notice of, when he divides Syria into three parts, namely Damascus, the plain of Aven, and the house of Eden, called Cœlo-Syria, or the Hollow Syria, because the mountains of Libanus and Anti-Libanus enclose it on both sides, and make it a valley. The second place, where many learned men have sought for the country of Eden, is Armenia, between the sources of the Tigris, the Euphrates, the Araxis, and the Phasis, which they suppose to be the four rivers, specified by Moses, Gen. ii, 10, &c. The third place, and that where the country of Eden, as mentioned by Moses, seems, to the authors of the *Universal History*, most likely to be situated, is in Chaldea, not far from the banks of the river Euphrates. To this purpose, when we find Rabshekah, vaunting of his master, 2 Kings xix, 12, and Isa. xxxvii, 12, "Have the Gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of *Eden*, which were in Thelasar?" As Thelasar in general signifies any *garrison* or fortification, so here more particularly, it denotes that

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strong fort, which the children of Eden held in an island in the Euphrates, towards the east of Babylon, as a barrier against the incursions of the Assyrians, on that side; and therefore in all probability the country of Eden lay on the west side, or rather on both sides of the river Euphrates, after its conjunction with the Tigris, a little below the place where, in process of time the famous city of Babylon was built. This country, all authors agree, for its pleasantness, and fruitfulness, answers the character, which Moses gives of it. But in order to ascertain the place where the garden of Eden was situated, from a consideration of his description of the four rivers, we must refer the reader to what will be said under the name of each of these rivers, and under the article Paradise, whence he may see the several claims that each of the three countries, already mentioned have to this garden. But the fourth deserves particular notice, as it has been brought forward more recently, and from very high authority. In the Researches of the learned Asiatic Society, we are informed, that according to ancient tradition, countenanced by the sacred books of the

EDE

Persians and Hindoos, the Parents of mankind lived in that mountainous tract, which extends from Bolku and Candahar to the Ganges. Accordingly, says the learned writer, in this tract is found a spot minutely answering the description, which Moses has given of Eden in the book of Genesis. A winding brook forms a small lake, from this lake issues four large rivers. The first was called Phison, but now the Landi-Sindh. Gold is still found in its sands, and precious stones in the vicinity. The second was Gihon. This is now the Hir-Mend; the country through which it flows is the ancient Cush. The third was Hiddekel, that is now supposed to be the Bahlac. The fourth was called the Frat, or Euphrates, but is now the Cundaz.

Though every country on the globe has been searched to find a situation like that described by Moses; though many other places have been supposed the favorite abode of the first human pair; yet no one, it is said, has been found so entirely corresponding with the description given in the book of Genesis. Accordingly, what is worthy of notice, as showing what strong

impressions' the tradition has made in the neighborhood, the Hindoos have placed a destroying angel to represent that described in Genesis, which is the image of a cherub or young man, with the countenance, the wings, and talons of an eagle, at the entrance or gate of the passes leading to this supposed garden of Eden. *See the article East.*

EDOM, *Land of*, in its most prosperous state was bounded N. by Canaan, and the lake Asphaltites, E. by Midian, S. by the Red Sea, W. by the Amalekites. This country is mountainous and desert, with few streams; but many springs supply the people with water. The most remarkable places in Edom were Teman, Bozrah, Dedan, Eziongeber, Elath, Mount Hor, where Aaron died, &c.

The Edomites descended from Esau, the brother of Jacob. Before their birth it was revealed to their mother that "the elder should serve the younger." In blessing Jacob, the younger, the father said, "Be lord over thy brethren, and let thy mother's sons bow down to thee." To Esau, he said, "Thou shalt serve thy brother." The intelligent reader does not need to be informed, that such prophecies

refer less to the persons addressed, than to their posterity, the people who may descend from them. These prophecies then lead us to expect that the Edomites shall be found tributaries to the descendants of Jacob, who were the Israelites. See 1 Kings xi, 16, and 1 Chron. xviii, 12; where these prophecies are verified in history. David fought and conquered the Edomites, 2 Sam. viii, 14. He put garrisons in Edom, and all they of Edom became David's *servants*. In this state of subjugation, they continued about one hundred and fifty years, governed by officers, appointed by the kings of Judah. In the time of Jehosaphat, it is said, there was no king in Edom, a deputy was king. But in the time of Jehoram his son, they revolted, recovered their liberty, and made a king over themselves, 2 Kings viii, 20. This had been foreseen in prophecy. ~ "Thou shalt break his yoke from off thy neck." But afterward Amaziah, king of Judah, "slew of Edom in the valley of salt ten thousand, and took Selah by war," 2 Kings xiv, 7. And other ten thousand left alive, did the children of Judah carry away captive and brought them unto the top of the rock on

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which Selah was built, and cast them down from the top of the rock, and they were broken all in pieces. Elah, that distinguished haven on the Red Sea, Uzziah took from them. Afterwards Judas Maccabeus conquered them and killed twenty thousand at one time, and more than twenty thousand at another time; Hebron he took, pulled down the forts, and burned the towers. His nephew Hyrcanus took other cities, and compelled them to fly from their country or adopt the Jewish religion. They were circumcised and incorporated with the Jewish church. Thus have the Edomites at different times been conquered and made tributary to the Jews, though the Jews were never subdued by them. This is the more noticeable, from their warlike character. A state of vassalage did not extinguish their martial spirit. They were always a turbulent, furious race of men. But their light has gone out; their very name is almost forgotten. About the first century after Christ their name was abolished, and the remnants of the tribe scattered among the Arabs and Jews. The prophets had also foretold this. Obadiah ver. 10, "For thy violence against thy brother

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Jacob, shame shall cover thee, and thou shalt be cut off for ever;" and again, ver. 18, "There shall not be any remaining of the house of Esau, for the Lord hath spoken it." The country of Edom is now the range of wild Arabs. *Newton.*

EDREI, a town beyond Jordan, in the tribe of Manasseh, Josh. xiii, 31. This was the capital of Bashan. In the first ages of Christianity, this place was the residence of a bishop. Also the name of another town in the tribe of Naphtali. Josh. xix, 37.

EDUMA, a village of Palestine, twelve miles east from Shechem.

EGLAIM, Isa. xv, 8, or *Gallim*, 1 Sam. xxv, 44, a city beyond Jordan, to the east of the Dead Sea in the land of Moab.

EGLON, the name of a city in the tribe of Judah. This place was not far from Lachish, and twelve miles from Eleutheropolis east. In the time of Eusebius, it was a large town. This was a royal city in the days of Joshua, its king was destroyed by the Hebrew commander. Lat. 31, 34.

EGYPT, a country of Africa, situated between the 48th and 53d degrees of E. longitude, and the 24th and 33d of N. latitude, being 600 miles

long, and 300 broad, it is bounded south by Ethiopia, north by the Mediterranean Sea, east by the Arabian Gulf or the Red Sea, and the Isthmus of Suez, and west by Lybia. Egypt, called by its ancient inhabitants Chemia, and by the Copts at present Chemia, was so named, as is supposed, from Ham the son of Noah, being more than once styled the land of Ham, in the book of Psalms. But the name by which it is generally denoted in scripture, is, the land of Mizraim, who was a son of Ham; whence the Arabians and other oriental nations still call it Mesr; but the reason of its being called Egypt, is variously accounted for.

Nothing is more common in Scripture, than the name of Egypt. This country, properly speaking, was the cradle of the Hebrew nation. Joseph being carried thither, and sold a slave, was soon, by Providence, established governor, and as it were viceroy, of all Egypt. Hither he invited his father and all his family, to the number of about seventy persons; and after an abode of two hundred and fifteen years, they departed thence, in number six hundred and three thousand five hundred and fifty men capable of bearing arms, beside

women and children. The king of Egypt not permitting the Hebrews to leave his country, Moses afflicted Egypt with ten plagues, before this obstinate prince could resolve with himself to let such a number of people go, whom he had enslaved, and from whom he had received great services; and after he had dismissed them, and compelled them to go away, he repented, pursued them with his army, and perhaps imperceptibly in a dark night followed them into the channel of the Red Sea, where he perished with all his forces.

The Egyptians have been thought the inventors of all arts and sciences: they communicated their false theology to the Greeks, who, it is on all hands allowed, received the names of their deities from the Egyptians; these carried superstition and idolatry farther than any other people, worshipping stars, men, animals, and even plants. In imitation of them, the Hebrews adored the golden calf in the wilderness; and Jeroboam set up the like figures, which he recommended to his people, as objects of worship, which were objects of Egyptian worship. This country, once proverbially fruitful, and which supported 8,000,000 inhabitants, beside

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exporting vast quantities of provisions, has now greatly declined. For twelve hundred years, it has been subject to a people, who have not been agriculturists. This accounts for the depopulation of this country as well as Palestine. The inhabitants of Egypt, now are not probably more than 2,500,000. The cultivated lands are every year decreasing; sands are accumulating in their fields. When rain falls there is general joy, the people assemble in the streets; they sing; they are all in motion; they shout, *Ye Allah, ye Mobarek*, i. e. *Oh God, oh blessed*. Volney.

The great reservoirs of water, or artificial lakes, which once were employed for watering their fields, as the Moeris, Bahira, and Mareotis, &c. by the present vicious government are suffered to be destroyed. Of 80 canals, used for watering the country, several of which were 60, 90, and 120 miles long, all excepting six, are nearly filled up. Lands, which formerly were loaded with wheat, wine, and fruit, are now barren deserts without a tree, plant, or shrub. It is asserted that formerly Egypt supplied the Romans annually with 20,000,000 bushels of wheat.

The climate of this country

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seems to be healthy. Old men are numerous; many ride on horseback at 80 years of age. In the hot season, they live chiefly on vegetables, pulse, and milk. They bathe often, eat little, and seldom drink fermented liquors, but mingle much lemon juice in their food. Diseases of the eyes are common, from the reflection of the sun from the sand and other glaring objects. Eight thousand blind people are supported in the grand mosque of Cairo. Pulmonary consumptions, which in cold countries, and particularly in New England, destroy so many persons in the blossom of youth, are unknown in the warm climate of Egypt. The plague is not a native of Egypt, but is often imported in Turkish vessels, begins its dreadful course in the seaports, travels to Cairo, and even Syene, and sometimes sweeps off 2 or 300,000 persons. It always stops, or ceases to be mortal in June.

The splendid and magnificent ruins scattered over this country, give proof of high cultivation enjoyed by the ancient inhabitants. The pyramids, to mention no other monuments of their labors, are noticed by all travellers. Three of these are distinguished from the rest, on account of their enormous

size. They are of stone; the largest is 600 feet high, and covers 8 or 10 acres of land. Different have been the opinions of learned men concerning the design of these immense piles. Some have supposed them royal tombs; some have thought them altars; the learned Bryant supposes them temples, dedicated to the worship of the Deity; it appears that idols of the highest antiquity were shaped in the form of a pyramid. The labyrinth, cut from a marble rock, contains twelve palaces, having in the whole, 1,500 rooms, connected with 12 halls. There are also 1,500 houses formed in the same manner. *Sonini.*

The mummy pits contain the generations, which are gone; some of these embalmed bodies, are perfectly preserved, though they have been dead 3000 years. The government is dreadful. The prophet Ezekiel has foretold thousands of years ago, "Egypt should become the basest among the kingdoms, for I will *diminish* them, and they shall no more rule over the nations," Ezek. xxix, 11. "And there shall be no more a *prince* of the land of Egypt," Ezek. xxx, 13. All this has been remarkably verified. To effect which, Providence has introduced a singu-

lar course of events. Previous to the middle of the thirteenth century, a number of slaves, bought by the Egyptian merchants, and sold to private people, had been purchased by the Sultan, who had given them a military education, and employed them to defend the maritime towns of the kingdom. The occasion of this measure was, the Egyptians, by a long course of political slavery, had become so cowardly, treacherous, and base, that they were incapable of exercising military talents. On the contrary, these strangers having no friends, but in their own *corps*, turned all their attention to the military art, and made excellent soldiers. These Mamelukes, as they were called in 1250, assassinated the reigning Sultan, and made themselves masters of all Egypt, and chose a Sultan from their own body. This authority, they have never wholly lost. Though there have been revolutions among themselves, as in 1382, and though they were conquered by the Turks in 1517, yet the conquerors thought proper to establish a new government of Mamelukes, so that yet there "is no more a *prince* of the land." To understand this, we must be informed that the race of Mamelukes is not continued by chil-

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exporting vast quantities of provisions, has now greatly declined. For twelve hundred years, it has been subject to a people, who have not been agriculturists. This accounts for the depopulation of this country as well as Palestine. The inhabitants of Egypt, now are not probably more than 2,500,000. The cultivated lands are every year decreasing; sands are accumulating in their fields. When rain falls there is general joy, the people assemble in the streets; they sing; they are all in motion; they shout, *Ye Allah, ye Mob-arek*, i. e. *Oh God, oh blessed*.

Volney.

The great reservoirs of water, or artificial lakes, which once were employed for watering their fields, as the Moeris, Bahira, and Mareotis, &c. by the present vicious government are suffered to be destroyed. Of 80 canals, used for watering the country, several of which were 60, 90, and 120 miles long, all excepting six, are nearly filled up. Lands, which formerly were loaded with wheat, wine, and fruit, are now barren deserts without a tree, plant, or shrub. It is asserted that formerly Egypt supplied the Romans annually with 20,000,000 bushels of wheat.

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dren succeeding their parents. On the contrary, Mr. Volney, (who certainly did not intentionally, though he did in fact, confirm the inspiration of the prophets) assures us, that during the 550 years in which there had been Mamelukes in Egypt, not one of them has left issue, all their children perish in the first or second descent. The means by which the Mamelukes are kept in existence is the same, as that by which they were first introduced, by slaves bought from the banks of the Cuban and Phasis. "It is a base, miserable kingdom; the situation of the common people is most calamitous. They are distressed by poverty, robbed by the Arabs, and oppressed by the Mamelukes. The whole conversation, when neighbors meet, relates to the murders, the bastinadoes, and executions, the insurrections, and sufferings of the country. A sentence of death is instantly executed, though pronounced without the form of a trial. The officers, who go the rounds in the streets by day or night, are accompanied by executioners, who carry leathern bags for receiving the heads, which they may cut off during their excursion. When a person is summoned before a Bey, i.e. a principal officer of the government,

a sum of money is demanded. If he deny his ability to pay the sum, he is thrown on his back, and receives 300 or 400 blows on the soles of his feet, or is perhaps instantly put to death.

There is a general similarity of character wherever the Mahometan religion prevails. The precepts of the Koran give a peculiar complexion to the human mind. The best people in the country are the Christian Copts. They are ingenious, have skill in business, and are much employed as writers and accomptants. Their women have pleasant countenances, black eyes, and elegant forms. The Arabs are the most numerous people. Some of them cultivate their lands, and tend their flocks. Others employ themselves only as shepherds. Bedoween Arabs are more independent, are ferocious, and live in warfare. As in every other part of the globe, so here, the Jews are hated, and a bye word. They are the rivals of the Copts in those employments, which require some learning. The furniture of a Bedoween family is a mill to grind coffee and corn, a round iron plate, on which they bake their cakes, a coffee pot, a few goat skins for holding water, and a tent cloth, in which their furniture

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is wrapped, when they remove. At their entertainments the provisions are plenty, but they have neither chairs, plates, spoons, forks, nor napkins.

The Koran has covered the country with darkness. Egypt is far inferior to itself in former times. The present learning consists of a little arithmetic, a few nostrums in medicine, the precepts of the Koran, and the jargon of astrology. Though the prevailing religion is Mahometan, yet there are many Christian Copts, who have their priests and monasteries. Nothing can be more vile to Mahometans, than Christians. They consider their dissolute females profaned, if they are only seen by a Christian. Some of the Mahometan enthusiasts spend their lives repeating the word *Allah*. Others crouch under a wall, and live on charity. Some beat their heads with a stone; some sing hymns, covered with garlands, and others stand naked and motionless through life, never asking for any thing, or giving thanks for what is given them.

I shall conclude the account of Egypt with a few miscellaneous remarks, which may receive some additional interest from having been very recently made by two learned gentle-

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men in 1801. "On the banks of the Nile, saith he, the Arabs cultivate melons, gourds, tobacco, indigo, Indian corn, and other vegetables. The water of the Nile, not only fertilizes the lands between its streams; but on each side of its external channels, and even where the inundation does not appear. The cause may be, the ground imbibes the water below its surface, the roots striking down some depth, reach the nourishment of the water. The water which the farmer needs is often in a canal below the level of the land, which he must refresh.

In Egypt fuel is the article most difficult to be found; it is ordinarily brought from Asia Minor. When the English army was there, they were under the necessity of purchasing cow dung from the Arabian women, who form it for sale, into cakes, mixed with straw, and dry it on the sides of their houses. This custom is not unknown in other eastern countries. Thus the gay Voltaire was indebted to his *ignorance* of Oriental customs, for the pleasure of his sarcasms, respecting Ezekiel the prophet. In Egypt, as the night sets in, the people retire to rest; many of the men lie out abroad, scattered over the

plains, like a flock of sheep, with their clothes under them, and covered with a large handkerchief, which they wear in the day time across their shoulders. This is the usual practice of the Arabs, during summer. Two seasons of the year are known to this country, spring and summer. Neither snow, nor hail, are seen here, once in half a century. Summer continues from the beginning of March to November; the whole of this time the sun is sparkling, the air is inflamed, and is by nine o'clock in the morning insupportable to Europeans, who may be abroad.

Cairo, or Grand Cairo, is a large city and capital of the country. The inhabitants are, like Egypt in general, a mixture of Arabs, Copts, or ancient Egyptians, Greeks, Armenians, Turks, and Mamelukes. The Arabs are the most numerous class, as is indeed the case in every part of the country. The number of the Christians is very inconsiderable. Arabic, which is the common language of the country, is almost exclusively spoken in Cairo. The Arabs marry young, and have many children; but sickness sweeps them away. Their want of proper nourishment, and the filthy state in which they live, produce a dreadful mortality. The

houses are in general very spacious; the upper stories are of bad brick; and have a miserable shabby appearance. The lower or ground story is of stone, without any thing like windows, towards the streets, which are winding, and so narrow, that there is scarcely room for two horses to move abreast. The fronts of the houses in the principal streets, have in the lower story, small recesses, disconnected with the house, which serve as shops, two feet from the ground, about ten feet square. These rooms appear to be described Ezek. xxxiii, 30, "by the walls and doors of the houses." We do not suppose the people were so uncultured as to assemble *at* the doors of houses, to talk against the prophet. These rooms were shops, where the opposers of the prophet met to prate against him and his sermons, the resort of news-mongers, tipplers, and idlers. A traveller lately here, says, "We took a walk in the Bey's garden, &c.—when we came away the old man *rose*, a compliment very *unusually* paid by Turks to the Franks." This may answer the inquiry which is sometimes made, "Why would not Mordecai rise before Haman?" Esth. v, 9. He stood not up nor moved for him. Our traveller observes,

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it is very unusual for persons of a *different religion* to rise up and show respect to one another. Mordecai did no more than the custom of the country allowed, and was, therefore, guilty of no incivility. Another traveller relates, that in Oran, a person had turned Mahometan; afterwards he rose up and complimented the French consul, from whom he had received some favor. He was instantly reprov'd by a Mahometan, who said, How came you to stand up and bow to that infidel? It is beneath thee, to stand up for the emperor of the Christians.

Cairo, may be regarded as the metropolis of all Africa; no other city on that continent, can, perhaps, boast a sixth part the population. It consists of three towns about a mile apart, Old Cairo, New Cairo, and the port termed Billao. The ancient town had the name of Mesra. The Arabs now call it Mesr, or Messer, from Mizraim. Old Cairo is reduced to a small place, though it is the harbor for boats, which come from Upper Egypt. Some of the Beys have country houses to which they retire, when the country is overflowed by the Nile. New Cairo stands about three miles from the river, and extends nearly two miles east-

ward towards the mountains, and is 7 miles in circumference. It is surrounded by a stone wall with battlements, and every 100 paces are towers capable of holding many people. The French repaired this wall, when in possession of Cairo. From Joseph's Hall, there is a delightful prospect over the city, the Pyramids, and all the country round. The city is exceedingly populous, containing nearly 300,000 souls; several families living in one house, and a number of people in each room. In the busy time of the day the streets are so crowded, that it is difficult to pass. The houses of the better sort are of hewn stone; 2 or 3 stories high. Those of the lower class are of sunburnt brick. Ignorance and barbarity reign within. None but merchants can read or write. In Old Cairo, the Copts have 12 churches and a convent. The Roman Catholics have a hospital, belonging to the fathers of the holy land. In New Cairo are 26 Synagogues, one of the ancient Essenes, who reject all oral traditions. It is on the Nile, 100 miles from its mouth. There are not less than 300 mosques in Cairo, the lofty minarets make a very picturesque appearance. The Europeans have consuls and factors here; and it was a place

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of very great trade, before the cape of Good Hope was discovered. It was taken by the French commanded by Bonaparte, July 23, 1797, but afterwards abandoned. The goods entered at Cairo in 1783, amounted to 6 or 7 millions sterling. Rice, corn, flax, and coffee exported were valued at about 2 millions, besides other articles. Long. 31, 27, east, Lat. 30, 2, north. We only add, that, the Jews have a synagogue at Cairo, which they say was built more than 1,600 years ago. Among many ancient manuscripts, which they possess, is one containing their laws, which they pretend was written by Ezra. It is kept in a niche; a curtain is drawn before it; a lamp is left continually burning, and no person is allowed to touch it.

The inhabitants are supplied with water in part from Joseph's well, which is two hundred and eighty feet deep, and forty in circuit. It has a winding gallery by which men and cattle descend to bring up the water. The well and the gallery are hewn out of the solid rock. The water is drawn by means of large wheels, which are moved by oxen or buffaloes. Water is also brought from the Nile. This furnishes employment for a number of people, who bring

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it in leather bags, laid on asses or camels. The poor, who cannot afford to buy, go to the river themselves, and bring the water on their heads in earthen pitchers. In the vicinity of Cairo is the place to which Joseph Mary, and the infant Jesus fled from Herod. The grotto in which they concealed themselves is still shown. A Christian church is built over it, the priests obligingly show their Coptic books and other curiosities of the place. *Pococke, Lusignan, Sonini, Irwin, Mariti.*

EGYPT, *River of, or Brook*, is frequently mentioned in scripture, as the southern limits of the land of Promise, on the side of Egypt. What this river of Egypt is, has been the subject of much inquiry. Several have taken it to be the brook Besor, otherwise the brook of the wilderness, 1 Sam. xxx, 10; situated between Gaza and Rhinocorua. Calmet and Le Clerc are clear that it is the Nile, the only river, which flows through Egypt. Amos vi, 14, takes notice of it by the name of the river of the wilderness, because, say they, the most eastern arm of the Nile, and the nearest to Canaan, was near Arabia, or the wilderness, and watered that canton called by the Egyptians, Ara-

bian. On the contrary Mr. Poole thinks the Nile cannot be meant by the river of Egypt, from its being put in opposition to the great river Euphrates, but Sihor, which he supposes to be a small river, dividing Egypt from Canaan. Dr. Wells is decidedly of the same opinion, and we think his reasoning conclusive: I come now, saith he, to speak of this promise [of the land of Canaan] and to begin with the two extremes, here assigned, "from the river of Egypt unto the great river, the river Euphrates." We inquire says the Dr. what river is this river of Egypt? That the Nile is not intended, is understood by this text. The Euphrates being styled the *great* river, it may reasonably be inferred that the other river is *not* a great one, consequently it cannot be the Nile, for the Nile is larger, than the Euphrates, especially that part of the river, which washed the border of Israel, Numb. xxxiv, 5; Moses speaking of the south border of Israel says, "it shall fetch a compass from Azmon unto the river of Egypt, and its goings out shall be at the sea." Accordingly we read Joshua xv, 4; that the south coast passed toward Azmon and went out unto the river of Egypt, and the goings

out of that coast were at the sea." From both these places it is evident, that the river of Egypt was certainly a part of the south boundary of Canaan. But every one knows that the country divided among the twelve tribes never reached the Nile, never included any part of Egypt. It follows that the river of Egypt is not the Nile, and was also a smaller stream. Accordingly not far from Rhinocorura, on the south border of Israel we find such a water. The learned Bonfrerius, in his map of the Holy Land, calls this stream the torrent or river of Egypt. See *Sihor*.

EKRON, a city and government of the Philistines. It fell by lot to the tribe of Judah, in the first division made by Joshua, xv, 45; but afterwards it was given to the tribe of Dan, *id.* xix, 43. It was situated very near the Mediterranean, between Ashdod and Jamnia. Ekron was a powerful city and it does not appear by history, that the Jews were ever sole possessors of it. The idol Baalzebub was principally adored at Ekron, 2 Kings i, 2, &c. All vestiges of this once powerful city have been extinct for many centuries. Zephaniah prophesied that "Ekron should be rooted up," chap. ii, 4.

ELA

Baal-zebub, the *Aleim* of the Philistines, was worshipped at Ekron, 2 Kings i, 2, 3; vi, 16. It seems that he was their Esculapius, or god of medicine. The Septuagint translate the word Baal, the fly. Nothing is so mean and miserable as not to have been an object of idolatry. The worship of serpents has been extensive. The Hottentots at this day, like the Ekronites, adore an insect, or fly, as a benign deity. This fly is as large as the little finger of a child. The back is green, the belly speckled with white and red. It has too wings and two horns. To this winged deity they render the highest tokens of veneration. When it honors a village with its visit, the people collect together in transports of devotion, singing and dancing while it tarries. As a thank offering, they kill two fat sheep, nor can you make a Hottentot believe, that this insect does not bring favor and prosperity to the inhabitants.

ELAH, the name of the valley, where the Israelites were encamped, when David fought Goliath, who was 12 feet 8 inches in height, and whose coat of mail weighed 189 pounds Troy. This vale lay on the road from Eleutheropolis, to Jerusalem.

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ELAM. See *Persia and Elath*.

ELATH, or ELOTH, or *Elana*, *Flas*, *Elan* and *Elon*, also *Ailath*, a port of Idumea, situated upon the Red sea, called by all these names, and which David in his conquest of Edom took; 2 Samuel viii, 14, and there established a trade to all parts of the world. His son, built ships in Elath, and sent them from thence to Ophir for gold, 2 Chron. viii, 17, 18. It continued in the possession of the Israelites, about an hundred and fifty years, till in the time of Joram, the Edomites recovered it, 2 Kings viii, 20; but it was again taken from them by Azariah, and by him left to his son, 2 Kings xiv, 22. His grandson Ahaz, however, lost it again, it being taken by the king of Syria, *id.* xvi, 6; the Syrians had it in their hands a long while, till after many changes under the Ptolemies, it came into the possession of the Romans. Elath was a commodious haven, adjoining the south-east part of Edom. It was for a long time a station for the shipping, employed in the India trade. It is near the road, which the Egyptians travel in their pilgrimages to Mecca. Remains of this city were visible in the 14th century. It was former-

ly a great mart for the Tyrians.

Topographical Dictionary.

Eloth was 157 miles from Gaza; it lay on the extreme part of Palestine, according to Jerome, but he should have said of Edom. Formerly it was the residence of a bishop. At present nothing remains of this commercial city, but an ancient tower. Formerly here was a fort, and had fruitful fields in the vicinity; but fort and fields, and city are gone. Lat. 29 N.

ELEALEH, a town belonging to the tribe of Reuben, Numb. xxxii, 37. Eusebius places it at the distance of a mile from Heshbon. This town and Heshbon were taken by the Moabites, and while in their possession they were terribly ravaged by the Assyrians and Chaldeans, Num. xxxii; Isaiah xv, and Jer. xlviii. Lat. 31, 43.

ELEASA, the name of a place in the tribe of Benjamin, where there was a battle fought between Judas Maccabæus on the one side, and Bacchides and Alamas, the high priest of the Jews, on the other.

EL-BETHEL and EL-ELOHE ISRAEL, the name of two altars, built by Jacob after his return to Canaan. The first signifies that God was still the God of Bethel to him in performing

the promises there made. The second implies that the mighty God was still the object of worship to him and his offspring. Gen. xxxiii and xxxv.

ELEPH, a town of Palestine in the tribe of Benjamin.

ELEUTHEROPOLIS, a city of Judea, and though not mentioned in the Bible, it is proper to be inserted in this work, because on account of its importance in the time of Eusebius and Jerome, they made this city the point whence they estimated the distances of other towns, and having often quoted them in this particular, this place would naturally be looked for by every careful reader. But a difficulty still remains, to fix the exact position of this place. Enough, however, is known to answer the most necessary purpose, and from which we may very nearly infer the situation of other places, mentioned in connexion with this. Josephus says, this town was twenty miles from Jerusalem; another writer says, that it was twenty-four miles from Ashkelon, and eighteen from Lydda.

Eusebius says, that it was five miles from Gath, six from Lachish, twenty-five from Gerar, twenty from Jattir, and eight from Keilah. It was in the tribe of Judah, toward the region of the Philistines, and

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was not built, till after the destruction of Jerusalem.

ELEUTHERUS, a river in Syria, the source of which lies between Libanus and Anti-Libanus, 1 Macc. xi, 7. After it has watered the valley, situated between these two mountains, it discharges itself into the Mediterranean. (*See Maundrel.*)

ELICIANS, Judith chap. i, mentions Arioch, king of the Elicians; the Greek and Syriac read of the Elymeans, that is, the ancient country of the Persians. In Genesis we read of Arioch, king of Ellasar; this might be the city of the Elicians.

ELIM, the seventh encampment of the Israelites in the wilderness, where they found twelve fountains and seventy palm trees, Ex. xv, 27. From Elim they went to the wilderness of Sin. Elim lies in the north skirt of the desert, two leagues from Tor, where are now nine wells, and two thousand palm trees. (*Shaw.*)

The place where Israël encamped seems to have been fruitful and pleasant to them, compared with the desert region around. Lat. 29, 15.

Dr. Shaw says, we have a distinct view of mount Sinai from Elim, the wilderness of *Sin* lying between them. We

ELI

were twelve hours in travelling to the desert of Sinai, which consists of a beautiful plain three miles wide and nine long, closed to the south by some of the lower eminences of Sinai. In this direction some of the higher branches of the mountain make such encroachments on the plain, that they divide it into two, each of them spacious enough to have holden the camp of Israel. That to the east may be the desert of *Sinai*, where Moses saw the burning bush. The convent of-St. Catherine is built over the place of that *Divine appearance*. The building is nearly three hundred feet square, and more than forty high, built of stone with mortar. The fraternity of Basil do not enter the chapel, till they have pulled off their shoes.

ELISHA, *Fountain of*, is a fountain which sends a stream through the plain of Jericho, passing south of Gilgal, and dividing into several branches, falls into the Jordan. This is the spring sweetened by Elisha.

ELISHAH, *Isles of*, Josephus says, Æolia, or at least the Ionian or Æolian islands, were named from Elishah, who was the son of Javan. These islanders traded with Tyre in purple, a great many of the

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purple fish being caught near the mouth of the river Eurotas. Concerning Tyre Ezekiel says, "Blue and purple from the isles of Elishah was that which covered thee." The Tyrians wore clothing imported from those islands. It seems that purple must have been a fashionable color, for Tyre herself was in possession of a famous purple dye, which was proverbial for its beauty; yet she imported purple clothes of Elishah. Ancient writers frequently speak of the purple of Laconia.

ELKOTH, a village in Galilee, noted for the birth of the prophet Nahum.

ELLASAR, a country of Asia of which Arioeh was king, as related Gen. xiv, 1. Dr. Wells supposes, that this was a kingdom of Arabia, whose inhabitants are by Ptolemy called Elisari. Bonfrerius thinks it uncertain whether Ellasar was a city or country. It is also uncertain whether it be not the same with Ellas, in Cœlo-Syria, or Thelasar in Mesopotamia.

ELON, a city in the tribe of Dan. Lat. 31, 41.

ELON, a city in the tribe of Naphtali. Lat. 33, 78.

ELTEKAK, or **ELTEKEH**, a city in the tribe of Dan, given to the Levites of Koath's family. Lat. 32, 47.

ELTEKON, a town in the

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tribe of Judah, upon the confines of the tribe of Benjamin.

ELTOLAD, a town in the tribe of Judah, which was afterwards given to the tribe of Simeon.

ELYMAIS, a city and capital of Elam, or the ancient country of the Persians. 1 Macc. vi, 1, informs us that Antiochus Epiphanes, understanding there were very great treasures in a temple of Elymais, determined to plunder it, but the citizens resisted him, and obliged him to fly. Lat. 30, 25.

EMESA, a town on the river Orontes, eighteen miles from Laodicea, and not far from the Lebanon. *See Hamath.*

EMIMS, the ancient inhabitants of the land of Canaan, to the east and northeast of the Dead Sea. They probably descended from Ham; they were a numerous, gigantic, and warlike race of men. Chedorlaomer defeated them at Shaveh Kiriathaim, Gen. xiv, Josh. xiii. Anah, the Hivite, also, attacked a body of them and vanquished them, seized their country, and united with those who survived the slaughter. Deut. ii, 10.

EMMAUS, a village sixty furlongs, or seven miles and a half from Jerusalem, on the north side, celebrated for what happened to Cleopas and an-

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other disciple, Luke xxiv, 13, who were going thither upon the day of our Savior's resurrection. A church has been built here, on the spot where the house of Cleopas stood. The Romans planted a colony here, and Vespasian left eight hundred soldiers in Judea, and gave them the village of Emmaus. In this Emmaus were hot springs, and the inhabitants had a tradition, that Jesus Christ washed his feet in these waters, and communicated to them a healing power. Such was the malice of Julian, the apostate, toward Jesus, that he ordered these springs to be stopped up.

EMMAUS, a town near Lydda, 22 miles north-west from Jerusalem, in later times called Nicopolis.

EMMAUS, a town near Tiberius. All these places received their names from their hot baths.

ENAIM, a town of Palestine in the tribe of Judah. The word Enaim is supposed to signify *the wells*, a probable place to meet company, in those countries where water is rare, and therefore, here Tamar sat, Gen. xxxviii, 14. Others suppose not a town or well, but the dividing of *two ways* is denoted; an *open place* it is translated in our bibles.

ENABRIS, a place be-

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tween Scythopolis and Tiberias.

ENAM, a city in the tribe of Judah, Josh. xv, 34. Lat. 31, 27.

ENDOR, a city in the tribe of Manasseh, Josh. xvii, 11, where the witch lived, whom Saul consulted, a little before the battle of Gilboa, 1 Sam. xxviii, 13. This was an ancient and considerable town, belonging to the half tribe of Manasseh, on the west side of Jordan. It was four miles south from mount Tabor. Eusebius says that it was a large town in his day. Lat. 32, 21.

EN-EGLAIM, *the fountain of calves*, Ezekiel xlvii, 10; speaks of this place in opposition to Engedi. "The fishers shall stand upon it, from Engedi even unto En-eglaim, they shall be a place to spread forth nets." St. Jerome says, that En-eglaim is situated on the Dead Sea, where the river Jordan runs into it. The word *En* so often prefixed to the names of places, signifies a *well*; these were doubtless so called on account of their wells. The passage of Ezekiel above quoted may signify, Ministers laboring in the gospel from one end of the world to the other, says a pious writer. May it not more literally refer to the "healing" of the waters in the Dead Sea, which now are so malignant that no fish can live in them; but in the millennium,

ENG

they will become pure, and be stored with fish, so that the whole sea from shore to shore, shall be covered with the boats of fishermen, Engedi being on one side, and En-eglaim on the opposite shore.

EN-GANNIM, the name of two cities, one in the plain, belonging to the tribe of Judah, Josh. xv, 34; the other in the tribe of Issachar, *id.* xix, 21. It was given to the Levites of Gershom's family.

ENGEDI, otherwise HAZAZON TAMAR, that is to say *the palm tree city*, 2 Chr. xx, 2; because there was a great number of palm trees, in its territory. It abounded with Cyprus vines, and trees, which bore balm. Solomon in his song i, 14; speaks of the vineyards of Engedi. This city, according to Josephus, stood near the lake of Sodom, thirty-seven miles and a half from Jerusalem, not far from Jericho; and the mouth of the river Jordan. Engedi in the Hebrew, means the *kids*. This city lay in the tribe of Judah, and was remarkable for producing camphire, and balm of Gilead. In the time of Jerome it was a very great village. This was an ancient city, possessed by the Amorites, here the armies of Ammon and Moab encamped, as they marched against Jehosaphat, 2 Chron. xx, 2.

ENG

At Engedi was a remarkable cave, so large, that it afforded shelter for David and six hundred men, and yet there was so much room left, that Saul entered and retired without perceiving that any one was there. Indeed the whole country of Judea, being mountainous and rocky, has numerous caverns in different parts. Josephus tells us of a numerous gang of banditti, who having infested the country, and being pursued by the army of Herod, retired into certain caverns, almost inaccessible, near Arbela in Galilee, where with great difficulty they were subdued. Some of these caverns were natural; but others were artificial, cut in the solid rock. Beyond Damascus, says Strabo, are two mountains called Trachones, from which the country has the name of Trachonites, and from hence towards Arabia, and Iturea, are certain rugged mountains in which are deep caverns, one of which will hold four thousand men. Tavernier speaks of a grot, between Aleppo and Bir, that would hold nearly three thousand horse. Three hours distant from Sidon, about a mile from the sea, rises a high rocky mountain, in the sides of which are hewn a multitude of grotts, all very little differing from each other. They have entrance,

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about two feet square; on the inside you find in most, or all of them a room of about four yards square. There are two hundred of these subterraneous rooms, formed probably for the dwellings of the living, not the dead. The habitations of the Troylodytae were of this kind, in Upper Egypt, and elsewhere. The Hontes of mount Seir were; as their name imports, Troylodytes. Strabo mentions those, who dwelt on each side of the Red Sea. The Koran speaks of the Thamud, a tribe of Arabians, who to secure themselves, hewed houses out of the mountains. Thus on account of the Midianites the children of Israel made them the dens, which are in the mountains, and caves, and strong holds. Here they secured themselves in the time of invasion, Judges vi, 2. See also 1 Sam. xiii, 6; and Jer. xli; and Hosea x, 8. Lat. 31, 11. *Burder's Oriental Customs.*

ENGEDI, *desert of*, a forest near the city of the same name, in which probably was the cave above mentioned.

ENHADDAH, a city belonging to the tribe of Issachar, Josh. xix, 21.

ENHAKKORE, *the well of him who cried*, the name of the well which was miraculously opened to allay the thirst of

ENO

Sampson after his slaying the thousand Philistines, with the jaw bone of an ass. Our English bibles imply, that the well was opened *in the bone*; but the word *Lehi* signifies the *place* where he was, as well as a jaw bone, therefore, it is more natural to suppose, that a spring gushed from the ground where he was, than from the bone, especially as the name of the well or fountain continued in subsequent ages.

ENHAZOR, a city of Naphtali. Josh. xix, 37.

ENMISPAT, Moses says, Gen. xiv, 7; that the kings Chedorlaomer, Amraphel, and the rest, having traversed the wilderness of Paran, came to Enmispat, or the fountain of Mishpat, otherwise called Kadesh. See *Kadesh*. Mishpat signifies *judgment*, the place was not so called, till Moses drew from it the waters of strife, and the anger of God fell on Moses and Aaron.

ENOGH, the first city of which we read in scripture, probably not far east from Eden; but its situation is not known. Ptolemy, in describing Susiana, mentions a city, which without its suffix was called Anuch, or Anoch; but whether it be the same mentioned by Moses is uncertain.

ENON, the place when John

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the Baptist baptized, "because there were many waters there," John iii, 23. It was situated between Salim and Jordan, in the half tribe of Manassch. Enon, saith Dr. Wells, signifies "a place, of springs." It was eight miles from Scythopolis, and fifty-three north-east from Jerusalem. Lat. 32, 14.

ENROGEL, another name for the fountain of Siloam, on the east of Jerusalem, at the foot of mount Zion. It was on the line between the two tribes of Judah and Benjamin, and in the king's garden. Here Ahim-aaz and Jonathan concealed themselves to gain information respecting the plot of Absalom.

ENSHEMESH, fountain of the sun, on the frontiers of Judah and Benjamin. Whether this was the name of a town, or spring of water, is uncertain. The Arabians give this name to the ancient metropolis of Egypt; which the Hebrews call On, and the Greeks, Heliopolis.

EPHESUS, a celebrated city of Ionia, in Asia Minor, situated upon the river Cayster. Among heathen authors, this city was much noted for its famous temple of Diana, which for its extent and workmanship, was accounted one of the seven wonders of the world. It is said to have been 425 feet long,

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220 broad, and to have been supported by 127 pillars of marble, 70 feet high, of which 27 were most curiously wrought, and all the rest polished. The famous architect who contrived the model employed so much art and curiosity, that it took up two hundred years, or as some histories say 400 years, before it was finished, though it was built at the common expense of all Asia proper. The first time St. Paul came to Ephesus was in the year of Christ 54; he stayed a few days, and went to Jerusalem, Acts xviii. Some months after he returned and continued there three years; but was obliged to leave the city, *id.* xix, 24; upon a sedition which was raised by Demetrius, a silversmith, whose trade consisted, chiefly, in making little silver temples, or representations of Diana.

Here St. Paul wrote his first epistle to the Corinthians. Ephesus, above all other places in the world, was noted of old for the study of Magic, and all secret and hidden arts, inso-much that the *Ephesian letters*, so often spoken of by the ancients, which were certain obscure mystical spells or charms, by which they endeavored to heal diseases, and drive away evil spirits, seem to have been

first invented in this city. Certain Jews who took upon them to exorcise persons, possessed with a devil, for which they were to have money, having one day performed this office, in the name of Jesus Christ, the possessed fell on them, tore off their clothes, wounded them, and scarce suffered them to escape alive. This accident frightened the inhabitants, Jews and Gentiles; and several persons addicted to mystical arts, publicly burnt their books relating to such subjects, the value of which amounted to about 7,000 dollars, or according to other calculations, to 27,777. Acts xix, 14.

The apostle in the last journey, which he made to Rome, took Ephesus again in his way, and while he was a prisoner at Rome, being informed that the Christians at Ephesus stood firm in the faith, he wrote an epistle to them, which, Mr. Locke observes, is not written in the formal way of reasoning and argumentation, but is all, as it were, in a rapture, in a style, far above the plain didactic method.

Aquila and Priscilla, with whom St. Paul lodged at Corinth came thence with him to Ephesus, and made some stay there, Acts xviii, 2, 3, 8. Apollos, likewise, came and

preached there; and the apostle St. John, passed a great part of his life at Ephesus, and died there, when Timothy, was made first bishop of Ephesus by the apostle, who laid his hands on him.

Of this famous city nothing but ruins now remain. Of the temple of Diana nothing is to be seen, but a few broken pillars. The lofty church of St. John is converted to a Mahometan mosque. Its largest pillar is twelve feet in circuit; this church yet lifts up its head in mournful dignity over surrounding cottages and ruins. In every walk the traveller stumbles over broken columns, subverted temples and palaces. The whole town contains only 40 or 50 families of Turks, who are herdsman and farmers, living in low cottages of dirt, covered on the top with earth, and sheltered from the extremity of the weather by mighty masses of ruinous walls, the pride and ostentation of *former* days, and in *these*, the emblems of the frailty and transient vanity of human glory. This handful of miserable outcasts is all which remains of the immense population of Ephesus. Here is not a single Christian family to invoke the name of Jesus. So dreadful an evil it is for pro-

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fessors "to forsake their first love, and not to remember whence they have fallen, and repent." Literally has Christ fulfilled his threatening, against this church, "Thy candlestick shall be removed out of his place," Rev. ii. The description of an eye witness must be interesting. Dr. Chandler says, The inhabitants are a few Greek peasants, living in extreme wretchedness, dependence, and insensibility; the representatives of an illustrious people, inhabiting the wreck of their greatness, under the walls of the glorious edifices which they raised, and some beneath the vaults of the stadium, once the crowded scene of their diversions, and some by the abrupt precipice, in the sepulchres which received their ashes. Its streets are obscured and overgrown. A herd of goats was driven to it for shelter from the sun at noon, and a noisy flight of crows from the quarries seemed to insult its silence. We heard the patridge call in the area of the theatre. The glorious pomp of its heathen worship is no longer remembered, and Christianity, which was here nursed by apostles, and fostered by general councils, until it increased to fulness of stature, barely lingers on, in an exist-

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ance hardly visible. This city was celebrated for the worship of Diana, her image supposed by them to have fallen down from heaven, was small and of wood, but very gorgeously attired, each hand was supported by a bar of gold, and a veil from the ceiling concealed it, except when the service required it should be visible. So sacred was this temple, that the immense treasures were secure for many ages. But we now seek in vain for the temple itself; the city is prostrate, and the goddess is gone. Ephesus had a good harbor, on a gulf of the same name, 40 miles south from Smyrna, long. 27, 58 E. lat. 37, 48 N. *Ricaut, Newton, Thevenot, Wells.*

EPHESDAMMIM, a place between Shochoh and Azekah, on the west of the valley of Elah. Here the army of Philistia was encamped, when Goliath insulted the host of Israel. Here they were found again after the coronation of David, and suffered a great slaughter.

EPHRAIM lay on the south side of Samaria, extending from the Mediterranean to the Jordan, bounded south by Benjamin and a small part of Dan. The country in general is rocky and mountainous, but the low lands are remarkably

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rich and fruitful. Joshua belonged to this tribe, as did Deborah, and several other eminent persons. The territory was small for this populous tribe; but when they requested more from Joshua, he only encouraged them to complete the expulsion of the Canaanites. When the census was taken, as this tribe left Egypt, the warriors were 40,500; but in the wilderness they were reduced to 32,500. The united population of Ephraim and Manasseh, the sons of Joseph, amounted to 72,700 men, when they came from Egypt. So was verified the promised fruitfulness of Joseph. For about 320 years the tabernacle was continued at Shiloh, which was in this tribe. When the ark was taken by the Philistines, the soldiers of Ephraim acted in a cowardly manner. At the coronation of David 20,800 troops from this tribe were present. Jeroboam was of this tribe, and decoyed his brethren and nine other tribes to revolt from Judah and Benjamin. This separate government continued 254 years. As this was the leading tribe, most or all the kings being from Ephraim, all the tribes were sometimes denominated Ephraim.

EPHRAIM, a city in the tribe of Ephraim, towards Jor-

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dan, thought by some to have been the place where Jesus retired with his disciples, a short time before his passion, John xi, 54. The wood or forest of Ephraim, in which Absalom's army was routed, and himself killed and buried, 2 Sam. xviii, 6, &c. was situated east from Jordan; so named perhaps from lying on the river *opposite* to the tribe of Ephraim.

EPHRAIM, a city of Palestine in the tribe of Benjamin, eight miles from Jerusalem, and according to Eusebius near to Bethel.

EPHRAH, a city of Ephraim, and the birth place of Gideon. Its exact situation is not known; but it is thought to be the same as Ophrah. Lat. 32,29.

EPHRATAH, a word which we meet with in Psalm cxxii, 6, to denote the lot of Ephraim. Ephratah is also used for the town of Bethlehem, Micah v, 2. See *Bethlehem*.

EPHRON, the name of a city situated beyond Jordan, which Judas Maccabeus took and sacked at his return from an expedition against Timotheus, general of the Syrians, 1 Macc. v, 46, &c.

EPIPHANIA, a city of Syria, and probably another

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name for Hamath. It stood on the Orontes, between Antioch and Apamea.

EPIRUS, a province of Greece, on the coast of the Ionian sea, having Albania north, Thessaly south, the ocean west.

ERECH, a city of Chaldea built by Nimrod, Gen. x, 10. It probably stood on the east bank of the Tigris, below its junction with the Euphrates. From this city probably the Erectean fields had their name, which abound with Naptha, and sometimes take fire. This place has also been called Araka, which is in Susiana. It has also been supposed to be the same as Edessa. *See Holben.*

EREMON, a large village of Judea, sixteen miles from Eleutheropolis. The same, probably as Rimmon.

ESDRAELON, a more modern name for the valley of Jezreel, in the tribe of Issachar. It was ten miles from Scythopolis.

ESDRELA, the name of a village on the above plain, to which probably it gave its name, or the plain of Esdrela, as it is sometimes called.

ESHCOL, *the valley of, or brook of, or valley of grapes*, a fertile vale in the land of Canaan, and south part of Ju-

ETA

dah. Here the Hebrew spies, while surveying the country, cut a bunch of grapes to carry back to the people, as a specimen of the delicious fruit, which they might soon enjoy. The bunch of grapes was as large as two men could well carry.

ESHTAOL, a town of Palestine, which the tribe of Judah yielded to Dan. Eusebius says, this place was ten miles from Eleutheropolis. Lat. 31, 32.

ESHTEMOA, a city of Judah, given to the Levites; it is uncertain whether it be not the same with the next article. Joshua xxi, 14.

ESHTEMOTH, a city in the southern part of Judah. Josh. xv, 50, and xxi, 14; 1 Sam. xxx, 18. A cession was made of it to the priests to be an habitation for them. 1 Chron. vi, 58. It was a large town in the region of Eleutheropolis. Lat. 31, 10.

ESSA, a town of Palestine on the east of the Jordan.

ETAM, a city in the tribe of Judah, lying between Bethlehem and Tekoah. 2 Chron. xi, 6.

The rock of Etam was that to which Sampson retired, after having burned the harvest of the Philistines. Judg. xv, 8. From a noted spring, near this place, which was perhaps the

ETH

fountain of gardens, Pilate, and probably Solomon long before, brought water by an aqueduct into the city of Jerusalem.

ETHAM, the third station of the Israelites after their coming out of Egypt. Etham must have lain toward the point of the Red Sea. Num. xxxiii, 6; Ex. xiii, 20. From Etham the Hebrews went to Pihahiroth. The wilderness on both sides of the sea was called Etham. Perhaps it is the same place, which has since been called Butham or Buthus.

ETHER, a place in Palestine, twenty miles from Eleutheropolis, in the south of Judah, first allotted to Judah, and afterwards given to Simeon; in the fourth century it was a large village.

ETHIOPIA, properly so called, is a very extensive country of Africa, comprehending Abyssinia, Nubia, and Abex. It is bounded by Egypt and the desert of Barca on the north, by the Red Sea and Indian ocean on the east, by Anian and the unknown parts of Africa on the south, and by other unknown countries on the west. There is frequent mention in scripture of Ethiopia; but it must be observed, that by this name, we are not

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always to understand Ethiopia, properly so called. Under the article *Cush*, we have already shown, that by what is generally translated Ethiopia, that country is meant, which lies upon the eastern coast of the Red Sea, and at that point of the sea, which joins to Egypt. Zipporah the wife of Moses, who was of Midian, upon the Red Sea, is called a Cushite or Ethiopian. In short there are three countries called Cush, and generally translated Ethiopia. 1. The land of Cush, upon the river Gihon; 2. Cush upon the eastern shore of the Red Sea; 3. The land of Cush, situated above Thebais and the upper Egypt; and for want of making this distinction several writers have fallen into very considerable errors.

According to the chronicle of Axum, the truth of which is next to that of the sacred writings, in the opinion of the Abyssinians, this country was peopled 1808 years before the birth of Jesus Christ. Two hundred years after its settlement, it was so destroyed by a flood, that it was called *Oure Midra*, or "a country laid waste," or as it is called in scripture itself, "a land which the waters or floods had spoiled." Isa. xviii, 2. The first

ETH

inhabitants are supposed to have come from Palestine, and in the opinion of some learned men, they were the Canaanites, who fled before the all conquering banner of Israel. To confirm this by another circumstance, Procopius mentions that in his time two pillars were known in Mauritania with this inscription in the Phenician language. "We are Canaanites, flying from the face of Joshua, the son of Nun, the robber."

Some authors, however, are of opinion, that Ethiopia received its first inhabitants from the country lying on the east of the Red Sea. According to them the descendants of Cush, having settled in Arabia, gradually migrated to the south-eastern extremity of that country; thence they readily crossed the strait of Babelmandel into Africa, and entered the country, called Ethiopia. This migration, according to Eusebius, took place during the residence of Israel in Egypt; but according to others not till they had entered Canaan, and enjoyed the government of the Judges. Mr. Bruce mentions a tradition yet extant in Abyssinia, and which they say has existed from time immemorial, that very soon after the flood, Cush, the grandson of Noah, with his family, passed thro'

ETH

Albara, one of the districts of Abyssinia, then without inhabitants; and travelled till they came to the ridge of mountains, which separates that district from the rest of Abyssinia. Being still terrified with the remembrance of the flood, and fearing a repetition of the same calamity, they dared not to settle in the level plains; but ascended the mountains. Here Cush and his people, with undescribable labor, requiring arts and instruments utterly unknown to us, formed themselves commodious and wonderful habitations in the heart of the mountains, composed of solid granite and marble. These dwellings are now entire, and will remain so, till the consummation of all things. Always avoiding the low countries, they advanced along the different ridges and chains of mountains, across the whole continent of Africa. According to this tradition, they built the city of Axum, about the time of Abraham. But other writers suppose Ethiopia was conquered by Moses, who afterwards became the Lawgiver of Israel. They say that the Ethiopians having made an irruption, and conquered the country, as far as lower Egypt, that the *oracles*, while the kingdom was trembling for its existence,

ETH

gave advice that Moses should be placed at the head of the armies. While the Ethiopians were expecting him to ascend the banks of the Nile, Moses chose a remote march, through a country infested with serpents, and to preserve his troops, he constructed a number of baskets, which he filled with the birds, called Ibis, celebrated for their antipathy to serpents. As soon as his army entered this dangerous region, the birds were let loose; they cleared the way for Moses to advance in safety. The Ethiopians thus attacked in a quarter, unexpected, were routed and driven to their capital *Meroe*, a place almost impregnable, by being surrounded by the waters of three rivers, the Nile, Astorphus, and Astaboras. The daughter of the Ethiopian monarch, however, happening to see Moses from the wall of the city, fell in love with him, and offered to deliver up the city, if she might become his wife. Moses accepted the offer, but treated the citizens with great severity. After this, he ravaged the whole country, dismantled all the places of strength, rendered the country incapable of soon invading Egypt again, and returned home in triumph, after an absence of ten years.

EUP

From the time of Moses to Solomon, we hear nothing of Ethiopia or Abyssinia. After this we have a regular history.

ETROTH, a city of Canaan, east of Jordan, in the tribe of Gad. *See Ataroth.*

EUPHRATES, a famous river of Asia, the source of which is in the mountains of Armenia. It runs through the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and thence falls into the Persian gulph. In its course it separates Diarbeck from Syria, and from Arabia. At present, it discharges itself into the sea, through a channel which is common to this river and the Tigris, having united with it 60 miles from the gulf; but formerly it had a particular channel of its own; and in Pliny's time, there were footsteps of this old channel to be seen. Moses, Gen. ii, 14, says, that the Euphrates, is the fourth of those rivers, the source of which was in Paradise. The scripture calls it the great river, and assigns it for the eastern boundary of that land which God promised to the Hebrews. Deut. i, 7, Josh. i, 4. Profane authors inform us, that the Euphrates overflows its banks in the summer, like the Nile, when the snow upon the mountains of Armenia begins to melt. The violent tide in the Persian

EUP

Gulf, causes a reflux higher than thirty leagues above the mouth of the Euphrates. The Arabians are persuaded, that the waters of this river are very healthful, and have the virtue of curing all sorts of diseases. They say it is better than wine or spirits. *Jackson.*

The current of this river is slow; yet owing to the sloth of the people on its banks, it is less useful for navigation, than might reasonably be expected from the great body of water which it contains. They do not remove the stones from its channel; they suffer it to separate into different streams, so that a pilot is necessary to ascertain which is to be chosen. The countries through which the Euphrates runs, are in general delightful plains, decked with verdure and flowers, with willows and palm trees, fertile fields and rich pastures. The water, though considered as a universal medicine, is generally foul and muddy, and in passing through some deserts it becomes yellowish. When the snow melts on the mountains of Armenia, this stream is broad and deep. It is generally about 4 or 500 feet broad. The Arabians distinguish different parts of this river by the *Greater* and *Less*. The *Greater*, they say, falls into the Tigris near

EZI

the cities of Ambar and Felujah. The Minor, which however is really the largest stream, after forming the Nabathean fens, on the east of Arabia Deserta, discharges itself into the Tigris at Karnah. To prevent the water from inundating the adjacent country, attempts have been made to divide the current, but the efforts have not answered expectations. Some writers have placed the garden of Eden just below the junction of the Tigris and Euphrates. This river is put for the Mahometan powers, who inhabit its banks; it is "to be dried up," or the power of the people crushed at the commencement of the millenium.

EZIONGABER, a city of Idumea, or Arabia Deserta, east from the Red Sea, and upon the western side of a gulf of this sea, called the gulf of Elan. After the Israelites had been sometime at Ebronah, they came to Eziongaber, whence they went into the wilderness of Sin, where the city of Kadesh was situated, Num. xxxiii, 35. At the port of Eziongaber, Solomon equipped his fleet for the voyage to Ophir, 1 Kings ix, 26. Near the mouth of this harbor there was a ridge of rocks upon which the fleet of ships was lost, which had been fitted out for Ophir, by

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Jehoshaphat, in conjunction with Ahaziah, king of Israel. From these rocks the place took its name, Eziongaber, signifying the back bone of a man, which these rocks resembled. (See Prideaux Connect. part i, book i.) Dr. Shaw supposes this to be the same, which is now called by the Arabians *Meenah-el-Dsahab*, or the "port of gold." It lies in the gulf of Eloth, two day's journey, or about 60 miles from mount Sinai; the harbor is spacious and has plenty of lobsters, and other shell-fish. Lat. 28, 20.

FAIRHAVEN, a port in the island of Crete, Acts xxvii, 8. Here was a large village. Jerome and others speak of the place as a town.

FOREST OF BETHEL, was the place whence Elisha brought those bears, which devoured the children of Bethel, who insulted him, 2Kings ii, 24.

FOREST OF EPHRAIM. See *Ephraim*.

FOREST OF HARETH, was situated in the tribe of Judah, whither David retired. See *Hareth*.

FOREST OF LEBANON. See *Lebanon*.

GAASH, a hill in the inheritance of Ephraim, to the north of which stood Timnath Serah, a place celebrated for Joshua's tomb, Josh. xxiv, 30. The brook or valley of Gaash, men-

GAD

tioned in 2 Sam. xxiii, 30, was probably at the foot of the mountain of the same name. Hiddai mentioned *ibid.* was also in the valley of Gaash. In the fourth century the sepulchre of Joshua, the commander of Israel, was shown here. Lat. 32, 2.

GABA, a city of Benjamin assigned to the Levites, Josh. xviii, 24.

GABARA or GABAROTH, a town of Palestine in Galilee. Josephus speaks of it as a principal city. Roland, however, supposes that transcribers have written Gadara for Gabara. See *Gadara*.

GABETHON, a town of Dan, appropriated to the Levites; but the Philistines retained it a long time.

GAD, *tribe of*. The portion of this tribe lay east of the Jordan, having the half tribe of Manasseh north, Reuben south, and the mountains of Gilead east. They, however, marched over Jordan with the other tribes to subdue the Canaanites for their brethren, or that they might have a quiet habitation. They returned, not only victorious, but loaded with spoil. Moses, the lawgiver of Israel, advanced with their hosts till they entered the limits of this tribe, then ascended the mountain of Nebo, and expired.

When this tribe emerged from the slavery of Egypt,

GAD

their able men were 45,650, but when numbered in the wilderness they had decreased to 40,500.

The tribe of Gad was distinguished for its intrepid valor. When David was in distress, because of Saul, and was concealed at Ziklag, and at the season when the Jordan had overflowed its banks, then eleven captains from the tribe of Gad plunged into the swelling flood, proceeded to David, and routed his enemies from the east to the west. "Their faces were like the faces of lions, and they were swift as the roes on the mountains." The situation of this tribe, on the frontiers of the country, and ever exposed to attacks from the Arabs, compelled them to maintain the spirit of soldiers. Jacob had said, "Gad, a troop shall overcome him, but he shall overcome at the last," or as Dr. Clarke translates the passage, "Gad, an army shall attack him, and he shall attack in return." "It is likely," saith the Dr. "that this prophecy had an especial fulfilment, when this tribe, in conjunction with Reuben, and the half tribe of Manasseh obtained a great victory over the Hagarites, taking captive 100,000 men, 2000 asses, 50,000 camels, and 250,000 sheep.

GAD

GAD, *river of*, a river of Canaan rising in the eastern borders of Gad, and running to the south limit of Reuben. It is thought to be the same as the Arnon. *See Arnon.*

GADARA, a celebrated city beyond Jordan. Josephus says it was the capital of Perea, situated eastward of the lake of Tiberias, sixty furlongs from the shore. It gave its name to a canton beyond Jordan, and St. Mark v, 1, says, that our Savior, having passed the sea of Tiberias, came into the country of the Gadarenes, St. Luke viii, 26, says the same, but St. Matt. viii, 28, calls it the country of the Gergasenes, however, there are some Greek copies, which read Gadarenes. But we are told, that Gergasa was near Gadara, and the territory belonging to it larger, than that of this last city, as the lands belonging to the one were included within the other, some of the evangelists might say, the country of the Gergasenes, others the country of the Gadarenes. This being a frontier part of the country, they might raise swine to sell to their Gentile neighbors, or probably, as is usual in such cases many Gentiles might live here, so near the line, and raise swine. They desired Christ to leave their country, and in 40

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years their country was destroyed. *See Gerasa.*

GADARA, a city of Palestine. Perhaps the same as Gazer, Gazera, Gedor, Gadera, Gador, Gadaroth, frequently mentioned in Josephus and the book of Maccabees. Its situation is uncertain, but probably was near to Jamnia.

GADI, a town of Palestine in the south part of Judah, where Bani, a gallant officer in David's army was born. The same place probably as Gadah, or Hazor-Gaddah.

GALATIA, a province of Asia Minor, bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, on the south by Lycaonia. It took its name most probably from the Gauls, who under their captain Leonorius, as Strabo informs us, left their own country in Europe, and having ravaged Italy and Greece, burned the city of Rome, passed into the Asiatic continent; and advanced as far as Babylon, carrying conquest and ruin where they went; but being broken by Attalus king of Pergamus, and driven out of other parts, they were at last confined to this province, where, in a short time, they established their own language, which, as St. Jerome informs us, was in use in his

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time, and very much like that which the people of Triers or Treves, in the European Gaul, were known to speak. This relation is confirmed by the united opinion of antiquity.

GALATIANS, a people mentioned 2 Maccab. viii, 20, inhabitants of the above country. To encourage his people against their enemies, Judas Maccabeus reminds them of the valiant exploits performed by their ancestors, and among other things tells them, that eight thousand of their countrymen had slain one hundred and twenty thousand Galatians. The history of these ancient Galatians, Gauls, or French, is full of such bloody events. About four hundred years before Christ, the French or Gauls marched an army into Italy; not a man returned, every individual was slain. In other expeditions for plunder and murder, they engaged, but owing to their want of discipline, were generally unsuccessful. Yet so terrible to the old Romans were their fierceness and ferocity, that on the first report that a French army was marching, extraordinary levies of troops were made, public prayers and sacrifices were offered to the gods, and the laws for a time were abolished, or suspended, which granted im-

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munity from military services to priests and old men. Every man was armed who could hold a weapon, on the approach of a French army. In one of their expeditions into Greece 279 years B. C. an army of 165,000 was routed with dreadful slaughter. Brennus their commander, being wounded, and finding his cause desperate, he assembled his chief officers, and advised them to kill all their sick and wounded, and make the best retreat they could. Accordingly 20,000 poor wretches were murdered by their brethren. The commander murdered himself. This agrees with some modern facts, and proves the uniformity of their character. Their name, Gauls, in the Celtic language signifies brave or rather *warlike*, and such the nation was then allowed to be by all who knew them. Their history, like that of the Arabs, shows the permanency of character in a family or nation. For three thousand seven hundred years the family of Ishmael have been robbers and murderers. The character of the Gauls has continued much the same ever since they were known in history. Five hundred and eighty-eight years before Christ, they broke into Italy with all the fury of savage conquerors; about two hun-

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dred years after they returned, plundered and burned the city of Rome, and about two hundred and seventy years before Christ, they lifted their bloody sword over Asia Minor, and settled a colony in Galatia. St. Paul visited Galatia, A. D. 50 or 51, and founded a number of churches. In 52 he wrote them a letter, and visited them again in 53. From his letter it seems, that Christianity itself did not alter their national character. They received him not merely with the ardent affection due to an apostle, but as if he were an *angel* or Jesus Christ himself. They were ready to give him their eyes; yet "*soon*" after, such was the fickleness and ferocity of their temper, that they became his enemies, merely because he told them the truth. He complains that they behaved as if they were "*bewitched*," or possessed with evil spirits, or under the influence of enchantment. *Folio Geog. of Moll, vol. ii.*

GALILEE, a northern fruitful province of Palestine, which consisted of what had been the territories of Issachar, Zebulon, Naphtali, and Asher, with part, as some say, of Dan and Perea, beyond the Jordan. On the north it is bounded by Lebanon and Syria, on the west by Phenicia, on the south by

GAL

Samaria, on the east, mostly by the river Jordan and the sea of Galilee. It is generally divided into two parts; the Upper and the Lower Galilee, the former is called Galilee of the Gentiles, Matt. vi, 15, either because it was chiefly possessed by the Gentiles with Jews interspersed amongst them, or rather because it bordered upon Gentile nations, such as the Phenicians, Syrians, and Arabians. The whole country was fruitful and well cultivated, and the people industrious. The number of its towns and villages was prodigiously great, and so populous, that the least of them did not contain less than fifteen thousand souls. The natives were a bold intrepid race of men, but their wealth and prowess made them seditious, and prone to rebel against the Romans, for which they sometimes severely suffered. *Whitby's Alphabetical Table.*

Every one knows that our Savior was called a Galilean, because he was brought up at Nazareth, a city of Galilee. His disciples and other Christians in general, were likewise called Galileans, because the apostles were of Galilee.

GALILEE, *sea of*, a lake of delicious water in Palestine; it is 6 miles wide from east to west, and 18 long from north

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to south. It is viewed with veneration by Christians from having been frequented by Christ and his apostles. It abounds with delicate fish. The Jordan passes through this lake.

GALLIM, a town of Canaan east from the Jordan, in the land of Moab. (*Mariti.*) It was eight miles south from the city of Ar. Lat. 31,32.

GAROB, a hill near Jerusalem.

GATH, or **GETH**, a celebrated city of the Philistines, and one of their five principalities. 1 Sam. vi, 17. It stood on a hill east of Ashdod, on the coast of the Mediterranean. It is famous for having given birth to Goliath. *Id.* xvii, 4. David made a conquest of it, in the beginning of his reign over all Israel.

Gath stood about 5 or 6 miles from Jamnia, about 14 south of Joppa, and thirty two west of Jerusalem. Several more of the name of Geth or Gath, are mentioned in Eusebius and St. Jerome, whose situation according to them, plainly shows them to have been different places from this and from each other, beside those which had an adjunct to distinguish them.

GATHOPHER, or **GATH-EPHER**, or **GATH**, in Galilee,

GEU

was the birth place of the prophet Jonah. 2 Kings xiv, 25; Josh. xix, 13, makes this city to be part of the tribe of Zebulun; and St. Jerome says, that it was two miles from Sephoris, otherwise called Dioscesarea, and that the tomb of the prophet Jonah was then to be seen there.

GATHRIMMON, a city belonging to the tribe of Dan. Josh xix, 45. St. Jerome places it ten miles from Diospolis, on the way from Eleutheropolis. It was given to the Levites of Koath's family.

GATHRIMMON, a city in the half tribe of Manasseh, on this side Jordan, and was also given to the Levites of Koath's family. Josh. xxi, 25.

GATHRIMMON, a city in the tribe of Ephraim given to the Kohathites.

GAULON, or **GOLAN**, a city of Canaan, east of the Jordan, from which the province of Gaulonitis had its name; it lay in the half tribe of Manasseh; it was ceded to the Levites of Gershom's family, and was also a city of refuge. In the time of Eusebius it was a considerable town. It was in the Upper Galilee, and the birth place of Judas, the head of the Galileans. Lat. 32, 48.

GEUCLONITIS, a province of Canaan, extending from Perea to mount Lebanon.

GAZ

GAZA, a city of the Philistines, by Joshua xv, 47, and 1 Sam. vi, 15, made part of the tribe of Judah. It was one of the five principalities of the Philistines, situated towards the southern extremity of the promised land. In the Hebrew text, it is called Aza or Hasa, with an *Hain* or *Ain*, which the Septuagint express sometimes by a G. Stephens, the geographer says, that in his time the Syrians still called it Aza. It is situated between Raphia and Askelon. The advantageous situation of Gaza was the cause of the many revolutions to which it has been subject. It first belonged to the Philistines, then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was reconquered by Hezekiah, 2 Kings xviii, 8. It was subject to the Chaldeans, who conquered Syria and Phenicia. Afterwards it fell into the hands of the Persians. They were masters of it, when Alexander besieged, took, and *destroyed* it. He rendered it a desert, says Strabo. He dismantled it, and a *new* city, or another city rose from its ruins, nearer to the sea. After which, ancient writers speak of *old Gaza*, and Strabo mentions, Gaza *the desert*, which agrees with Acts viii, 26. The new city was called Majuma. In this de-

struction were verified the predictions of the prophets, "I will send a fire on the wall of Gaza, which shall devour her palaces, Amos i, 7. "Gaza shall be forsaken," Zeph. ii, 4. It was afterwards possessed by the Kings of Judah. Antiochus the Great, took, and sacked it. The Asmoneans, or Maccabees, took it several times from the Syrians, 1 Macc. xi, 61, and xiii, 43. Alexander Jannæus, king of the Jews, took and destroyed it. Gabbinus repaired it, and coins are to be seen, which were stamped in this city. Augustus gave it to Herod the Great; but it was not under the obedience of his son Archelaus. St. Luke, Acts viii, 26, says, that Gaza in his time was a desert place; meaning in all probability, that the old city of Gaza, situated upon a mountain, and not Majuma or new Gaza, which was very populous. The emperor Constantine gave Majuma the name of Constantia, in honor of his son, and granted it the honors and privileges of a city, independent of Gaza. But the emperor Julian deprived it of both its name and privileges. Some marks of the ancient grandeur of Gaza are now seen in the marble columns, which support their dirty cottages, and it has a better appearance,

than most of the places in Palestine; but the suburbs are nothing but wretched huts of mud; and on the roofs they sow and plant, as in gardens. the vicinity is undescribably delightful by a number of extensive gardens, cultivated in the best manner; the olive trees and fields of wheat increase the beauty of the prospect. A disease of the eyes is common here, and many of the people are led through the streets, entirely blind. While the French army was here, a few years since, 500 of them died with the plague. In the town is a considerable number of Christians; they live in a particular part of the city by themselves; as do those of different religions. From the walls of Gaza, we view at once the sea, separated by a sandy beach, a quarter of a league wide, and the country whose date trees, and flat and naked aspect, as far as the eye can discern, reminds us of Egypt; in fact, in this latitude, the soil and the climate appear to be truly Arabian. The heat, the drought, the winds, and the dews, are the same as on the banks of the Nile. The inhabitants have the complexion, the stature, the manners, and language of the Egyptians, rather than the Syrians. Gaza standing on an

eminence, is rendered picturesque by the number of its fine minarets or spires, which rise majestically above the buildings, and by the beautiful date trees interspersed. A fine plain commences three miles from the town, in which are several groves of olive trees. Near the town the view becomes more interesting, the olive trees are more plenty. A mile from the town is a commanding hill. The town stands three miles from the sea, having an indifferent port. It is in the south-west corner of Canaan, on the skirts of the desert towards Egypt. The gates of this city, Sampson carried away, and here afterwards he pulled down the temple of Dagon on the lords of the Philistines; here Philip baptized the Eunuch of Ethiopia. The town has now about 2000 inhabitants, and has a manufacture of cotton, which employs 500 looms here, and in the vicinity. The articles of commerce are furnished by the caravans, which pass between Egypt and Syria, and the Arabs, who bring their plunder here, and sell it for less than its value. The town has a strong castle with two iron gates, over against which is the Seraglio of the Basha. At a little distance from the town is shown a pile

of rubbish, which, they pretend, is the ruins of the temple, pulled down by Sampson. The Greeks have here a handsome church; the roof is supported by marble pillars of the Corinthian order, with all their proper ornaments. The Armenians have a church here. Without the city are some beautiful mosques, which once were christian churches. Under the government of the Sangiac, who resides here, are three hundred villages. The country round Gaza is very fruitful, producing spontaneously, pomegranates, dates, oranges, and flowers, which are in great repute at Constantinople. The French army took Gaza in 1797, but soon deserted it. It is 50 miles S. W. from Jerusalem. Lat. 31, 28; long. 34, 44. *Wittman, Thevenot, Bowen, Top. Dict. Volney.*

GAZA, a city of Ephraim. 1 Chron. vii, 28.

GAZER, or GEZER, a city not far from Joppa on the south west corner of Ephraim; but the Canaanites kept possession of it for a long time. Judges i, 29.

GEBA, one of the cities of Benjamin mentioned in Josh. xviii, 24, &c.

GEBAL, this word is to be met with only in Psalm lxxxiii, 7. Gebal, Ammon, and Amalek. But the Chaldee and the

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Samaritan version, instead of mount Seir, sometimes put mount Gebla. Josephus, likewise, speaks of the Gebilitcs, to the south of Palestine, and Stephens, of the Gabalek, in Arabia, which is the same with the country of Amalek. Eusebius and Jerome often mention the Gebalene in Idumea, and its capital, Petra. From these circumstances it may be gathered, that the country, which the Psalmist calls Gebal, lies south of Judah, and in south Idumea. Gebal signifies a mountain. It was probably a kingdom, or independent sovereignty, because it is connected, or mentioned with such powers by David.

GEBAL, the name of a hill in Phenicia, perhaps the same which is sometimes called Byblus. Pliny calls it Gabale, and its modern name is Gibyle. This was the region of the Gibelites, mentioned, Joshua xiii, 5. Hence Solomon had his Tyrian stone cutters, 1 Kings v, 18. The ancients of Gebal were occupied in making and repairing the Tyrian ships, Ezek. xxvii, 9. Byblus was famous for a temple of Adonis or Tammuz, it now has a ditch round it, with some square towers, but is miserably poor, and remarkable only for its broken pillars and other ruins.

GEBIM, a place mentioned

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in Isaiah xx, 31. It is supposed to have been a city of Benjamin.

GEDER, is probably the same as Gadro, 1 Chr. iv, 39, and Gederoth, 2 Chr. xxiii, 18; Gedor, Josh. xv, 58, and Gazer, Gazera, and even Gadara or Gadera, in the Maccabees. It was a city in the tribe of Ephraim, appropriated to the Levites. Joshua fought and slew the king of this place; yet the Ephraimites were not able to expel the Canaanites.

GEDEROTH, the name of two cities in the tribe of Judah; one of which lay south-west from Jerusalem, and was taken by the Philistines in the time of Ahaz, Joshua xv, 21.

GEDOR, or GEDER, the name of a place, *see Geder*.

GEHENNOM, a valley, lying on the south and east of Jerusalem, through which ran the brook Kidron. In the Syriac the word signifies *hell*. The Arabic root signifies to shriek, and to complain, to implore, whence Simon would render Gehinnom, the valley of lamentation, and he enforces this by referring to the lamentations, or shrieks of the children, who were here sacrificed to Moloch, Josh. xv, 8. But as it is called the valley of the son of Hinnom, some have supposed, it was so denominated from the name of a family. Gehinnom having been the

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the scene of much cruelty, to render such idolatry odious, the place was devoted to filthiness and pollution. It has been said that fires were continually burning here to consume the filth carried there from the city. Thus the ideas of wickedness, pollution, and punishment, unite to justify the Syriac language in deriving its name for Hell, from the valley of Hinnom.

GELIOTH, *see* **GILGAL**. Some, however, suppose it to be the place beyond Jordan, where the tribes of Reuben, Gad, and the half tribe of Manasseh, erected a monument to perpetuate their relation to the other tribes. Others suppose it was named from the form of the hills in the district. Geli-oth signifies the circles.

GENAM, or **GANAIS**, the valley of Naim, a village in the great plain of Samaria.

GENESAR, or **GENESARETH**, *see* *Cinnereth*, and *Galilee*, *Sea of*.

GENNESARETH, *land of*, the region along the above lake. The Jews believed it to be the most fruitful spot in the world. They said no plant or fruit came amiss to this place. It was equally famous for its delicious air and crystal waters. The length of this remarkable tract was four miles, the breadth two and a half. Some conjecture its name was derived from two

words signifying a *garden* and a prince, the garden of a prince, or a princely garden. Josephus attributes the extraordinary fruitfulness of the ground to the peculiar Providence of God, as if he took delight in this spot of ground; it was a common saying among the Jews, that God loved the sea of Gennasareth more than any other sea.

GERAR, a royal city of the Philistines, situated not far from the angle, where the south and west sides of Palestine meet, and the country to which it gave name, extended itself into Arabia Pætrae. This city could not be far from Gaza. Jerome says, it was three days journey from Jerusalem. Sozomen mentions a brook, near to Gerar, on which was a monastery in his time.

GERASA, or **GERGESA**, a city east of the Dead Sea, by some placed in Cœlo Syria, and by others in Arabia. *See Gadara*. Probably, however, this place lay on the lake of Galilee, within the district of Decapolis, and not far from Gadara. Hence one Evangelist says, it was in the country of the Gadarenes, that the swine ran down into the lake, &c. Another says, it was the country of the Gergesenes, because, probably, the event took place in the region, between these two cities.

GER

One writer had one town in his eye, the other town occurred to the other. Origen says, that in his time, people showed the precipice on the sea of Tiberius from which the swine rushed into the water. Lat. 32,31.

GERGESENES, *see Gaddara*.

GERIZIM, the name of a mountain near Shechem, in the tribe of Ephraim, in the province of Samaria. The city of Sechem lay at the foot of two mountains, Ebal and Gerizim, the former of which was a very barren mountain, the latter fruitful. God had commanded, that the Hebrews, after the passage of the river Jordan, should go to the mountains, Ebal, and Gerizim; and that the twelve tribes should be divided, so that six might have their station on mount Gerizim; and six on mount Ebal; the former were to pronounce blessings upon those, who should observe the law of the Lord, and the latter curses against those, who should violate it, Deut. xi, 29; and xxvii, 12. *See Ebal*. The Samaritans maintain, that Abraham and Jacob erected altars at Gerizim, and that there Abraham prepared to sacrifice his son Isaac. *See Moriah*.

Mr. Maundrel observes, that neither Ebal, nor Gerizim, have much to boast of on account of their appearance; yet Gerizim

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seems to be the most verdant and fruitful. Ebal is scorched, having a southern aspect; Gerizim, fronting the north, is in a manner sheltered from the sun by its own shade.

GERRENIANS, or **GERRÆANS**, spoken of in the second book of Macca. xiii, 24, are in all probability the inhabitants of Gerar. *See Gerar*.

GERSI, when David tarried some time at Ziklag, he made inroads upon the territories of Gerzi, probably, it lay among the mountains of Seir, as Ziklag was on the southern border of Judah.

GESHUR, in Syria, had its own peculiar, independent king, whose daughter David married, who was the mother of Absalom, 2 Sam. xv, 8. Absalom, after the murder of his brother Ammon, retired to the king of Geshur, his grandfather, Ib. xiii.

GIAH, a valley, not far from Gibeon, 2 Sam. ii, 24.

GEUEL, or **GUEL**, *see Guel*.

GEZER, or **GEDER**, *see Geder*.

GEZRITES, or **GERZITES**. These Gezrites Mr. Wells takes to be the same with the Gerrenians, or inhabitants of Gerar. *See the article Gerrenians*.

GETHSEMANE, may signify the *oil press*. This was a village in the mount of Olives, whither Jesus Christ sometimes

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retreated in the night time. It was in a garden belonging to this village, that he was praying, when arrested by Judas and the others, who were conducted by him. See Matt. xxvi, 36, &c. This garden is a level plat of ground, about fifteen rods square, lying between the foot of mount Olivet and the brook Cedron. It is now well covered with olive trees; some of them so remarkably ancient, as to be thought the same which were there in the time of our Savior. At the upper corner of the garden is a flat naked ledge of rock, reputed to be the very spot on which the apostles Peter, James, and John fell asleep during the dreadful agony of our Lord. A few paces distant is a grotto, said to be the place, in which the Savior of the world underwent that bitter part of his passion. Eight paces from where the apostles slept is a small shred of ground twelve yards long and one broad, supposed to be the very same path in which the traitor Judas walked up to Jesus Christ, saying, "Hail, Master," and kissing him. This narrow path is separated by a wall out of the midst of the garden, as an *accursed* piece of land. This work is the more remarkable, as probably

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it was done by the Mahometans, who, as well as the Christians, detest the very ground on which was manifested such infamous treachery.

GEZER, a town on the south quarter of Canaan, which David smote, 1 Sam. xxvii, 8. These people might be a colony from Gazer, and change the former name of the country Gerar, into Gezer. These Gezerites or Gerarites are probably the Gereans of whom we hear in the time of the Maccabees. Which of these places it was that Pharaoh took and burned, and gave as a dowry with his daughter to Solomon, and who repaired it, is wholly uncertain, 1 Kings ix, 15.

GIBBETHON, a city of the tribe of Dan, allotted to the Levites, Josh. xxi, 23. This was a strong place, and endured a long siege against Nadab. 2 Chron. xvi.

GIBBEAH, a city in the tribe of Benjamin, lying north of Jerusalem, about twenty or thirty furlongs, built upon a hill as its name imports. *See Geba.*

This city is celebrated upon several occasions; it gave birth to Saul, the first king of Israel, for which reason it is frequently called Gibeah of Saul. It is also notorious for its sins, and for that particularly which was

committed by forcing the young Levite's wife, Judg. xix.

GIBEAH, a town in the tribe of Judah. Josh. xv, 57.

GIBEAH, a hill of Palestine, where Eleazar was buried. Josh. xxiv, 33.

GIBEON, a city seated on an eminence, about thirty furlongs from Jerusalem northward, and not far from the city of Gibeah. Eusebius tells us that it was a town or village in his time, retaining its ancient name, four miles west of Bethel. *See Geba.*

This was the capital city of the Gibeonites.

GIBLITES, Josh. xiii, 5. The same as Byblites. *See Byblos.*

GIBLOS, a city of Phenicia, whose people were skilful in cutting wood and stone, and ship building. *See Byblos.*

GIHON, one of the four rivers, the source of which was in paradise, Gen. ii, 13. *See Eden, Paradise, Pison.* This being the second river, mentioned by Moses, as flowing out of Paradise, it is said in the original to compass or run along the whole land of Cush, which the Septuagint translate Ethiopia, and this mistake is all along followed by our English version; whereas by the land of Cush is meant probably some part of Arabia, certainly not Africa. This mis-

take led Josephus and several others into a notion, that the river Gihon was the Nile. They have run into another error, and taken Pison for the Ganges by which they make the Garden of Eden contain the greatest part of Asia and some part of Africa. *Patrick, Bedford, Shuckford.*

The Arabians believe that this is the Oxur, a river, which has its rise in the mountains of Imaus, and runs from east to west, whence it comes near the country of the Choraruem, it winds much, and seems to return towards the place of its original, but afterwards it turns back and discharges its waters into the Caspian sea. This river, which the Arabians call the Gihon separates Turkey from Persia. Others believe, that Gihon is the western channel made by the Tigris and Euphrates, when after their conflux, they separate again from one another to enter the sea. This is the opinion of Calvin, Scaliger, and many moderns; but this has no reason of support; for this union and separation of the two rivers are modern and the effect of art or human labor. Others on the contrary maintain that Pison is the western channel, that separates the conflux of the Euphrates and Tigris, and that

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Gihon is the eastern, which is formed after the union of these two rivers. As a proof of this opinion, they assert, that the land of Cush in which the Gihon runs, in Cissia, or the Chuzestan. This is the opinion of Bochart, Huet, Wells, &c. but Sanson, Reland, and Calmet with more plausibility, take the river Araxes to be the Gihon of Moses. For this river as well as the Tigris and Euphrates, has its source in the mountains of Armenia and pursuing a different course falls into the Caspian sea. Another circumstance is worthy of notice, Gihon in Hebrew, denotes rapid, impetuous, violent, this remarkably applies to the Araxes. Ecclesiasticus speaks of the floods of Gihon as filling all things. *See Araxes.*

Gihon, was also the name of a fountain to the west of Jerusalem, at which Solomon was anointed king, by the high-priest Zadok and the prophet Nathan, 1 Kings i. Hezekiah ordered the upper channel of Gihon to be conveyed to Jerusalem, that the enemy, when the city was besieged, might have no advantage of these waters, 2 Chron. xxxii, 30; also for the advantage of the citizens. This was done A. M. 3291, and ante A. D. 709.

GIL

GILBOA, a mountain of Canaan, celebrated for the death of Saul and his son Jonathan, 1 Sam. xxxi, 1, 2. Eusebius and St. Jerome inform us that this mountain was six miles from Bethsan or Scythopolis. David in that mournful song, which he composed in honor of Saul and Jonathan, intimates, that this mountain was fruitful. "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, or fields of offerings; for there the shield of the mighty is vilely cast away," &c. 2 Sam. i, 21. It is 60 miles north from Jerusalem. Lat. 32, 22.

GILEAD, part of that ridge of mountains, which runs from Lebanon southward, on the east of the Holy Land and gave their name to the whole country, which lies on the east of the sea of Galilee, and included the mountainous region called in the New Testament Trachonitis. This range of mountains separated the land of Israel from Arabia Deserta, and was more than 200 miles in length. Jer. xxii, 6; seems to say, that Gilead begins from mount Libanus. "Thou art Gilead to me, and the head of Libanus." Jacob, at his return from Mesopotamia, came in six days to the

GIL

mountains of Gilead, Gen. xxxi, 21, &c. where this patriarch, with Laban his father-in-law, raised a heap of stones in memory of their covenant, and called it Galeed, that is, an heap of witnesses, and which Laban called Jegar-sahadutha. From this pile on the mountain, the whole chain was called Gilead. These mountains were covered with a sort of trees, abounding with gum called the balm of Gilead, which the Scripture highly commends, Jer. viii, 21.

GILEAD, a mountain of Palestine west of Jordan, Judges vii, 3. This mountain is mentioned by Brockran, a monk, in his description of the Holy Land, as being not far from Gilboa.

GILGAL, a celebrated place, lying to the west of Jordan, where the Israelites encamped some time after their passage over this river, a considerable city was afterwards built there, which became famous for many events. Here, was the first resting place of Israel in the land of Canaan, after they had crossed the Jordan, after they had travelled forty years in the wilderness, where all their fathers had died; here were those stones taken from the channel of Jordan, piled up, as a memorial of

GIL

their wonderful passage, here the holy rite of circumcision was restored to the church, as a captive returns to his friends and family, after it had been taken from them for forty years, in the deserts of Arabia; here the first feast of the passover was celebrated with gladness at their entrance into the land of promise; here was the seat of the ark for seven years, here they first tasted the fruit and bread of Canaan and the manna fails, and hence the Canaanites fled before them; "their hearts melted; neither was their spirit in them any more; because of the children of Israel," Joshua chapter iv, and v. In the fourth century it was said, that the twelve stones set up here by Joshua were to be seen. Gilgal was a seat for religious people, perhaps a seminary, Judg. ii, 1. "A messenger of the Lord came up from Gilgal." It was a seat of justice, Samuel in travelling the circuit, went yearly to Gilgal, 1 Sam. vii, 16; and here Saul was crowned king of Israel.

GILGAL, a territory, or kingdom in the land of Canaan, lying along the Jordan, and the sea of Galilee. The king of this land was slain by Joshua. Here was a village called Galgalis 400 years after Christ.

GIT

GILOH, a city of Judah. Josh. xv, 5. Ahitophel was of Giloh. 2 Sam. xv, 12 and xxiii, 34. It was near the cities of the Philistines, and the haunt of David before he was king.

GILON, **GELON**, or **GELMON**, a city of Judah, the birth place of Ahitophel: 2 Sam. xxiii, 34.

GIMZO, a city in the south of Judah, which the Philistines took in the reign of Ahaz, 2 Chr. xxviii, 18.

GIRGASHITES, or **GERGESENES**, an ancient people of Canaan, whose habitation was beyond the sea of Tiberias, where we find some footsteps of their name in the city of Gergesa or Gergasa, upon the lake of Tiberias. The Jewish doctors inform us, that when Joshua came into the land of Canaan, the Girgashites took a resolution rather to forsake their country, than to submit to the Hebrews, and accordingly retired into Africa. Nevertheless it is certain that a good number of them staid behind, since Josh. xxiv, 11, informs us that he subdued the Girgashites, and they whom he overcame were certainly on this side Jordan.

GITTAH-KEPHAH, a town of Palestine, in the eastern part of Zebulun. *See Gath-epher.*

GOG

GITTITES, the people of Gath were so called, Joshua xiii, 3.

GNIDUS, a promontory of Asia Minor, over against the island of Crete.

GNIDUS, the name of an island between Crete and the main of Asia. St. Paul in his voyage to Italy passed Gnidus; but whether it was the island or promontory, it is not certain.

GOB, a place where two battles were fought between the Hebrews and Philistines. 2 Sam. xxi, 18. In Chronicles, we read Gezer instead of Gob, 1 Chron. xx, 4. The Septuagint, in some copies, read Nob instead of Gob, and in others Gath.

GOG and **MAGOG**. We unite these two names, because Scripture generally joins them. Moses (Gen. x, 2) speaks of Magog, son of Japheth, but says nothing of Gog. Gog was prince of Magog, according to Ezekiel xxxviii, 2, 3, &c.; xxxix, 1, 2, &c. Magog signifies the country, or people, and Gog signifies the king of that country. The generality of the ancients made Magog the father of the Scythians, or Tartars, and interpreters discover many traces of these names in the provinces of great Tartary, as in those of Lug, and Mungug, of Cangigu Gin-

GOG

GOL

gui; also in the cities of these provinces, as Gingui and Cugui, of Corgangui and Caigui.

Others say the Persians are descendants of Magog. Suidas and Cédronius say, they are still called Magog in their own country. We find a people there called Magusians; and a description of philosophers, called Magi. Some have imagined, that the Goths were descended from Gog and Magog; and that the wars described by Ezekiel, as undertaken by Gog against the saints, are those of the Goths, in the fifth century, against the Roman empire.

Bochart has placed Gog in the neighborhood of Caucasus. He derives the name of this celebrated mountain from the Hebrew *Gogchasan*, the fortress of Gog. He shews, that Prometheus, said to be chained to Caucasus, by Jupiter, is Gog. There is a province in Iberia south of Caucasus, called the Gogarene. The generality believe, with great reason, that Gog and Magog, in Ezekiel and the Revelations, are taken allegorically, for such princes as were enemies to the church. By Gog in Ezekiel, many understand Antiochus Epiphanes, the persecutor of the Jews; and Gog in the Revelations they suppose denotes Antichrist.

The Arabians call the de-

scendants of Gog and Magog, Jagiougé and Magiougé, and believe that they inhabit the northern parts of Asia, beyond the Tartars, and Slaves, or Slavonians, by the ancients called Chalybes. It is probable that Gog and Magog, according to the idea of the Arabians, inhabited formerly the mountains of the Hyperboreans, and that they were known to the ancients by this name. This nation is certainly very famous in antiquity, but we are not acquainted with the place of their ancient abode. We do not doubt, but that they were some of the Scythians, and were confounded among the great and little Tartars; perhaps among the Muscovites, and other northern people. *Gog and Magog* have in a manner passed into a proverb to express a multitude of powerful, cruel, barbarous, and implacable enemies to God and his worship.

GOLAN, or GAULAN, a famed city on the east of Tiberias, which pertained to Manasseh and was given to the Levites. It gave name to the territory of Golan or Gaulanitis, which extended from Perea on the south, to Lebanon on the north, Deut. iv, 43; Josh. xxi, 27. About 300 years after Christ it was a considerable place. It was a city of Refuge. To provide secu-

rity for those, who undesignedly should kill a man, the Lord commanded Moses, to appoint six cities of *refuge*, or *asyla*, that whoever against his will should have spilt blood, might retire thither, and have time to prepare his defence, before the judges, so that the kinsman of the deceased, might not pursue and kill him. Exod. xx, 13; Numb. xxxv, 11—13, &c. Of these cities there were three on each side Jordan: On this side Jordan, were *Kedesh of Naphtali*, *Hebron*, and *Shechem*, beyond Jordan were *Bezer*, *Golan*, and *Ramoth Gilead*. Josh. xxi, 7, 8. They served not only for *Hebrews*, but for all strangers who might dwell in their country. The Rabbins confine the name of strangers, to proselytes; but in this, I think they depart from the design of the law. Deut. xix, 1—8. The Lord also commanded, that when the Hebrews should multiply and enlarge their country, they should add three other cities of refuge. As this command was never fulfilled, the Rabbins say, that the Messiah will accomplish it.

Maimonides, from the traditions of the ancients, assures us, that all the forty-eight cities, appointed for the habitation of the priests and *Levites*, were also *cities of refuge*; and that all the difference between

them was, that the six cities appointed by the law, were *obliged* to receive and lodge *gratis*, all who should fly to them; whereas the other cities might refuse to admit such as fled to them, and were not obliged to lodge them *gratis*. Besides the *cities of refuge*, the temple, and especially the altar of burnt offering, enjoyed the privilege of an *asylum*. The Rabbins say, that generally the altar was only for the priests. Those, who took sanctuary in the temple, were presently examined by the judges, and if found guilty of murder, they were forced away even from the altar, and put to death without the temple. But if found innocent, they had a guard appointed, to conduct them safely to some city of refuge.

These cities were to be of easy access; to have good roads leading to them, and bridges, wherever there was occasion. The width of these roads was to be at least, thirty two cubits, or forty eight feet. At cross roads they set up posts with inscriptions, directing the way to the *city of Refuge*. Every year on the fifteenth of Adar (February) the magistrates of the cities, inspected the roads, to see that they were in good condition. The city was to be well supplied with water and provisions. It was not allowed

to make any weapons there, that the relations of the deceased might not procure arms, to gratify their revenge. Lastly; it was necessary, that whoever took refuge there, should understand a trade or calling, that he might not be chargeable; They used to send some prudent and moderate persons to meet those, who were pursuing their revenge for their relations, in order to dispose them to clemency and forgiveness, and to await the decision of justice. Though the man slaver had fled to the *city of refuge*, yet he was not exempt from the pursuit of justice, Numb. xxxv, 12, an information was lodged against him; he was summoned before the judges, and the people, to prove that the murder was truly casual, and involuntary. If found innocent, he dwelt safely in the city to which he had retired; if otherwise, he was put to death, according to the law. Scripture is not very express, whether the affair was under the cognizance of the judges of the place, where the murder was committed, or of the judges in the *city of Refuge* to which the murderer had fled; and commentators are not agreed on this subject. Compare Deut. xix, 11, 12; Josh. xx, 4—6; Numb. xlv, 25. But it appears to us, from the pas-

sage of *Joshua*, that the fugitive underwent two trials, first in the city of *refuge*, where the judges summarily examined the affair; secondly in his own city, where the magistrates examined the cause more strictly. If the latter judges declared him innocent, they reconducted him under a guard to the city of refuge.

To inspire the greater horror, even of involuntary bloodshed, the law punished it, by a kind of banishment, for he was obliged to dwell in this city, without going out, till the death of the high priest.

There was an asylum established at *Athens* by the *Heraclidæ*, in the temple of *Miseracordia*. *Thesus* also built one there, in favor of slaves, and of the poor, who should fly thither, from the oppression of the rich. There was one in the isle of *Calauria*. The temple of *Apollo* at *Delphos*, of *Juno* at *Samos*, of *Esculapius* at *Delos*, of *Bacchus* at *Ephesus*, and many others in *Greece*, had the privilege of being *asyla*. Romulus gave this right to a wood, adjoining the temple of *Vejovis*. Ovid speaks of a consecrated wood near *Ostium*, that enjoyed the same prerogative. *Austin* observes that the whole city of Rome was an *asylum*, open to all strangers. The

GOM

number of these privileged places was grown so great in *Greece*, under the emperor *Tiberias*, that he was obliged to recall their licences, and to suppress them all; but his decree was little observed after his death.

The right of *asylum*, passed from the temple of Jerusalem to the Christian churches. The emperors *Gracian*, *Valentinian*, and *Theodosius the Great*, condemned to banishment, to whipping, to the loss of hair and beard, all who, on their own authority, should take a man out of a church, who had fled thither for refuge. *Honorius* and *Theodosius the younger*, ordered, that all such offenders should be punished, as if guilty of treason. But afterwards they were obliged to diminish these privileges, and to exempt certain crimes from the benefit of *asylum*. The emperor *Justinian* allowed, that they might take from *asylum*, all murderers, adulterers, ravishers, or stealers of Virgins. Also, he excepts public robbers, and those, who spoil fields in the night time. The right of *asylum*, subsists still in Italy, and in some other places.

GOLGOTHA, a part of Calvary, where Jesus Christ was crucified.

GOMORRAH, one of the

GOS

five principal cities of the *Pentapolis*, that was consumed by fire from heaven, as a punishment for its abominations, *Gen.* xix, 24, 25. Calmet thinks, that Gomorrah was the most northern of the five cities of *Pentapolis*, and that they are its ruins, which are said to be still seen in the Dead Sea, somewhere about Engedi, *see Sodom*.

GOSHEN, a canton of Egypt, which Joseph procured for his father and his brethren, when they came to dwell in Egypt, *Gen.* xlvii, 6. It was the most fruitful part of the country, and its name seems to be derived from the Hebrew, *Geshem*, which signifies *rain*, because this province, lying very near the Mediterranean, enjoyed rain, which is very rare in other cantons, and more especially in Upper Egypt. This country lay between Palestine and the city of Tanais, and some writers believe the allotment of the Hebrews, reached southward, as far as the Nile, *Josh.* xiii, 3. Dr. Wells thinks otherwise, but supposes, that Goshen lay in the eastern part of Egypt, not far from the Red Sea. This seems to be the general opinion of geographers. Some suppose that Cairo is the ancient Rameses, and that Goshen lay near it. Lat. 30.

Shaw.

GRE

GOSHEN, a tract of country in the land of Israel, lying in the south part of Judah, Josh. xv, 41. It was likewise so called by the people of Israel, after their settlement here on account of some likeness in this region to the Goshen, where they had lived in Egypt. That this was distinct and separate from the Goshen of Egypt is evident from this, a *city* in Canaan is called Goshen, the country round it is called Goshen, or the land of Goshen, but in Egypt we find no *city* of this name. *Wells.*

GOSHEN, a city of the abovenamed country, in the tribe of Judah.

GOZAN, a river mentioned in 2 Kings, in the province of Gozan. The Rabbins have a fine story of this river, which they call Sabbaticus, and affirm that it never runs on the Sabbath; but on that day is encompassed with fire, to prevent any one from approaching it.

GOZAN, a province of Mesopotamia. Pliny says it lay towards the sources of the Tigris. Sennacherib, when he had subdued the ten tribes, carried them captive beyond the Euphrates, to a country bordering on the river Gozan. Other writers place this country in Media. Lat. 41, 30.

GREECE, this word is often of a very extensive signification

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in scripture, and comprehends all the countries inhabited by the descendants of Javan, as well in Greece as Ionia and Asia Minor. Since the time of Alexander the Great, the name of Greeks is taken in a still more uncertain and enlarged sense, because the Greeks being masters of Egypt and of Syria, the countries beyond the Euphrates, and of other provinces; the Jews were used to call all those Gentile people Greeks, who were subject to the empire of the Greeks, either in the east or west. For which reason in the books of the Maccabees, 1 Macc. i, 2; viii, 18; 2 Macc. iv, 36; xi, 24; iv, 15. In the gospels, and in St. Paul's writings, a Greek commonly signifies a Gentile. Before God there is no distinction between Jew and Gentile.

In the books of the Old Testament Greece and Greeks are mentioned under the name of Javan. Isaiah (lxvi, 19) says, that the Lord shall send his ambassadors to several people, and in particular to Javan, who dwell in the isles afar off. Ezek. (xxvii, 13, 19) tells us, that Javan, Tubal, and Meshech, came to the fairs at Tyre. Daniel xi, 1, speaking of Darius the son of Hystaspes, or of Xerxes, that he shall stir up all against the realm of Javan. Lastly, Zechariah, ix, 13, declares, that God shall raise up

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the sons of Zion, against the sons of Javan; which hints at the wars carried on by Maccabees against Antiochus Epiphanes and the Greeks, who possessed the kingdom of Syria. In Daniel viii, 31; x, 20, Alexander the Great is described by the name of King of Javan.

GREEKS, were, *properly*, the inhabitants of Greece; but this is not the only acceptation of the name in the New Testament. It seems to import, 1, Those persons of Hebrew descent who being settled in cities where Greek was the natural language, spoke this language rather than their parental Hebrew. They are called Greeks to distinguish them from those Jews who spoke Hebrew. 2. For such persons who were Greek settlers in the land of Israel, or in any of its towns.

GUR, a narrow pass near Jerusalem, where Ahaziah, king of Judah, was mortally wounded by Jehu. Lat. 32, 25.

GURBAAL, a place mentioned only in the second book of Chronicles xxvi, 7. The Septuagint read it against the Arabians, who dwelt at Petra.

HABOR, or CHABOR, is supposed to be the mountainous country, lying between Media and Syria. This was one of

HAD

the districts into which the Israelites were carried captive by Shalmaneser, king of Assyria. Josh. xvii, 6.

HABOR, a city on the river Gozan; it has the reputation of being very ancient, and is supposed to have been a city of Media. 2 Kings xvii and xviii chapters; 1 Chron. v, 26. Lat. 33, 40.

HACHILAH, a celebrated hill in the south part of Judea, southerly from Jeshimon, which was ten miles south from Jericho. Here David for a season hid himself from Saul; here Jonathan the Maccabee, built the almost impregnable fortress of Massada, whose garrison murdered themselves, after the taking of Jerusalem by Titus. Lat. 31, 14.

HADAD, a city of Benjamin. Lat. 31, 38.

HADAD-RIMMON, or ADAD-RIMMON, otherwise Maximianopolis. *See Adad-rimmon.* This city lay in the valley of Megiddo.

HADASHA, a town in Judah, Josh. xv, 37. The rabbins say that this was one of the smallest towns in Judah, having only fifty houses.

HADRACH, a city mentioned by the prophet Zechariah, ix, 1. This place has been remarkably harrassed in successive ages, by the Greeks,

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by the Romans, by the Saracens, Turks, and European crusades.

HAGARENES, a people descended from Abraham by Hagar. They constituted a tribe of the Arabians, who are supposed to have settled round mount Sinai. The Arabians, generally, to this day pride themselves on being descended from Ishmael. *Dr. Wells.*

HAI, or **AI**, a city a little east from Bethel. Jerome says that in his time the ruins were scarcely visible; but the place was still known. It was twelve miles from Jerusalem, Gen. xii, 8.

HALAH, a country beyond the Euphrates in the north of Assyria, whither the king of Assyria transported the Israelites of the ten tribes. 2 Kings xvii, 6.

HALHUL, a city in the tribe of Judah, Josh. xv, 58, was probably near to Hebron. In the fourth century, a village in this vicinity was called Alul.

HALICARNASSUS, a city of Asia Minor. The country of Herodotus and Dionysius, the historians. Lat. 36, 15. *Sauson.*

HAMATH, the land of Hamath is often mentioned in Scripture; its chief city had the same name. Indeed it seems there were several places

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called Hamath. The kingdom of Hamath lay on the north of Canaan, extending from the Mediterranean west, to Damascus, east. The extent of Canaan is often expressed, not only, as reaching from Dan to Beersheba; but from the entering in of Hamath to the river of Egypt.

HAMATH, capital of the above kingdom; it was situated, not far from Tadmor. Solomon carried his arms against this city. This town was sometimes called Hamath Zobah.

HAMATH, a country within the land of Israel, where Solomon built store cities. This country might probably lie about Hammath Dor, in Galilee, where the lands were remarkably fertile.

HAMATH, a city in the tribe of Naphtali, near the entrance into Cælo Syria.

HAMATH THE GREAT, a city in the north part of Syria, Amos vi, 2. Jerome says this town was the same as Antioch.

HAMMON, a city of Asher, Josh. xix, 28. It is not known whether this be the same with the city of the same name, said to be in Naphtali. 1 Chr. vi, 76.

HAMONAH, a city where Ezekiel xxxix, 16, foretold that Gog and his people should

HAR

be buried. We know of no town of this name in Palestine. *Hamolah* signifies *multitude*, and the prophet intended to show that the slaughter of Gog's people would be so great, that the place of their burial might be called *multitude*; the Septuagint call it *many men*. There Antichrist or Gog "will come to his end, and none will help him." See *Amana and Armageddon*.

HAMOTH-DOR, a city belonging to the Levites in the tribe of Naphtali. It is the same perhaps as Hamath, belonging to the same tribe, Josh. xix, 35, which is believed by some to be Tiberias. See *Hamath*. Lat. 32, 54.

HANANEEL, a town near Jerusalem, so called, Zech. xiv, 10, &c.

HANATHON, a town in the tribe of Zebulon, Josh. xix, 14.

HANES, a town mentioned in Isaiah xxx, 4, which St. Jerome thinks lay upon the frontiers of Ethiopia. The Chaldee, and our modern interpreters think, that Hanes is put for Taphnæ, that is to say Daphnæ, Pelusiæ, near Damietta.

HAPHARAIM, a city of the tribe of Issachar, Joshua xix, 19.

HARA, a city, or canton of

HAR

Assyria, where the Israelites, of the ten tribes, were transplanted by Tiglath-pileser, 1 Chron. v, 26.

HARAN, otherwise *Charrae* in Mesopotamia, a city celebrated for having been the place where Abraham first retreated, after he left Ur, Gen. xi, 31, 32; and where Terah, Abraham's father died. Here Jacob retired to Laban, from the indignation of his brother, *id.* xxvii, 45 and xxviii, 10, &c. The people here, carried on a traffic with the Tyrians, Ezek. xxvii, 23. Lastly, at Haran and Charrac, in Mesopotamia, Crassus the Roman general was defeated, and killed by the Parthians. Haran was situated between the Euphrates, and the river Cheban, at a good distance from the place where these rivers join. Gen. xxxi, 40; Jacob says to Laban, "in the day the drought consumed me and the frost by night." Another text more explicitly expresses this *peculiarity* of climate, Jer. xxxvi, 30. "Jehoiakim king of Judah, his body shall be cast out in the day to the heat, and in the night to the frost." The night succeeding a hot day produced a chilling *frost*. "In travelling in Mesopotamia, says Colonel Campbell, it was on the fifth or sixth day after our leaving

HAR

Aleppo, that we got to the city of Diabeker, the capital of the province of the same name, having passed over an extent of 3 or 400 miles, most of it blessed with the greatest fertility, producing in the few cultivated parts grain, fruits of all kinds, and silk in great variety, and abounding in as rich pastures, as I ever beheld, covered with numerous flocks and herds. The air was charmingly temperate in the *day* time; but extremely cold in the *night*. As we proceeded towards Bagdad the air became *warmer*, but at night I found the weather as piercingly *cold*, as it was distressfully *hot* in the day time." Such accounts confirm the sacred history. In the process of this work very many such facts will occur to establish the truth of those records, on which we rest our hopes of eternal life.

HARETH, a forest in the tribe of Judah, to which, David fled to avoid the persecution of Saul, 1 Sam. xxii, 5. Lat. 31. 12.

HAROD, the well or fountain of Harod, Judg. vii, 1; was in the great plain of Jezreel at the foot of mount Gilboa.

HAROSHETH, of the Gentiles, a city situated upon the

HAV

lake Semechon, the place where Sisera lived, who commanded the troops of Jabin king of Hazor, Judg. iv, 2. Many Gentiles resided in the vicinity of this place.

HAURAN, Ezekiel xlvii, 16; speaks of Hauran as a canton situated to the north-east of the Holy Land. Some suppose it to be the same as Iturea. St. Luke iii, 1, says that Philip, son of Herod, was master of Iturea and the Trachonitis, Josephus says, that he possessed Batanea, Trachonitis, and Auranitis: where it is observable, that the Auranitis and Iturea are put one for the other. St. Jerome says, that Hauran is a city in the wilderness belonging to the country south of Damascus. An Arabian Geographer places the land of Hauran or Auran to the south of Damascus, and Abulfeda says, Bozra is the capital of the country of Hauran: Golius in his notes upon Abulpharga, says, that the Syrians and Arabians call that part of the land Hauran, where Tiberias, on the sea of Galilee is situated. William of Tyre calls it the Auranitis. It is certain that the Auranitis was beyond Jordan.

HAVILAH, or **CHAVILAH**, is supposed by Dr. Wells to lie on the Persian gulf, north

HAZ

of Sabta. This he confirms from the people here mentioned by old writers, viz. the Chaulotae, or Chablasii, or Chaulasii, which he supposes are manifestly derived from Chavilah. Calmet also, thinks, that Havilah was in the region where the Tigris and Euphrates reunite and pour their waters into the Persian gulf. But the Chaldee paraphrast, and others understand *India*. The paraphrast Jonathan says, the name of the first river is Phison, which environs the whole land of *India*. He probably means the country round the head of the Indus, and not Hindostan.

HAVOTH JAIR, cabins or huts of the Arabians placed in a circle, as the Hottentots, and some tribes of America, place their huts, were so called. They were in the Batanea, east of Jordan, in the land of Gilead, and half tribe of Manasseh.

HAZER GADDA, a city of Palestine lying in the south part of Judah.

HAZEROTH, *Hazerim*, *Hazor*, *Arezothaim*, all these names are applied to the same places, where the Hebrews encamped in their journey through the wilderness, Numb. xi, 35. Also a town in Arabia Petrea. Probably this was

HAZ

the dwelling of the Hivites, before they were driven away by the Caphtorin, who settled in Palestine.

HAZEZON-AAMAR, this is the same as *Engedi*, upon the western coast of the Dead sea, Gen. xiv, 7.

HAZOR, a city in the tribe of Benjamin, 2 Esdras xi, 33.

HAZOR, a city in the tribe of Judah, Josh. xv, 23. It seems by the words in Joshua there were three cities of this name in this tribe, and this is the opinion of the learned Samson.

HAZOR, otherwise *Hezron*, was also the name of a city in the same tribe, Josh. xv, 25, forty miles south-west from Jerusalem, and twelve from Askelon.

HAZOR, a town in Arabia, Jeremiah xlix, 28, 33, "Hazor shall be a dwelling place for dragons, a desolation forever; no man shall abide there." This was once a celebrated city, and the capital of a kingdom. Probably the people, who settled here, might be a colony from Hazor in Judea. This town was taken and demolished by the Chaldeans; it is now blotted from existence.

HAZOR, the name of a city in the tribe of Naphtali; and metropolis of all the kings of Philistia, Josh. xix, 36.

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HAZOR, built by Solomon; 1 Kings, ix, 15. It is no contradiction to say, that it was Hazor of Naphtali, which Solomon rebuilt or fortified.

HEBREWS, so Abraham, Isaac, Jacob and their descendants are called. *See Israelites.*

HEBRON, or **CHEBRON**, probably the most ancient city in the world, for it was built seven years before Zoan, or according to the LXX, Tanis, the capital of Lower Egypt, Numbers xiii, 22.

Hebron was situated upon an eminence, twenty miles south of Jerusalem and twenty miles north from Beersheba. Abraham, Sarah, and Isaac were buried near Hebron, in the cave of Machpelah, or the double cave, which Abraham bought of Ephron, Gen. xxiii, 7, 8, 9. Near to this place was the oak, or turpentine tree, under which Abram received three angels, *Id.* 18. Eusebius, Sozomen, and several other ancients, speak of the veneration, which not only Christians, but the very heathens themselves had for this turpentine tree.

Hebron is still in being, but very much fallen from its ancient lustre. It is now only a village, standing partly on a plain and partly on a mountain, from which is a pleasant pros-

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pect of the plain of Mamre, planted with vineyards. Here are now the ruins of a church, built by Constantine, and another built by Helena, supposed to be on the spot, where Abraham and Sarah were buried. It is now a mosque, much respected by Christians and Mahometans. Hebron is now the capital of a district, and twenty-two miles from Jerusalem.

Mr. Volney says, the Arabs have no other name for this village than *El-Kalil*, the *well beloved*, which is the name they usually apply to Abraham. The country adjacent to Hebron is an oblong hollow, five or six leagues in length, and not disagreeably varied by rocky hillocks, groves of fir trees, stunted oaks, and a few plantations of vines and olive trees. These vineyards are not cultivated with a view to make wine, the inhabitants being such zealous Mahometans, as not to permit any Christians to live among them. They are only of use to procure dried raisins, though the grapes are of an excellent kind. The peasants of Hebron likewise cultivate cotton, which is spun by their wives, and sold at Jerusalem and Gaza. They have here a manufactory of soap, and another of glass, the only one

in Syria. They also make rings and bracelets, and other trinkets, which are sent abroad to market, even to Constantinople. This is the most powerful village in the country, and can arm eight or nine hundred men. They are of an opposite faction and perpetual enemies of the people at Bethlehem. This discord has produced unceasing civil war. The people of different villages incessantly make inroads on each other's lands, destroying the grain and fruit trees, and carrying off sheep, goats, and camels. The Turks, in whose hands is the nominal government, are negligent in repressing these hostilities, their own authority being precarious. The Bedoween Arabs, who encamp on the plains, are in a state of warfare with the Turks. The peasants avail themselves of this circumstance to resist law and to do mischief. Hence arises anarchy and outrages worse than despotism. Such is the dreadful state of Hebron. A particular account of this interesting place by D'Arvieux may be entertaining, "Quitting Bethlehem," saith he, "for Hebron we entered on a difficult and rugged road, bordered on each side with vineyards, having on the right hand a village called *Boticalli*, where no Turk dares reside.

The only inhabitants are Greeks, who cultivate the neighboring lands, which are good and fertile, by which they are wealthy.

After a journey of some miles we arrived at a monastery of Greeks, dedicated to St. George, whose chains and fetters perform miracles of healing. About a league from the monastery, we saw the *sealed fountain* whose waters Solomon conducted to the temple of Jerusalem, by means of a canal of stone very solidly built, which still conveys them thither. A hundred paces eastward of this sealed fountain, is a reservoir and sources of water, whose streams increase those which flow to Jerusalem. At length we arrived at the *garden enclosed*, but enclosed less by labor than by nature, the hills south and north of it being high and almost perpendicular. They are covered with aromatic plants.

We left the main road about a league from Hebron, and turned to the left in order to see the valley of Mamre, where Abram dwelt. The foundations, and some very thick walls of hewn stone, are all that remain of the church, built here by the bishop of Jerusalem in the days of Constantine.

In approaching Hebron, we

saw the well of Jacob, and a vineyard, called the field of Damascus, of the earth of which Adam is reported to have been made. A grotto is also shewn here, where Adam and Eve resided after their expulsion from paradise; and where they wept over Abel whom Cain slew at the end of this valley. The sepulchre of Caleb is shewn on a little hill. The city of Hebron is seven leagues from Jerusalem southward. It may boast of being one of the most ancient cities in the world. It formerly stood on a hill to the north; but has insensibly changed its site in the course of its various rebuildings. A castle now stands on its highest elevation; and this is its only defence. Its inhabitants are Mahometans, and lay heavy contributions on the few Jews, whom they not without difficulty suffer to inhabit there. The Turks have so great a veneration for this city, that they admit into it neither wine nor brandy. Water only is drank in it.

St. Helena built a magnificent church at the double cave, (on Machpelah) where the patriarchs were interred, and founded a bishopric with a considerable revenue. There is at the entry a great kitchen, where a soup made of pulse

and herbs is daily distributed, by the dervises to all comers who need it; in memory it is said of what passed between Jacob and Esau. We partook of it; but we could not enter into this handsome church, now changed into a mosque: admission being, therefore, forbidden to all but Mussulmans.

The entry of the double cavern is inside the church, and of course it is inaccessible to both Christians and Jews. Neither do the Turks themselves dare to enter it, for fear of losing their sight, which they say has happened to some, who were over curious. By means of an orifice, however, the first cavern may be inspected, in some degree by the help of torches. At this orifice, both Christians and Jews address their prayers. The religious and pilgrims burn lamps and tapers before it, which smoke it sufficiently.

The situation of this city is every way agreeable, and its district is very fertile. It abounds in vineyards, whose produce is excellent. The grapes are carried to Jerusalem, and make good wine. The country people make raisins of them, which are as yellow as gold, and of exquisite flavor. Generally speaking, the fruits have all the perfection, that can be desired. The city and

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its environs appertain to the government of Jerusalem, which maintains a Soubachi and a few soldiers to enforce the payment of its duties; but the populace is so mutinous, that they rarely pay without force, and commonly a reinforcement from Jerusalem is necessary. The people are brave, and when in revolt extend the incursions, as far as Bethlehem, and make amends by their pillage for what is exacted from them. They are so well acquainted with the windings of the mountains, and know so well how to post themselves to advantage, that they close all the passages, and exclude every assistance from reaching the Soubachi.

In going out of Hebron we passed through the village of the holy Virgin, so called, because tradition, says that here she rested, when fleeing to Egypt to escape the wrath of Herod.

The Turks dare not dwell here, believing that they could not live a week, if they attempted it. The Greeks have a church in this village. This mutinous character of the people one would think was but a continuation of their ancient disposition; which might render them fit instruments for serving David against Saul;

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and Absalom against David. The advantage they possess in their knowledge of the passes, &c. accounts also for the protracted resistance which David made to Saul, and the necessity of that king's employing a considerable force in order to dislodge his adversary. David was so well aware of this advantage of station, that when Absalom had possessed himself of Hebron, he did not think of attacking him there, but fled in all haste from Jerusalem northward. Lat. 31,21.

HELAM, a town on the east of Jordan, where in a battle between David and the Ammonites, and their allies, David was victorious. The place is now called Alamatha.

HELBAN, a city in the tribe of Asher, Judg. i, 31; from which he would not, or could not drive out the Canaanites.

HELBON, a place near to Damascus, famous for its wine, perhaps the same which is now Aleppo; Ezek. xxvii. The Arabs now call Aleppo, Halab. From this place the ancient kings of Persia had their wine for their own tables. The city now has about 250,000 inhabitants; the Mahometans have 120 mosques or houses for public worship, and three colleges. Here are also numer-

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ous Christians of all the denominations, which are found in these countries. Of the Greek church are 15 or 16,000, of the Armenians 12,000, of the Nestorian 10,000, of the Maronite 1,200: here are also three churches of the Roman Catholics. Next to Constantinople and Cairo, this is the most important city of the Turkish empire, and is the capital of all Syria. It is 175 miles N. E. from Damascus. Lat. 36, 12. Long. 37, 40.

HELEPH, a city in the tribe of Naphtali, Josh. xix, 33; on his frontier to the north, not far from Sidon.

HELIOPOLIS, that is to say, *the city of the sun*, is called *On*, in the Hebrew, Gen. xli, 43; and xlii, 20; but termed Heliopolis, both by the Septuagint and Vulgate. Potiphar, who married his daughter Ase-neth to Joseph, was priest of Heliopolis. This city was situated upon the Nile, half a day's journey from Babylon in Egypt.

Besides the city of Heliopolis, called *On* in Hebrew, there was another in Egypt, situated between Cairo, the town of Copte, and the Red Sea. Nothing remains of this city but an obelisk, yet standing of considerable size, and nearly seventy feet in height, covered with

hieroglyphics. Several others which stood here have been carried to Rome and Constantinople. A sycamore tree near this place has been famous for sheltering the holy family while in Egypt.

HELIOPOLIS, a city of Cœlo Syria, supposed to have been referred to, Amos i, 5. "I will cut off the inhabitants from the plain of Aven, *or the idol's camp*, or the valley of iniquity. By *Bickathaven*, the prophet is supposed to mean that place, which is now called *Baalbeck*, that is the valley of Baal. The prophet declared, that the inhabitants should *be cut off*; we shall see that this has been gradually verified. The town stood at the foot of Anti-Libanus. Innumerable remains of the most opulent ruins are there to be seen. Many of the marble columns are fifteen feet eight inches in circumference, and forty four feet high; some, including their entablatures, are seventy-two feet high. These ruins are the most beautiful and the best preserved of any in Asia. The ground is strewed with broken columns, mutilated capitals, the remains of pilasters, entablatures, and cornices, around ruined courts, edifices and temples, which display all the ornaments of the richest architecture, are adorn-

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ed with the richest workmanship of the sculpture. The garlands, the large foliage of the capitals, the sculpture of the wild plants, with which these ruins are covered, astonish the beholder. These marble ruins also contain tablets in the form of lozenges; on which are represented Jupiter, seated on his eagle; Leda caressed by the swan; Diana with her bow and crescent, with the busts of emperors or empresses. Another circumstance, which appears more surprising, is the enormous stones, which compose these mouldering walls. Some of them are from twenty-eight to thirty-five feet long, and nine feet thick. In one place three stones extend one hundred and seventy-five feet and a half, one being fifty-eight feet and seven inches, the second fifty-eight feet and eleven inches, and the third exactly fifty-eight feet long, each of these are twelve feet thick; they are white marble. At a quarry, near these ruins, is a stone, hewn on three sides, which is sixty-nine feet and two inches long, twelve feet and ten inches broad, and thirteen feet three inches thick. By what means did the ancients move these huge and ponderous masses? The ruins of a temple, dedicated to the Sun,

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is the most surprising object among the remains of this once populous and splendid city. This city lay in the way from Tyre to Tadmor, and doubtless had a liberal share in the opulent traffic of those populous cities. The state of Balbec is deplorable; under the malignant influence of the Turkish government, which like all despotisms, is hostile to commerce, it has become poor, wretched, and forsaken. In 1751, the population was estimated at 5,000, in 1784, the inhabitants were reduced to less than twelve hundred. In 1759 an earthquake produced immense havoc and ruin. The people, who remain are discouraged and idle, cultivating a little cotton, maize, and watermelons for their support. Balbec is 110 miles south of Aleppo, and 50 N. N. W. from Damascus. Lat. 34. Long. 36, 45. E.

HELKATH, a city in the tribe of Asher, which was given to Gershom's family, Josh. xxi, 31.

HEMONA, a village of Palestine in the tribe of Benjamin.

HENA, a city near the Euphrates, between Mesopotamia and Arabia, 2 Kings xviii, 34. Lat. 33, 15. *Sanson.*

into it. Hence the waters make their way through several channels, which they have formed for themselves, oftentimes overflowing them, and which crusting the ground turns the superficial parts into a *tophus*. Several tombs still remain, some of them almost entire, very stately and glorious, as if it had been accounted a kind of sacrilege to injure the dead, and upon that account they had abstained from defacing their monuments, which are entire stones of a great length and height, some covered with stones shaped into the form of a cube. It stands 17 miles north of Laodicea. Lat. 38, 7. Lon. 29, 30. *Dr. Smith, &c.*

HILEN, a city of Palestine in the tribe of Judah, given to the Levites.

HINNOM, the valley of Hinnom, or of the sons of Hinnom (Josh. xiii, 8, 2) lay to the south of Jerusalem. It was also called the valley of Tophet, and was remarkable for the cruel and barbarous worship of the god Moloch. *See Gehennom.*

HIRSHEMESH, a city of Palestine in the tribe of Dan.

HITTITES, the land of the Hittites is spoken of in Judges i, 26. The Hittites were the descendants of Heth.

HIVITES, a people descended from Canaan, Gen. x,

17. They dwelt at first in the country, which was afterward possessed by the Caphtorims, or Philistines. The scripture says expressly, (Deut. ii, 23) that the Caphtorims, drove out the Avims or Hivites, who dwelt from Hazerim unto Az-zah. There were Hivites, likewise, at Shechem and Gibeon, and consequently in the centre of the promised land, for the inhabitants of Shechem and the Gibeonites were Hivites, Josh. xi, 19, and Genesis xxxiv, 2. Lastly, there were some beyond Jordan, at the foot of mount Hermon, Josh. xi, 3. Bochart is of opinion that Cadmus, who carried a body of Phœnicians into Greece, was a Hivite.

HOBAB, a place in Syria, mentioned only in Gen. xiv, 15. Abraham having armed his own people pursued the army, which had taken Lot, to Hobah, which was not far from Damascus. A learned writer supposes, it was the same as Abila, in the valley between Libanus and Anti-Libanus, and north from Damascus.

HOLON, a city of refuge, belonging to the priests, and situated in the mountains of Judah, Josh. xv, 51, and Josh. xxi, 15.

HOLY LAND, *see* PALESTINE.

HOR, a mountain in Ara-

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bia Petrea, on the confines of Idumea, which Aaron was commanded by God to ascend, and there to be gathered to his fathers. This mountain was afterwards called Seir, and the name of Hor was laid aside, or only retained for a particular part or summit. *See Seir.*

Dr. Wells.

HOREB, a mountain in Arabia Petrea, very near mount Sinai, so that Horeb and Sinai seem to be only two hills belonging to the same mountain. Sinai lies to the east, and Horeb to the west, so that when the sun rises, the latter is covered with the shadow of Sinai.

There is abundance of fruit trees on mount Horeb, and three fine springs, but there is none but rain water on Sinai. At Horeb God appeared to Moses in a burning bush, Ex. iii, 1, 2, 3, &c. At the foot of the same mountain, Moses struck the rock, and drew water from it to satisfy the people's thirst, Ex. xvii, 6. Lastly, Elijah retired to the same place to avoid the persecution of Jezebel, 1 Kings xix, 8. It is said very frequently in the Hebrews, that God gave his law to the Israelites at Horeb, tho' in other places, this is said expressly to have been done at Sinai; as we have observed, Horeb and Sinai, made in sort, but

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one mountain. For the several events, which happened upon this mountain, according to the modern commentators, it has received the title of the mount of God, as it is called in the last text referred to; and Josephus tells us, that the people of this country had a tradition, that God in a more particular manner dwelt there, and that, therefore, in reverence of the place, they always declined feeding their flocks upon it.

But the most remarkable thing to be seen at Horeb, is a solitary rock mentioned in Exodus xvii, which proclaims the divinity of revelation, with the various mouths, whence the waters gushed, and the streams flowed, smitten by the rod of Moses. It is a rock of red marble, about 4 yards square. In all the openings or mouths, are horizontal, and in some of them perpendicular, cracks, which could never have been produced by any tool. Like the rent in the rock of Calvary, it produces religious surprise in the most philosophical spectator. In this region, in the wilderness of Kadesh, is the other rock, mentioned in Numbers 20th, from which water flowed, and a stream followed the camp, being twice smitten by the rod of Moses, 38 years after the other miracle. From

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the bottom to the top now appear various openings, whence the waters burst forth. Mr. Sandys says, that mount Sinai has three tops of a marvellous height, by which he probably means the Mount of Moses, the mount of St. Catharine, and mount Horeb, and this last (he says) is the most western of the three tops or mountains, which agrees very well to the circumstances of the sacred history. For according to this situation, mount Horeb must lie nearest to Rephidim.

Near mount Horeb is the monastery of the forty martyrs. It is pleasant, has a fair church or chapel, dedicated to the blessed virgin, and a fine large garden. In this garden are apple trees, pear trees, walnut trees, orange trees, lemon trees, olive trees, and all other fruit trees, which grow in this country. And indeed that little good fruit, which is eat at Cairo, comes from mount Horeb. Besides this garden, there are fine vineyards, and very good water there. A Greek monk lives always in this monastery, and he whom we found there, says Thevenot, told us that he had been twenty years in it. He takes care to see the gardens dressed, and kept in order by some Arabs, who willingly serve him.

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Not far from this garden is shown the stone, or rather place where the golden calf was molten. It is in the very rock, where one may see a great head of a calf, cut to the life. And within this place, the Greeks say, that the riches and ornaments of the Israelites were cast, of which was made the head of the golden calf, that they worshipped, while Moses was with God on mount Sinai. But it is more probable, (as Thevenot observes) that the Greeks have cut the head of a calf in the rock, to mark the place where it was cast. [The Greeks supposed the head only was bestial.]

HOREM, a city in Naphthali, Josh. xix, 38. Its name imports *destruction*, or *dedicated*, *consecrated*. It has been thought, that it was so named from being devoted to destruction; but it is certain that things might be irrevocably consecrated, and yet not destroyed; but they were forever to be used and appropriated for the Divine service. So nothing forbids our supposing that the property of this town might be vested in the national institutions, for the support of public worship. Its revenue was devoted to the temple or tabernacle of God.

HORHAGIDGAD, or HOR-

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GAGIDGAD, or **GADGAD**, an encampment of Israel marching from Egypt, perhaps so called, because there they might be reviewed by troops. The word signifies the hill of troops. According to the map of Bonfrerius it was the twenty-ninth station of Israel, at the foot of a mountain, two miles from the Red sea.

HORITES, an ancient people, who at the beginning dwelt in the mountains of Seir, beyond Jordan, Gen. xiv, 6. They had princes and were powerful, before Esau made a conquest of their country, Gen. xxxvi, 20—30. The Horites, the descendants of Seir, and the Edomites, seem afterwards to have been confounded, and to have composed but one people, Deut. ii, 1 and xxxiii, 2, and Judg. v, 4. They dwelt in Arabia Petrea and Arabia Deserta, to the south-east of the promised land.

HORMAH, **HERMA**, **HARMA**, or **ARMA**, it should be written *Chorma* or *Cherma*, this city was called Zephath, before the Hebrews gave it the name of Hormah, Judg. i, 17, which signifies *Anathema*. Hormah belonged to the tribe of Simeon, in the south of Canaan. Lat. 31, 21.

HORON, a city of Arabia, whence came Sanballat, Neh. ii, 10.

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HOWNAIM, a town of the Moabites, Isa. xv, 5.

HAKOK, a city of Asher, the same probably as that, which is made part of Naph-tali, Josh. xix, 34. It was yielded to the Levites and assigned to be a city of refuge, 1 Chron. vi, 15. The tribes of Asher and Naphtali, bordering on one another, it is not surprising that a city lying on the limits of both should be sometimes attributed to the one, sometimes to the other.

HUMTAH, a city of Canaan in the tribe of Judah.

HUZZAB, a fortress, perhaps in Nineveh, or the name given to the city itself.

IBLEAM, a town in the half tribe of Manasseh, on the west side of Jordan. It was given to the Levites for Gath-rimmon; but the Canaanites retained the place.

ICONIUM, at present *Cogni*, formerly the capital of Lycœonia in Asia Minor. St. Paul, coming to Iconium, Acts xiii, 51; xiv, 1, &c. in the year of Jesus Christ 45, converted many Jews and Gentiles. It is believed, that in his first journey to this city, he converted St. Theca, so celebrated in the writings of the ancient fathers. But some wicked Jews excited the Gentiles to rise against Paul and Barnabas, so that they were at the point of offering

violence to them, which obliged them to fly to the neighboring cities. St. Paul undertook a second journey to Iconium, in the year of Jesus Christ, 51. A Christian church was planted and supported here for about 800 years. Iconium was made a Roman colony, probably by Adrian. The ravages of the Saracens and Turks reduced the Christians to a very low condition. At present it is the most distinguished place in Caramania, and the seat of an Ottoman Beglerbey. It is surrounded by a strong wall, four miles in extent, and fortified with one hundred and eight noble towers, at equal distances, yet a considerable portion of the city lies waste. The inhabitants are all Turks. Not a Jew, not a Christian may live within the walls; but they reside in the suburbs. The situation is delightful, on a spacious and fertile plain. The sheep are of the Syrian kind, the tails sometimes weighing thirty pounds, which are laid on a light sledge, drawn by the sheep. Iconium is 110 miles from the Mediterranean. Lat. 38, 27, long. 33, 30. *Folio Geog. of Moll.* vol. ii.

IDALAH, a city in the tribe of Zebulon, Josh. xix, 15.

IDUMÆA, or EDOM, a province of Arabia, which de-

rives its name from *Edom* or *Esau*, who there fixed his habitation. Or to be more exact, Idumea advanced into Judea on the south, and Arabia advanced into Idumea on the north. Esau settled at first in the mountains of Seir, in the land belonging to the Horites, to the south-east of the Dead Sea, and the Mediterranean.

The Idumeans or Edomites, who were the posterity of Esau, had kings long before the Jews, Gen. xxxvi, 31. They were first governed by dukes or princes, and afterwards by kings. They continued independent to the time of David, when they were entirely conquered, 2 Sam. viii, 14, and Isaac's prophecy, that Jacob should rule Esau completely accomplished.

Uzziah, king of Judah, took from them the city of Elath, on the Red Sea, 2 Kings xiv, 22. But Rezin king of Syria retook it from Uzziah, and drove out the Jews. Some think that Esar-haddon, king of Syria, ravaged their country, Isaiah xxi, 11, 12, 13, and xxxiv, 1. Holofernes subdued them, as well as the other people, who dwelt round about Judea. Judith iii, 14. When Nebuchadnezzar besieged Jerusalem, the Idumæans joined him, and encouraged him, utterly to des-

trov this city, and root up its very foundations. This cruelty did not continue long unpunished. Nebuchadnezzar, five years after the taking of Jerusalem, humbled all the states, which bordered upon Judea, and in particular the Idumeans. Judas Maccabeus attacked and defeated them in several rencounters, but John Hyrcanus entirely conquered them, obliged them to receive circumcision, and submit to other observances of the Jewish law. They continued subject to the later kings of Judea, till the destruction of Jerusalem by the Romans. They even came to the assistance of this city when besieged; and entered into it in order to defend it: they did not however continue there till it was taken, but returned into Idumea, loaded with booty.

With respect to the religion of the Idumeans, it is thought probable, that in the beginning they adored the true God, the worship of whom Esau learned in the house of his father Isaac. The Scripture does not reproach the Idumeans with idolatry, nor does it any where mention their idols. Job, whom we suppose to belong to this country, and at least a part of his particular friends, worshipped the true God.

IIM, a city in the tribe of Judah, Josh. xv, 29.

IJEABARIM, one of the encampments of the Israelites in the land of Moab, after their departure out of Egypt, Num. xxi, 11. This place was east from the land of Moab.

IJON, or HETHLON, a frontier town of Canaan towards Damascus.

ILLYRICUM, a province lying to the north-west of Macedonia, along the eastern coast of the Adriatic gulf, or gulf of Venice, being 480 miles long, and 120 broad. It has Austria and part of Hungary north, Mysia or Servia east, part of Macedonia south. St. Paul, Rom. xv, 19, says that he preached the Gospel from Jerusalem round about to Illyricum. So that he must have preached in Syria, Phœnicia, Arabia, Cilicia, Pamphilia, Pisidia, Lycaonia, Galatea, Pontus, Paphlagonia, Phrygia, Troas, Asia, Caria, Lycia, Ionia, Lydia, the isles of Cyprus and Crete, Thracia, Macedonia, Thesalia, and Achaia. It does not appear, however, that Paul preached in Illyricum; but travelled to its borders. *Paley.*

The province of Illyricum was divided into two parts, Liburnia north, which is now Croatia, and Dalmatia which

still retains its name. In this country are many Christians.

INDIA, a country of Asia mentioned in Scripture, Esth. i, 1, &c. "Ahasuerus reigned from India to Ethiopia." This by very learned men is supposed to refer to Hindostan rather than the present India. It has also been supposed that this country is referred to in Acts ii, 9, where among the enumeration of *foreigners* then at Jerusalem are mentioned, "Dwellers in *Judea*." This certainly is liable to some correction. Plausible reasons have been suggested for substituting *India*. It also deserves some notice, that while the people from Parthia, Media, &c. are mentioned as natives or citizens of those countries, those of India and Mesopotamia are said to be "dwellers," or temporary residents, as the people while at Jerusalem, attending the religious festival, are called "dwellers." This suggests that a more remote and eastern Mesopotamia is intended, than the country between the Tigris and Euphrates; here the Jews were settled and fixed. But in the original Mesopotamia, referred to by St. Stephen, the country of Abraham, and in India, it may well be supposed, the Jews had no fixed settlements; yet numbers have ad-

ventured there for traffic and other purposes, as we know that many of them at that time had travelled to Africa and Europe, where they were "dwellers." Still the learned have not arrived at certainty, or precision respecting India. India, on its most enlarged scale, in which the ancients appear to have understood it, comprises an area of near forty degrees on each side, including a space almost as large as all Europe, being divided on the west from Persia by the Arachosian mountains, limited on the east by the Chinese part of the further peninsula, confined on the north by the wilds of Tartary, and south extending to the isles of Java. This trapezium comprehends, therefore, the stupendous hills of Thibet, the beautiful valley of Cashmire, the domains of Nepal, Asam, Siam, Ava, and Racan. By India may be understood the whole of that country, where the primitive religion and languages of the Hindoos prevail at this day. This country has been inhabited from the *earliest* antiquity by a people, who have no resemblance, either in their figure or manners with any of the nations contiguous to them; though different conquerors have established themselves at

different times, and in various parts of India; yet the aboriginal inhabitants have lost very little of their original character. After so frequent subjections to their conquerors, still their sources of wealth are abundant, their manufactures of cotton surpass all the world, and their features, probably, remain unaltered, and though now humbled and debased, they formerly, it may be supposed, were splendid in arts and arms, happy in their government, and eminent in various knowledge. *Asiatic Researches*, vol. i, page 418—421.

The original population may be generally considered as indigenous, or in other words, peculiar to this country. *Pinkerton*.

India it is supposed was settled by Ham, a son of Noah, or his posterity. See *Asiatic Researches*, vol. iii, page 490. The children of Ham, who founded in Iran or Persia, the monarchy of the first Chaldeans, invented letters, observed and named the luminaries of the firmament, were dispersed at various intervals, and in various colonies over land and ocean. The tribes of *Misr*, *Cush*, and *Rama* settled in Africa and India, while some of the family passed into Greece and Italy, supplanting part of the clans, who had preceded them, and

uniting with others; while others of them, it is thought, found their way to Mexico and Peru, where rude traces of literature and mythology were discovered, resembling those of Egypt and India. These facts corroborate Scripture prophecy. Noah foretold that the children of Ham should be servants of servants. Seventy millions of them in India, not to mention the continent of Africa, and the millions in America are subdued and oppressed by one government of Europe.

It is generally believed that Christianity was preached in India at a very early period. Socrates, who wrote in the beginning of the fifth century, says that when the apostles had taken their different lots, that Bartholomew chose India; but the middle India, he remarks, was inhabited by barbarous nations and did not receive the gospel till the reign of Constantine, (book i, chap. xv.) But others assert with much assurance, that St. Thomas preached the gospel in India. In the *Asiatic Researches*, vol. x, page 69, it is asserted that Christianity at a very early period, had made very great progress in the Peninsula. The venerable Pantænus of Alexandria visited India about the year 189, and there found

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Christians, who had the gospel of St. Matthew in Hebrew, which he carried to Alexandria, where it was known in the time of St. Jerome. In the year 325, at the council of Nice, John the primate of India, was present and subscribed his name. In the sixth century there was a seminary for Christians at Serinda; in 636 two monks went thence to Constantinople. In the ninth century Sighelm, bishop of Shereburn, was sent to India by Alfred in consequence of a vow. In the thirteenth century, before the Portuguese had visited the country, Marco Polo and others say, that Christians were numerous in India. I might have been more particular and mentioned Theophilus, an Arian bishop, who erected churches in India about A.D. 354; also Marutha, a Hindoo bishop, who assisted at the Synod of Sides in Pamphylia, A.D. 683, and that in 522 there were churches and priests, with the whole liturgy in Ceylon, also on the Malabar coast, and in the north-west of India. In these countries at that time were a vast number of churches. The mission of St. Thomas to India, with the surprising progress of the Christian religion are, therefore facts sufficiently authenti-

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cated. Asiatic Researches, vol. x, p. 73.

When Vasco de Gama arrived at Cochin, on the west of Malabar, in the year 1503, he found Christian churches, and a Christian king; since which little has been known respecting the Christians of India, till within a few years they have been visited by the learned and pious Dr. Buchanan, who assures us that more than two hundred thousand Christians now inhabit these countries, of pure morals, enjoying gospel ordinances, and colleges for the education of their youth; but as this interesting work is well known, I add no more.

IONIA. *See Javan.*

ISHMAELITES, a people descended from Ishmael. *See Hagarenes and Arabians*, for a very particular account of this wonderful people.

ISLES OF THE GEN-TILES, the countries of Nattolia and Europe. It is evident from several passages of Scripture, that by the word which we have translated *isle*, the Hebrews understood not only such countries, as are on all sides surrounded by sea, but also such countries as were separated from them by water, or the lands to which they went by water, Is. xl, 10, 11.

In the opinion of another

writer, *island* imports *settlement* or *plantation*, that is, a colony or establishment in opposition to a wild, unappropriated region. I shall add a few instances to confirm this opinion, and show that the sense would be improved by such a rendering of the word. "By these were the *settlements* of the Gentiles divided in their lands." The sacred writer had just enumerated countries, which were not *isles*, in any proper sense; therefore, to call these *isles* of the Gentiles, must be improper, Job xxii, 30, "He shall deliver the *island* of the innocent." How much more just to read *settlement*. Isaiah xlii, 15, I will make the rivers *islands*, i. e. on the rivers, I will plant colonies or settlements. Isaiah xiii, 21, Wild beasts of the *islands* i. e. vermin of the plantations. I only add that the *Oases* of Africa, which are small districts of verdure and population, surrounded by a desert of sand, are called *islands* among the Arabs, even at this day. No doubt such settlements or insulated colonies, were by the Hebrews called islands, though there was not a drop of water near them.

ISRAELITES, a remarkable people, descended from Israel or Jacob. They were

at first called Hebrews, being descendants of Heber and finally Jews. This name was also often *appropriate* to the ten tribes, who revolted, and elected Jeroboam king, and for a long period constituted a separate kingdom, independent of the kingdom of Judah, which consisted of Judah and Benjamin. This division of the tribes into two kingdoms took place about 847 years before Christ. While the kingdom of Judah in a great degree maintained their religion in purity, the Israelites, or the ten tribes, abandoned themselves to infidelity, rejected the rites and solemnities enjoined in revelation, and plunged into all the absurdities of paganism.

For their impiety they were finally conquered, and carried into captivity, and have long ceased, "to be reckoned among the nations." In A. M. 3264, which was about two hundred eighteen years after their revolt from the house of David, Tiglath-pileser took several cities, and carried away captive the tribes of Reuben and Gad and the half tribe of Manasseh, who were more exposed to invasion, lying on the frontiers of the country, east of the great river and lakes of the country. Nineteen years after,

A. M. 3283, and A. C. 721, Salmaneser took Samaria, the capital of the kingdom, after a siege of three years, and carried the other tribes, beyond the Euphrates. The general opinion is, that these ten tribes have never returned from this captivity. We may better examine this for a moment after mentioning the ruin brought on the house of Judah. In the year A. M. 3398, about 134 years after the final captivity of Israel, the Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar king of Babylon. With the royal city, and its king, a part of the vessels, belonging to the temple, fell into the hands of the conqueror. Daniel was among the captives; they were carried "into the land of Shinar," or Babylon. In A. M. 3401, in the seventh year of Jehoiachin, Nebuchadnezzar, again, carried 3,023 Jews to Babylon. Again, five years after this, Jehoiachin was king, he and a part of his people were sent to Babylon. Finally, in A. M. 3416, under Zedekiah, another conquest and captivity of this people took place. From this period begins the seventy years of captivity foretold by the prophet Jeremiah. The Jews were now removed to Babylon; Nebuchadnezzar de-

signing to make that city, the capital of his mighty empire, and of the East, introduced there a multitude of captives, whom he had taken from different countries. Here the Jews established themselves and built them houses, as if they had been in their own country; here they had Rulers of their own election, and were governed by their own laws. We see a proof of this, in the story of Susanna, who was tried and judged by the elders of her own nation. In the year A. M. 3457, Cyrus permitted the *Jews* to return to their own country, but they had no permission to rebuild their temple, and their deliverance was far from being complete. But in 3486, which was twenty-nine years after, Darius by proclamation allowed them to rebuild the temple of Jerusalem. The Jews however, assert that only the refuse of their nation returned from Babylon, that the chief men of Judah continued in, or near Babylon, where they became very numerous. In the Asiatic Researches, we learn, that a people have been recently discovered in the East, who it is confidently believed are the lost ten tribes of Israel. These people are called Afghans. In Esdras xiii, 41—

47, we read, "that those ten tribes, who were carried prisoners out of their own land, took counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they had never kept in their own land—to that country it is a great way to go, namely of a year and a half, and the same region is called *Arsareth*." Accordingly, a considerable district under the dominion of the Afghans is called *Hazareth* or *Hazareth*, which might easily be formed from the word mentioned by Esdras. In addition to this, the Persian historians assert that the Afghans are descendants of the Jews. It is also declared, that though this people, as the Jews often do, strive to conceal their origin, their families are distinguished by the very names of the Jewish tribes. Another strong evidence is, their language, of which I have seen a dictionary, says Mr. Vansittart, which has a manifest resemblance to the Chaldaic. Here are four distinct arguments, or separate proofs that the Afghans are of Jewish descent, if so, probably the lost ten tribes.

1. They have a tradition of a

- Jewish origin.
2. The best Persian historians, with whose empire they have always been connected, assert the same.
3. A large district of their country is called Hazaret, which may well be supposed to be the same as Azareth.
4. Their language is manifestly of Hebrew origin. To these we may add, as a distinct proof, the names of their families are denoted by those of the twelve patriarchs, Reuben, Judah, and Simeon, &c. The Afghans are numerous; they are formidable by their bravery and population. Dr. Buchanan speaks of them as a kingdom of Jews. The ten tribes, saith he, so long lost, have at length been found. It has been sufficiently ascertained by the investigations of the learned in India, that the Afgan and Pyran nations consist of the Jewish tribes. When I was in the south of India, I asked the Black Jews, where their brethren the great body of the ten tribes were to be found. They answered *promptly*, that they were to be found in the north, in the regions adjacent to Chaldaea, the very country into which they were first carried into captivity. On my return to Calcutta, I prosecuted the inquiry, under the advantages, which my superintendence of

the College of Fort William afforded me. Sir W. Jones had recorded it as his opinion, that the Afghans were Jews; and referred to various authorities. A further investigation confirmed the judgment of this illustrious scholar. They are recognized to be Jews by their countenance, by traditions, by peculiar rites, and the observance of the Sabbath.

Josephus, who wrote in the reign of Vespasian, recites a speech made by king Agrippa to the Jews, in which he exhorts them to submit to the Romans, and expostulates with them in these words. "What, do you stretch your hopes beyond the river Euphrates? Do any of you think your fellow tribes will come to your aid out of *Adiabene*? Besides, if they would come, the Parthian will not permit it." We learn from this oration delivered to the Jews themselves, and by a king of the Jews, that the ten tribes were then captive in Media, under the Persian princes. In the fifth century, Jerome, author of the Vulgate, treating of the dispersed Jews, in his notes upon Hosea, has these words: "Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosed," and again he says, "the ten

tribes inhabit at this day the cities and mountains of the Medes."

There is no room left for doubt on this subject. Have we heard of any expedition of the Jews, "going forth from that country, since that period, like the Goths and Huns to conquer nations? Have we ever heard of their rising in insurrection to burst the bands of their captivity? To this day both Jews and Christians are generally in a state of captivity in these despotic countries. No family dares leave the kingdom without permission of the king.

The tribes of the Afghan race are very numerous, and of different casts. They extend on both sides of the Indus, and inhabit the mountainous region, commencing in western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo; and some tribes are evidently of Jewish extraction.

Calculating then the number of Jews, who now inhabit the provinces of ancient Chaldaea or the contiguous countries, and who still profess Judaism, and the number of those, who embrace Mahomedanism, or

some form of it, in the same regions; we may be satisfied, that the greater part of the ten tribes, which *now exist* are to be found in the countries of their first captivity."

ISSACHAR. This tribe was situated in one of the best territories of Canaan. It had the Mediterranean sea west, the Jordan, with a section of the sea of Galilee east, the half tribe of Manasseh lay south, the tribe of Zebulon north.

"Issachar," said Jacob, "is a strong ass couching down between two burdens," &c. But the Chaldee gives another turn to this passage: "He shall subdue provinces, and make those tributary to him, who shall remain in the land;" or as it is in Dr. Clarke, "He saw his portion that it was good, and the land that it was fruitful, and he shall subdue the provinces of the people, and drive out their inhabitants, and those, who are left shall be his servants, and his tributaries." Grotius understands the passage nearly in the same manner. In the song of Deborah she commends this tribe for their powerful assistance. "The princes of Issachar were with Deborah." In Chronicles, they are said to be valiant men of might in all their families, and in all their generations," i. e. through the whole period of their history.

When this tribe left Egypt their soldiers were 54,400; in the wilderness they amounted to 64,300; in the time of David they were 143,600. Tola a judge, and Baasha the king, were the most distinguished men, produced by this tribe. They were a laborious, wealthy, and sober people. Two hundred of their principal men attended at the coronation of David, and brought much provision with them. A number of them attended the solemn passover of Hezekiah, 2 Chron. xxx, 18. This tribe inherited a fruitful soil, watered by the Jordan, the Kishon, and several other streams. Several celebrated mountains were in this tribe, as Gilboa, Carmel, &c. Here were also several famous vallies, as Jezreel and Megiddo.

ITHNAN, a town of Judea, in the tribe of Judah.

ITTAH-KAZIN, a town of Canaan, in the tribe of Zebulon.

ITALY, *see* ROME.

ITUREA, a province of Syria, between Damascus and the tribe of Manasseh, to the east of the Batanea, and south of the Trachonites. Philip, one of Herod's sons, was tetrarch of Iturea, when St. John the Baptist, entered upon his ministry, Luke iii, 1. This country was much the same, as the kingdom of Bathan, it was an extensive tract, and given to the half tribe of

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Manasseh, on the east of Jordan. Aristobulus, king or prince of the Jews, and son of Hyrcanus, early in his reign, made war upon the Itureans, and subdued a great part of them. He gave them their choice, either to quit their country, or embrace the religion of the Jews. They chose to be circumcised, rather than to march, and seek a new settlement.

IVAH, a kingdom mentioned 2 Kings xix, 13. Where is the king of Hamath and—Ivah? But where it was, or what was its character we need information. *See Ava.*

JAAKAN, or BENE-JAAKAN, an encampment of Israel, between Gidgad, and Moseroth.

JABBOK, a brook on the east of the Jordan, the spring of which is in the mountains of Gilead. It falls into the Jordan a little south from the sea of Tiberias. Near this brook the patriarch Jacob wrestled with the angel, and prevailed like a prince, Gen. xxxii, 22. The Jabbok separated the land of the Ammonites from the Golanites, and of Og king of Bashan. Lat. 32, 20.

JABESH, or JABESH-GILEAD, was the name of a city, in the half tribe of Manasseh, beyond Jordan. The scripture generally calls it Jabesh-gilead,

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because it lay in Gilead, at the foot of the mountains, which go by this name. Eusebius places it six miles from Pella, towards Gerasa, and consequently it must be eastward of the sea of Tiberias.

JABNEEL, a town upon the frontiers of Naphtali, Josh. xix, 33. There is another of the same name in the tribe of Judah, Josh. xv, 11.

JACOB'S WELL or FOUNTAIN, a well near Shechem, at which our Savior conversed with the woman of Samaria, John iv, 12. Jacob dwelt near this place, before his sons slew the inhabitants of Shechem. Formerly a church stood over this well, built in the form of a cross. They pretend to show the bucket, used by the woman of Samaria, when she conversed here with Jesus Christ. The sick frequented this well, supposing, its water had a medicinal power. The church has gone to ruin. This well is in the narrow valley between Gerizim and Ebal, one mile and a half from Sichem. The well is sunk into a solid rock, three yards diameter, and thirty-five deep. *Maundrell.*

JADUR, a city of Palestine, belonging to the tribe of Judah, Josh. xv, 21.

JAHAZ, JAHAZIAH, or JAH-

JAM

ZA, probably the Ziza of Ptolemy, a city near Aroer, between Medeba and Diblathaim on the north frontier of Moab, beyond Jordan, near which Sihon was defeated by Moses; it was given to the tribe of Reuben, Numb. xxi, 23, and Deut. ii, 32. This is thought to be the same with Jahzah, situated to the north, and pretty near Ar of the Moabites, Josh. xiii, 18. It was given up to the Levites, 1 Chr. vi, 73. Jahaz was ravaged by the Assyrians and Chaldeans, Isa. xv, 4.

JAHAZAH, a city of the priests in Palestine; but where situated, it does not certainly appear, probably, however, it was the same as the above place.

JAMNIA, a maritime town in Palestine, situated between Azotus and Joppa. It has a pretty good haven. We do not meet with the name of this place in the Hebrew text of Joshua, though we find it in the Greek, xv, 45. Josephus says it was given, upon the division, to the tribe of Dan. We read in the second book of Maccabees, xii, 9, that the port of Jamnia was thirty miles from Jerusalem. When Christianity flourished here, this place was the residence of a bishop. The following is Dr. Wittman's account of Yebna, which appears to be the ancient

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Jabnia or Jamnia. Yebna, saith he, is a village about twelve miles from Jaffa, [Joppa] in a fine plain, surrounded by hills, and covered with herbage; a rivulet formed by the ruins supplies it with water. It is conjectured that the rock Etam, where Sampson was surprised by the Philistines, was not far from this place. North-east from Yebna is a lofty hill, from which is a view of Bamlah, five miles distant. From a hill of easy ascent on the border of the plain, Yebna, Ekron, Ashdod, and Askelon, were all in sight. Lat. 32.

JANSHAH, a city in the tribe of Ephraim, upon the frontiers of the half tribe of Manasseh, Josh. xvi, 6. It was twelve miles east from Shechem, and was taken and ruined by Tiglath-pileser, king of Assyria, 2 Kings xv, 29.

JANUM, a city of Palestine in the tribe of Judah.

JAPHETH, a province mentioned by Judith, ii, 25. Geographers confess their ignorance of this province, wherefore some read it Jephath, or Japha, or Jaffa.

JAPHIA, a city of Galilee in the tribe of Zebulun, Josh. xix, 12, not far from Jotapata. This city was taken and cruelly ravaged by the Romans.

JAPHLETI, a town on the

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frontiers of Benjamin and Ephraim, Josh. xvi, 3. The king of this city was slain by Joshua.

JAPHO, a town of Canaan, in the tribe of Dan, Josh. xix, 46.

JARMUTH, or JARAMITH, a city of Judah, whose king was killed by Joshua, x, 5. It is ten miles from Eleutheropoliis, north-east, and as many south-west from Jerusalem. In the fourth century it was yet a village.

JARMOUTH, a city of Palestine in the tribe of Issachar; it was given to the Levites, as a sacerdotal city, and it was also a city of refuge. It is supposed this may be the same as Ramoth.

JATTIR, a city in the tribe of Dan, Josh. xv, 48. It was afterwards given to the Levites of Kohath's family, Josh. xxi, 14. Eusebius says, that Jattir or Jether, or Jethira, is situated in the canton called Daroma, towards the city of Malatha, twenty miles from Eleutheropoliis. It is probably the same as Ether or Athar. *Calmet's Dict.*

JAVAN. *See Greece.*

JAZER, a city beyond Jordan, given to the tribe of Gad, and afterwards to the Levites, Josh. xxi, 30, and xiii, 25. It lay at the foot of the mountains of Gilead, near a brook of the same name, which falls into the Jordan. Eusebius and Jerome say, it lay eight miles

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west from Philadelphia, and fifteen from Heshbon, and a little south of Ramoth Gilead, at the head of a large river, which fell into the Jordan, and since we read of the sea of Jazer, it is probable the town stood near the lake, which was the head of the river. Jerome says, that Jazer was remaining in his days. Lat. 31, 53.

JAZER, *sea of*, the Hebrews called all considerable waters, as rivers, ponds, lakes, *seas*. This sea was a lake mentioned Jer. xlviii, 32, it lay east of the tribe of Gad, in the north-east part of Canaan.

JEARIM, mount Jearim of Judah, it might denote a woody mountain, or that on which Kirjath-Jearim was built.

JEBUS, otherwise JERUSALEM, one of the oldest cities in the world. *See Jerusalem.* Jebus was founded by Jebus the son of Canaan, and father of the Jebusites.

JEBUSITES, a people descended from Jebus, who were settled in Jerusalem and the neighboring mountains. They were a warlike people, and withstood the arms of Israel, and retained Jerusalem in their possession, till the time of David. Even then this diminished tribe of Canaanites displayed a daring temper; they rudely insulted him, as if their blind

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and lame could defend their strong walls against his army. Joab, however, took the place; but some of them were probably spared, of whom was Araunah, 2 Sam. v, and xxiv.

JEHIED, a city of Palestine, in the tribe of Dan.

JEHOSHEPHAT, *valley of*, called also *the valley of Kidron*, because the brook Kidron runs through it, it lies on the east of Jerusalem between the city and the mount of Olives.

JEGAR-SAHADUTHA, the name given by Laban to a heap or circle of stones erected by him and Jacob, as witness of an agreement between them.

JERICHO, a city of Judea, between Jordan and Jerusalem. Josephus says, the whole space from Jerusalem is desert and rocky, and equally uncultivated and barren, between Jericho and Asphaltites. Yet the places near the town and above it are extremely fertile and delicious, so that it may justly be called a *divine plain*, surpassing all the other lands in Canaan, surrounded by hills in the manner of an amphitheatre. It produces *opo-balsamum myrobalsans*, and dates. In modern times this place is called Raha, and Mr. Volney informs us it is situated in a plain 6 or 7 leagues long, and 3 wide, a-

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round which are a number of barren mountains, which render it extremely hot. Here was formerly cultivated the balm of Mecca. From the description of the hadgis, this is a shrub similar to the pomegranate tree, with leaves like those of rue; it bears a pulpy nut, in which is contained a kernel, which yields the resinous juice, called balm or balsam. At present not a plant of it is remaining in Jericho; but there is another species *Zakkoun*, which produces a sweet oil, celebrated for healing wounds. The *Zakkoun* resembles a plum tree; it has thorns four inches long, with leaves like those of the olive tree; but harrower and greener, and prickly at the end; its fruit is a kind of acorn, without a calyx, under the bark of which is a pulp and then a nut, the kernel of which affords the oil, which the Arabs sell at so dear a rate. This is the sole commerce of the place.

This city was in the tribe of Benjamin, about seven leagues from Jerusalem, and two from Jordan, Josh. xviii, 21. Moses calls it the city of Palm trees, Deut. xxxiv, 3, by reason of the great number of these trees, growing in the plain of Jericho. Josephus says, that in the territory belonging to this city,

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there were not only many palm trees, but likewise the balsam tree, which produced that precious liquor, so much esteemed by the ancients. The valley of Jericho was watered with the rivulet, which formerly was salt and bitter, but was afterwards sweetened by the prophet Elisha, 2 Kings ii, 19, and its waters rendered the plain of Jericho not only one of the most agreeable, but one of the most fertile spots of that country. Jericho was the first city in the land of Canaan, taken by Joshua, ii, 1, 2. Joshua cursed the man, before the Lord, who should raise up and rebuild Jericho; "Let his first born die, said he, while he lays the foundation of it, and may he lose his youngest child, when he setteth up the gates." The imprecation of Joshua was not vain, for Hiel of Bethel about 530 years after this, having undertook to rebuild Jericho, lost his eldest son Abiram, as he was laying the foundations, and his youngest son Segub, when he hung the gates. There was however, some other city of this name in the tribe of Benjamin, before the time of Hiel. There was a city of Palm trees in the time of the Judges iii, 13. David's ambassadors, who had been in-

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sulted by the Ammonites, abode at Jericho, till their beards were grown again. Josephus sufficiently distinguishes these two places. After Hiel had repaired old Jericho, nobody made any scruple of dwelling there. Our Savior wrought some miracles at Jericho, and there it was that he was invited to abide with Zaccheus. Eusebius, however, instead of supposing there were two cities in different places of this name, asserts that the city built by Hiel, which was honored with the visits of our Savior, was destroyed for the treachery of the inhabitants, during the siege of Jerusalem by the Romans. The city standing in his day, and which is now a sorry village, was a third city built since the destruction of Jerusalem; not on the very scite of the former, for the ruins of both the former cities were then to be seen.

In A. D. 1659, Jericho was thus described by D'Arvieux. After having travelled a quarter of a league in a plain, we encamped near the gardens of Jericho by the side of a small brook, and while our supper was preparing, we walked in the gardens and among the ruins of Jericho. This very ancient city is now desolate, and consists of only about fifty poor

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houses in a bad condition, in which the laborers, who cultivate the gardens, shelter themselves. The plain around is extremely fertile, and watered by several rivulets, which run into the Jordan; yet with all these advantages only the gardens, which lie near the town are cultivated. We saw here abundance of trees, which bear fruit as large as plums, the stones are pounded, and yield an oil, which is a kind of balsam, excellent for bruises, cold humors, nervous contractions, and rheumatism. We visited the fountain of Elisha the prophet, which for ages has furnished the gardens with water. The head of these waters is enclosed in a basin of triangular figure, each side being about three fathoms long. It is lined with hewn stone. There is an orifice in one side, through which the water issues in a stream, large enough to turn a mill. It is said the water enters the basin through various openings, but its depth prevents an examination. We found in this basin fishes of a middling size, and cray-fish, which are so tame, that they come to the edge of the bank, when they perceive any body sitting and eating there. The country people have taught them this familiarity, by always giving

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them a share of their food. It is strictly forbidden to all Christians to take these fish, or even to frighten them. The Greeks would infallibly excommunicate the man who should transgress this order. The peasants resort here from their labors to eat their meals in the hot season, the fountain being shaded by a large fig tree. Were it not for the shade of this tree, the water would be too hot to be drunk.

The brook of Elisha, says Dr. Shaw, which flows from the mountain of Quarantania, and waters the gardens of Jericho with its plantation of plum trees and date trees, hath its banks adorned with several species of brook-thyme, watercresses, betony, and other aquatic plants, resembling the same in England.

The situation of Jericho was pleasant, which might tempt Hiel to encounter the danger of building it, which circumstance might also induce the prophets to establish a Theological Seminary, or school of the prophets in this town. The talmud of Jerusalem says, there were twelve thousand priests at Jericho to supply the temple at Jerusalem. A singular misfortune was, the place had no good water, the ground was barren. Elisha healed the wa-

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ters, since which the water has been sweet and refreshing, and the grounds, which are watered, have become fruitful. Josephus says that in his time the country around was furnished with curious gardens, and thick groves of palm trees, and that great quantities of balsam, the choicest commodity of the country, were produced there. In the last days of the Jewish government this city was reckoned next to Jerusalem. It had splendid palaces and theatres, and other magnificent buildings; here Herod the Great died. Mr. Volney says, it is now a ruinous village. Mr. Maundrell tells us, that now Jericho is only a poor, dirty village, inhabited by Arabs. He was shown the house of Zachæus, which is a square building of stone, on the south side of the town. He says that the fountain, whose water was rendered good by the prophet, issues in great plenty, and is separated into small streams and conduits, through the fields which are by this measure, rendered very productive. The country between this place and Jerusalem is a rocky desert, and anciently was much infested with robbers. This probably induced the Savior to lay the scene of the good Samaritan's benevolence on this

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road. "A certain man went down from Jerusalem to Jericho, and fell among thieves," Luke x, 30.

JERIMOTH, a city of Judah, Josh. xv, 35.

JERUSALEM, a very famous and ancient city, capital of Judea, now a province of Turkey in Asia. According to Menetho, an Egyptian historian, it was founded by the shepherds, who invaded Egypt, in an unknown period of antiquity, probably while the Israelites were there. According to Josephus, it was the capital of Melchisedeck's kingdom, called *Salem* in the book of Genesis. And the Arabians assert, that it was built in honor of Melchisedeck by twelve neighboring kings; which he called *Jerusalem*. We know nothing of it with certainty, however, till the time of king David, who took it from the Jebusites, and made it the capital of his kingdom. It was first taken in the days of Jehoshaphat, by Hazael the king of Syria, who slew all their nobility, but did not destroy their city. It was afterwards taken by Nebuchadnezzar, king of Babylon, who destroyed it, and carried away the inhabitants. Seventy years after, permission was granted by Cyrus king of Persia to the Jews, to rebuild

their city, which was done, and it continued the capital of Judea till the time of Vespasian, emperor of Rome, by whose son, Titus, it was totally destroyed. Under the emperor Tiberias, Pontius Pilate, being president of Judea, for the Romans, our Lord and Savior Jesus Christ, at the age of 33, was condemned to death on the false accusation of the Jews, and crucified on mount Calvary, which was then without the walls of the city. In the year 66, of the Christian era, and the twelfth of the reign of Nero, Gessius Florus, the procurator of Judea, had by his injustice and extortion, reduced that rich country to a miserable condition; and adding cruelty to rapine, was the principal cause of the Hebrews attempting to throw off the Roman yoke. Being declared rebels, they began to commit every kind of iniquity. The Romans employed the severest punishments, to reduce these people to obedience, but still without effect. Having attacked Cestus Gallus, the governor of Syria, they obliged him to retire; and this success, inspired them with fresh hopes and courage. The flames of war being thus kindled in Judea, Nero intrusted the management of it, to his general Vespasian,

who, accompanied by his son Titus, and a powerful army, arrived in Syria, in the year 67, of the Christian era. Vespasian, soon after being chosen emperor, sent orders to his son Titus, to continue the war against the Hebrews, who set out for Rome, where he arrived amidst the acclamations of the populace, in the year 70 of the Christian era. Jerusalem, at this time, was torn by different contending factions, and a prey to all the miseries of a civil war, within in its own walls. Nothing was seen throughout the whole city but slaughter, tumult, and murder; while patriotism was made a pretence for committing every species of atrocity. In this miserable state was the city of Jerusalem, and all Judea, when, on the 14th of April, in the year 70, Titus undertook the siege of the former, having encamped at the distance of 7 stadia, or a mile from it. On the 4th of May, Titus made himself master of the first wall of Jerusalem, and caused a great part of it towards the north to be demolished. Notwithstanding this success, he offered very favorable terms to the besieged, if they would submit; but his offer was rejected. Five days after he took the second wall, from which, he was however

repulsed; but in four days more, he regained and demolished what remained of it in the northern quarter. Having failed in his attempt, to batter down the third wall, Titus made new proposals to the Hebrews, through the medium of Flavius Josephus, who had been taken prisoner, and after receiving his liberty, had attached himself to the Romans, and was with Titus in his encampment. The greater part of the people were inclined to accept the easy conditions, proposed them by Josephus, in the name of the emperor, but being opposed by some zealots, Josephus was treated with every mark of indignity and reproach. After this behavior, there remained no more mercy for the Hebrews. Titus caused the hands of those who had voluntarily sought shelter in the Roman camp to be cut off, and sent them back to the city, and others were crucified in the sight of their countrymen. Famine, in the mean time, began to make dreadful havoc among the people. The effects of hunger were so great, that a noble lady called Mary, devoured the flesh of her own son; this action appeared so unnatural to Titus, that he swore he would bury the remembrance of it under the ruins of Jerusa-

lem. In order to hasten the capture of the city, he caused all the trees, which were within the distance of some miles, from Jerusalem, to be cut down, and employed them in his machines and military works. Having made every necessary disposition for continuing his operations with vigor, he applied his battering rams to the third wall, that is to say, the wall enclosing the fortress, and made himself master of the tower called Antonia. The Romans being desirous of getting possession of the temple, without destroying it, were obliged to sustain a fierce conflict in it. But a soldier instigated by some unknown motive, threw a burning torch into the northern part of it, where there was a great quantity of combustible materials, by which means it was set on fire. This magnificent building, therefore was reduced to ashes, and the Hebrews, with great grief and sorrow, saw a monument destroyed which was the principal object, that had animated their hopes, and awakened their courage. In short, on the second of September, in the year 71 of the Christian era, and the 2d of the reign of Vespasian, the city of Jerusalem, fell entirely into the hands of Titus. It was then given up to be plun-

dered by the soldiers, and most of its inhabitants were put to the sword. According to the order of Titus, the city was destroyed to its foundations, and even the ruins of the temple were demolished. Josephus says, that the number of prisoners, taken during the whole time of the war was 97,000; and the number killed in the city, during the same period, amounted to 1,000,000; but Tacitus, who lived in the first century, in the time of Vespasian and Titus, heard it reported, that the number of the besieged, including those of every age and sex, was only 600,000. Notwithstanding the destruction of their country, a good many Jews remained in it, and even in Jerusalem, or rather in new buildings, which they erected amidst the ruins of the city; but they now paid tribute to the Romans, and were entirely subject to their laws. In the year 118, they attempted to rebel, but were soon overcome by Tinius Rufus, the Roman president in Palestine. On account of the turbulent disposition of these people, Adrian, it appears, highly incensed at their conduct, resolved the same year to level the city of Jerusalem with the ground; that is to say, those new buildings, erected by the

Hebrews, to destroy three towns left by Titus, for the convenience of the Roman garrison, and to sow salt in the ground, on which the place had stood. Whatever may have been the cause that induced Adrian, to make this devastation, and to show so much resentment, against the remains of a wretched nation, he fulfilled the prophecy of our Savior, who foretold, that neither in the city, nor the temple should one stone be left upon another. This, therefore, may be called the final destruction of Jerusalem, which took place forty-seven years after that of Titus. In the year 614, the Persians came before Jerusalem, which having fallen into their hands, was sacked and plundered. Ninety thousand Christians, of both sexes, and all ages and conditions, were made slaves in this war, and sold by the Persians to the Jews; who contrary to the laws of humanity, butchered them in a cruel manner. In the year 628, Jerusalem was restored to the Emperor Heraclius, who banished all the Jews, and interdicted them from approaching within three miles of the city.

It was however, rebuilt by Adrian; and seemed likely to have recovered its former grandeur, being surrounded with

walls, and adorned with several noble buildings; the Christians also being permitted to settle in it. But this was a short lived change; so that when the empress Helena, mother of Constantine the Great, came to visit this city, she found it in a most forlorn and ruinous situation. Having formed a design of restoring it to its ancient lustre, she caused with a great deal of cost and labor, all the rubbish that had been thrown upon those places where our Savior had suffered, &c. to be removed. In doing this they found the cross on which he died, as well as those of the two malefactors, who suffered with him; and as the writers of those times relate, discovered by a miracle, that which had borne the Savior of mankind. She then caused a magnificent church to be built, which enclosed as many of the scenes of our Savior's sufferings as could conveniently be done, and adorned the city with several other buildings. The emperor Julian is said to have formed a design of rebuilding the temple and city of Jerusalem, and of restoring the Jewish worship. This scheme was contrived, on purpose to give the lie to our Savior's prophecy, concerning the temple and city of Jerusalem, namely, that the first

should be totally destroyed, without one stone being left upon another; and that "Jerusalem should be trodden down of the Gentiles, till the time of the Gentiles were fulfilled." In this attempt, however, according to the accounts of the Christian writers of that age, the emperor was frustated by an earthquake and fiery eruption from the earth, which totally destroyed the work, consumed the materials which had been collected, and killed a great number of the workmen. This event has been the subject of much dispute. Mr. Warburton, who has published a treatise expressly on the truth of this fact, has collected the following testimonies in its favor. The first, is that of Ammianus Marcellinus, who tells us, "Julian (having been already thrice consul) taking Sallust, prefect of the several Gauls, for his colleague, entered a fourth time on this high magistracy; and although his sensibility of the many and great events, which this year was likely to produce, made him very anxious for the future, yet he both pushed on the various and complicated preparations for this expedition with the utmost application, and, having an eye in every quarter, and being desirous to eternise

his reign by the greatness of his achievements, he projected to rebuild, at an immense expense, the proud and magnificent temple of Jerusalem, which had been with great difficulty, taken and destroyed by Titus. He committed the conduct of this affair to Alypius of Antioch, who had formerly been lieutenant in Britain. When this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire, breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time, inaccessible to the scorched and blasted workman; and the victorious element continuing, in this same manner, obstinately and resolutely bent, as it were to drive them to a distance, Alypius thought best to give over the enterprise."

The next testimony is that of Gregory Nazianzen, speaking of the emperor Julian, he says, "after having run through a course of every other tyrannical experiment against the faith, and upon trial despising all of them, as trifling and contemptible, he at last brought down the whole body of the Jews upon us; whom for their ancient turn to sedi-

tious novelties, and an inveterate hatred of the Christian name, he chose as the fittest instrument of his machinations. These under a show of great good will, which hid his secret purpose, he endeavored to convince from their sacred books and traditions, which he took upon him to interpret, that now was come the time, foretold, when they should return to their own land, rebuild their temple, and restore the law to its ancient force and splendor. When these things had been thoroughly insinuated and heartily entertained, (for deceit finds easy admittance when it flatters our passions,) the Jews set upon the work of rebuilding with great attention, and pushed on the project with the greatest labor and application. But when now driven from their work, by a violent whirlwind, and a sudden earthquake, they fled together for refuge to a certain neighboring church, (some to deprecate the impending mischief; others as is natural in such cases, to catch any help, that presents itself; and others, again, enveloped in the crowd, were carried along with the body of those who fled,) there are who say the church refused them entrance; and that when they came to the doors, which were wide

open, but a moment before, they found them on a sudden closed by a secret and invisible hand; a Hand accustomed to work these wonders to the terror and confusion of the impious, and for the security and comfort of godly men. This, however, is now invariably affirmed and believed by all, that as they strove to force their way in by violence; the fire which burst from the foundations of the temple, met and stopped them. One part is burnt and destroyed, and another is desperately maimed, leaving them a living monument of God's commination and wrath against sinners. Thus the affair passed; and let no man continue incredulous concerning this, or other miraculous works of God. But still a thing the most wonderful and illustrious was, a light which appeared in the heavens, of a cross within a circle. That name which impious men before esteemed so dishonorable upon earth, was now raised on high, and equally presented to the common view of all men; advanced by God himself as the trophy of his victory over unbelievers; of all trophies the most exalted and sublime. Nay, further, they who were present, and partakers of the miracle, we are now about to speak of,

show to this very day, the sign or figure of the cross which was then marked or impressed upon their garments. For at that time, as these men, (whether such as were of us, or strangers) were showing these marks, or attending to others, who showed them, each presently observed the wonder, either on himself or his neighbor; having a radiant mark on his body or on his garment, in which there is something that, in art and elegance, exceeded all painting or embroidery. Notwithstanding these testimonies, however, this fact hath been strenuously contested by others, and indeed it must be owned, that the testimonies above mentioned are by no means unexceptionable. In the last particular, the propensity to the marvellous is so exceedingly great, that every one must at first sight be struck with it. It is true indeed, the most miraculous part of it, as it seemed to be to Gregory, namely, the appearance of crosses upon the garments and bodies of some of the people, who were struck, may be explained upon a natural principle, since we are assured that lightning will sometimes produce effects of this kind: but even this is no decisive proof of the authenticity of the relation, though it cannot

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by any means discredit it, as some think. On the whole, however, it is not a matter of any consequence, whether this event happened with the circumstances above mentioned or not. If Julian did make any attempt to rebuild the temple, it is certain that *something* obstructed the attempt, because the temple was never rebuilt. If he made no such *attempt*, the prophecy of our Savior still holds good; and it surely cannot be thought to detract from the merit of a prophecy, that nobody ever *attempted* to elude it or prove it to be a falsehood.

Jerusalem, in its most flourishing state, was divided into four parts, each enclosed with its own walls; viz. 1. the old city of Jebus, which stood on mount Zion, where the prophets dwelt, and where David built a magnificent castle and palace, which became the residence both of himself and successors, on which account, it was emphatically called *the city of David*. 2. the lower city, called also *the daughter of Zion*, being built after it; on which stood the two magnificent palaces, which Solomon built for himself and his queen, that of the Maccabean princes, and the stately amphitheatre built by Herod, capable of containing 30,000 spectators; the

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strong citadel built by Antiochus, to command and overtop the temple, but afterwards razed by Simon the Maccabee, who recovered the city from the Syrians; and lastly a second citadel, built by Herod, upon a high and craggy rock, and called by him *Antonia*. 3d, the new city, mostly inhabited by tradesmen, artificers, and merchants; and 4th, Mount Moriah, on which was built the famed temple of Solomon, and since then, that built by the Jews on their return from Babylon, and afterwards built almost anew, and greatly adorned and enriched by Herod.

Some idea of the magnificence of this temple, may be had from the following considerations. 1. That there were no less than 163,300 men employed in the work. 2. That notwithstanding that prodigious number of hands, it was seven whole years in building. 3. That the height of this building was 120 cubits, or 82 yards, rather more, than less; and the courts round it, about half as high. 4. That the front, on the east side, was sustained by ramparts of square stone, of vast bulk, and built up from the valley below, which last was 300 cubits high, and being added to that of the edifice amounted to 420 cubits; to

which if we add, 5. The height of the principal tower above all the rest, viz. 60, will bring it, to 480 cubits, which reckoning at two feet, to a cubit, will amount to 960 feet; but according to the length of that measure, as others reckon it, viz. at two feet and a half, it will amount to 1200 feet. Well might Josephus say, that the very design of it was sufficient to have turned the brain of any but Solomon. 6. These ramparts, which were raised in this manner, to fill up the prodigious chasm made by the deep valley below, and to make the area of a sufficient breadth and length for the edifice, were 1000 cubits in length at the bottom, and 800 at the top, and the breadth of them 100 more. 7. The huge buttresses, which supported the ramparts, were of the same height, square at the top, and 50 cubits broad, and jutted out 150 cubits at the bottom. 8. The stones, of which they were built, were, according to Josephus, 40 cubits long, 12 thick, and 8 high, all of marble, and so exquisitely joined, that they seemed one continued piece, or rather polished rock. 9. According to the same Jewish historian, there were 1453 columns of Parian marble, and twice that number of pilasters, and of such thick-

ness, that three men could hardly embrace them, and their height and capitals proportionable, and of the Corinthian order. But it is likely Josephus, hath given us these two last articles, from the temple of Herod, there being nothing like them mentioned by the sacred historians, but a great deal about the prodigious cedars of Lebanon, used in that noble edifice, the excellent workmanship of them adapted to their several ends and designs, together with their buildings and other curious ornaments. The only thing we venture to add is, what is affirmed in scripture, that all the materials of this stupendous fabric, were furnished and adapted to their several ends, before they were brought to Jerusalem, that is, the stones in their quarries, and the cedars in Lebanon; so that there was no noise of axe, hammer, or any tool heard in rearing it.

In the year 636, Jerusalem was taken by the caliph Omar; when the provinces of Syria and Palestine fell entirely into the hands of the Saracens; the city of Jerusalem was for several centuries governed by the caliphs. The government now became entirely Mahometan; and Mahometanism was the prevailing religion of the country. The Turks, after they had

made themselves masters of Damascus, and subdued the whole country around, carried their arms against Jerusalem; which they took in the year 1076 of the Christian era, and of the Hegira; 469. At the same time when Jerusalem was under the dominion of the Turks, the Christians, who resided in it were exposed to such great afflictions, that their situation was worse, than when subject to the Saracens. Many of the western Christians, however, still continued to visit the holy places; but for this indulgence they were obliged to pay a very heavy tax. In the year 1093, among the many pilgrims, who resorted to Jerusalem, there was a French monk, of the city of Amiens, in Picardy, named Peter, who has since been distinguished by the name of Peter the Hermit. Peter departed from Syria, in the year 1395, in a merchant vessel, bound for Bari, in Apulia; and on landing there immediately went to pope Urban II, to whom he delivered letters, from the patriarch and Christians of Jerusalem, requesting his assistance and support. At the same time he laid before him in the most pathetic terms, the unhappy situation of these people, and informed him in what manner they were insulted and oppres-

sed, by the Mahometans. These letters, and the representations of Peter the Hermit, made such an impression on the pontiff's heart, that he resolved from that moment, to do every thing in his power to recover the Holy Land. Peter then went to various courts, and applied to different princes, with a view of engaging them in the same design, and in every place in which he passed, he preached up the *crusades*.

Though the effects were deleterious, we may learn the amazing power of eloquence, from Peter the Hermit. He had visited the Holy Land, the city of Jerusalem, and the tomb of his Savior. He had witnessed the sufferings of Christians in that country. With his heart penetrated and overwhelmed with the subject, he returned to Europe. Traversing the nations of Christendom, he exhorted them to deliver their brethren from Mahometan oppression. Expressive of his deep concern and readiness to endure any hardships for the relief of the suffering Christians, his head was bare, his feet were naked, and his meagre body wrapped in a coarse garment. Thousands thronged around him; he described the woes of the saints in Jerusalem, and Europe was

roused. He mentioned the profanation of their Savior's tomb, and they were melted into tears. He conjured them to prove themselves the soldiers of Jesus Christ, and they enlisted under the banner of the cross: he sighed, and millions marched to the Holy Land. The rustic enthusiast inspired the passions which he felt.

The city was taken on the 15th of July, 1099, the third year after the Christians had set out from Europe to recover Palestine. Eight days after the city was taken, all the Christian princes, generals, and commanders, assembled, and elected for king of Jerusalem, Godfrey of Bouillon, duke of Lorraine, who by his piety, prudence, and valor, was judged most worthy of that dignity. From the time that the city of Jerusalem remained under the power of the Western Christians, that is to say, from the 15th of July, 1099, to the end of the year 1162, Jerusalem was governed by five Latin kings, and the church by eight patriarchs. On the death of the last king, Baldwin III. the affairs of the western Christians in Syria and Palestine began greatly to decline. The kingdom of Jerusalem considered in its whole extent, was already divided into four parts; that is

to say, that which was properly called the kingdom of Jerusalem, the country of Edessa, the principality of Antioch, and the country of Tripoli.

At present Jerusalem is called by the Turks *Cudsembaric* and *Coudsheriff*, and is reduced to a poor thinly inhabited town, about three miles in circumference, situated on a rocky mountain, surrounded on all sides, except the north, with a steep ascent and deep vallies; and these again environed with other hills, at some distance from them. The soil is for the most part stony, yet affords corn, wine, and olives, where cultivated; but scarce any thing except grass, heath, and other spontaneous herbs and shrubs, which are left to run up to seed, grow at a distance from the city. The houses are built of flint stones, one story high. The top is flat and plastered, having battlements a yard high. In the day time they hide from the sun under the roof; in the night they walk, eat, and sleep on it. The number of inhabitants are said to be about 12 or 14,000. Some streets seem to be ruins rather than dwelling houses. Within the walls, large places lie desolate, covered with stones and rubbish. Their gardens are ill managed, being surrounded

with low walls of mud; they are constantly washing down, and requiring new repairs. The citizens are taylors, cooks, smiths, or shoemakers; a poor wicked race, the scum of different nations, principally Arabs.

The stately church erected by the empress Helena on mount Calvary, is still standing. It is called *the church of the sepulchre*; and is kept in good repair by the generous offerings of a constant concourse of pilgrims, who annually resort to it, as well as by the contributions of several Christian princes. The walls of this church are of stone, and the roof of cedar, the east end incloses mount Calvary, and the west the holy sepulchre: the former is covered with a noble cupola, open at top, and supported by sixteen massive columns. Over the high altar at the east end, is another stately dome. The nave or body of the church constitutes the choir; and in the inside isles are shown the places, where the most remarkable circumstances of our Savior's passion were transacted, together with the tombs of Godfrey and Baldwin, the two first Christian kings of Jerusalem. In the chapel of the crucifixion is shown the very hole in the rock in which the cross is said

to have been fixed. The altar in this chapel hath three crosses on it; and is richly adorned; particularly with four lamps of immense value that hang before it, and are kept constantly burning. At the west end is that of the sepulchre, which is hewn in that form out of the solid rock, and hath a small dome, supported by pillars of porphyry. The cloister round the sepulchre is divided into sundry chapels, appropriated to the several sorts of Christians, who reside there; as Greeks, Armenians, Maronites, Jacobites, Copts, Abyssinians, Georgians, &c. And on the north-west side are the apartments of the Latins, who have the care of the church, and are forced to reside in it constantly; the Turks keeping the keys, and not suffering any of them to go out, obliging them to receive their provisions at a wicket. At Easter there are some grand ceremonies performed in the church, representing our Lord's passion, crucifixion, death, and resurrection, at which a vast concourse of pilgrims commonly assist.

But a more minute description of the church of the sepulchre written by a gentleman on the spot, may be more interesting.

Jerusalem, Oct. 18, 1800—
 About 2 o'clock we went to the church, called the church of the sepulchre, as being built over the holy sepulchre, in company with the superior of our convent, with whom I should observe, we had made an arrangement to visit Bethlehem on the following morning. Escorted by several of the Reverend Fathers, we passed through a solemn and grand entrance, into a lofty and capacious building, somewhat less than a hundred paces long, and not more than sixty wide, supported by several very large marble pillars of the Corinthian order, and the dome of which was built of the cedar of Lebanon. Preparation having been made for our visit to this sanctuary, it was lighted up with more than usual splendor, which had a very striking and awful effect. In the centre of the building is the holy sepulchre, which is now cased over with marble for its better preservation. But for this precaution, indeed, it would ere this have been broken into fragments by the pilgrims, and carried away, as so many precious relics. The sepulchre was at first a cave, hewn in the rock under ground; but the rock having been since cut away in every direction, it appears now in the

form of a grotto above ground. In bestowing on it a close inspection, we met with the stone on which they told us the angel was seated when Mary sought the body of Jesus. This stone had been removed from the entrance. The small building or chapel in which the sepulchre is inclosed, was lighted by several large and handsome lamps, a certain number of which are always kept burning. We were next conducted to all the interesting places, which respected our Savior, previously to his death; such as the spot where he was confined before his trial and condemnation, that where he was scourged, and the crown of thorns placed on his head; that where he was nailed to the cross, &c. We saw the fissure in the rock, which was rent by the earthquake, at the time he gave up the ghost; we saw the place where the soldiers cast lots for his garments, and the spot where his body was embalmed. The governor of Jerusalem resides on the spot where stood the house of Pontius Pilate, where Peter denied his master. On the site of Solomon's temple is a mosque, which Christians are not allowed to enter.

Many of the churches, erected in memory of some re-

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markable gospel-transaction, have been since converted into mosques; into some of which money will procure admittance, but not into others. Both the friars and other Christians are kept so poor by the tyranny of the government, that the chief support and trade of the place, subsist by providing strangers with food and other accommodations, selling them beads, relics, and other trinkets, for which they are obliged to pay considerable sums to the Sangiac, or governor, as well as to his officers; and those are seldom so well contented with their usual tax, but they frequently extort some fresh ones, especially from the Franciscans, whose convent is the common receptacle for all pilgrims, and for which they have considerable allowances from the pope, and other crowned heads, besides the presents, which strangers generally make them at their departure. The most remarkable antiquities in the neighborhood of Jerusalem, are 1. The pools of Bethesda and Gihon, the former 120 paces long, 40 broad, and at least 8 deep, but not without water; and the old arches which it still discovers at the west end, are quite dammed up; the other, which is about a quarter of

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a mile without Bethlehem gate, is a very stately relic, 106 paces long, and 60 broad, lined with a wall and plaster, and still well stored with water. 2. The tomb of the Virgin Mary, in the valley of Jehoshaphat, into which one descends, by a magnificent flight of 47 steps. On the right hand as one goes down, is also the sepulchre of St. Ann, the mother, and on the left that of Joseph the husband of the Virgin-mother; some add likewise, that of Jehoiakim her father. In all these are erected altars for priests of all sorts to say mass, and the whole is cut into the solid rock. 3. The tomb of king Jehoshaphat, cut likewise into the rock and divided into several apartments; in one of which is his tomb, adorned with a stately portico and entablature over it. 4. That commonly called *Absalom's pillar or palace*, as being generally supposed to be that which is said to have been erected in his life-time to perpetuate his memory. There is a great heap of stones about it, which is continually increasing. The superstitious Jews and Turks always throwing some as they pass in token of their abhorrence of Absalom's unnatural rebellion against so good and holy a parent. The structure itself is about 20 cubits square,

and 60 high, rising in a lofty square, adorned below with four columns of the Ionic order, with their capitals, entablatures, &c. to each front. From the height of 20 or 40 cubits, it is somewhat less and quite plain, excepting a small fillet at the upper end, and from 40 to the top of it changes into a round, which grows gradually into a point, the whole cut out of the solid rock. There is a room within, considerably higher than the level of the ground without, on the sides of which are niches, probably to receive coffins. 5. A little eastward of this, is that called the *tomb of Zachariah*, the son of Barachia, whom the Jews slew between the temple and the altar, as is commonly supposed. This fabric is all cut out of the natural rock, 18 feet high, and as many square, and adorned with Ionic columns on each front, cut out likewise of the same rock, and supporting a cornice, the whole ends in a pointed top, like a diamond. But the most curious, grand, and elaborate pieces, in this kind, are the grotts without the walls of Jerusalem, styled the *royal sepulchres*; but of what kings, is not agreed. They consist of a great number of apartments; some of them spacious, all cut out of

the solid marble rock, and may justly be pronounced a royal work. In the neighborhood of Jerusalem is a spot of ground, about 30 yards long and 15 broad, now the burying place of the Armenians, which is shown as the *Aceldama*, or *Field of Blood*, formerly the *Potters Field*, and since styled *Campo Sancto*, or the *Holy Field* purchased with the price of Judas's treason, for the burial of strangers. It is walled round, to prevent the Turks abusing the bones of Christians, and one half of it is taken up by a building in the nature of a charnel house. Besides the above, a great many other antiquities in the city and its environs, are shown to strangers, there being scarce any place or transaction, mentioned either in the Old or New Testament, but they show the very spot of the ground, where the one stood and the other was done; not only here, but over all Judea.

In unison with what we have related, a traveller who was there in 1807, gives the following interesting information. Jerusalem seen from mount Olivet, presents an inclined plane descending from west to east. A lofty wall fortified with towers and a Gothic castle encloses the whole city, but excludes a

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part of mount Zion, which it formerly embraced. Towards the west, and in the centre of the city, the houses are numerous and closely built; but in the direction of the east, and along the valley of cedars, large vacancies are observed; among others the area of the mosque, which is erected near the ruins of the temple, and the former site of a second palace of Herod. The houses of Jerusalem are heavy square masses, built low, without chimneys, or windows: flat terraces, and sometimes domes form the roofs. Altogether they appear like prisons or sepulchres. The whole city resembles a cemetery in the midst of a desert.

If you enter, you find nothing to compensate you for the gloom of the exterior. You lose yourself in narrow, crooked streets, without pavements, and full of abrupt declivities. You tread upon loose stones, and are enveloped in clouds of dust; pieces of linen spread from the top of one house to another, increase the darkness of the labyrinth, which is rendered still more dismal and disgusting by covered markets, exhaling a most pestilential odor. A few mean shops, only serve to indicate the poverty of the inhabitants: and these are often

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shut, from an apprehension that the *Cadi* may pass by; not an individual is seen in the streets, or at the gates of the city. Now and then a peasant is discovered, stealing through this *twilight* and carefully concealing the fruits of his industry under his clothes, lest he should be plundered, and maltreated by the soldiery; apart in a corner, you may observe an Arabian butcher killing some animal suspended by the hind feet from a mouldering wall; from the bloody arms, and the haggard, ferocious countenance of the man, you would be led to suppose, that had he been engaged, not in the business of his trade, but in the perpetration of murder. The only sound heard in this *deicide* country, and that merely at distant intervals, is the galloping of the Arabian horse, of which the rider is a Janissary, either bring the head of a *Bedowin* to his master, or setting out to pillage the Fellah.

In the midst of this extraordinary scene of desolation, your attention is arrested, by something still more extraordinary. Among the ruins of Jerusalem, there are two distinct and independent classes of people, who find in their religious faith resources, which enable them to triumph over

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this array of horror and misery. You have before you, on one side, a body of Christian Monks, whom neither the menaces of death, nor indignities, nor robberies of every description, can drive from the tomb of their Savior. Their canticles resound night and day, about the holy sepulchre. Although plundered in the morning by a Turkish governor, they are still found in the evening at the foot of Mount Calvary, praying on the spot, where Jesus Christ suffered for the salvation of man. They welcome a stranger with a serene countenance and a cheerful heart. Without arms or troops, they are still able to protect whole villages, against lawless power. Women and children, driven like herds of cattle, at the point of the sabre, take refuge in the cloisters of these ascetics. Their charity rescues the trembling victims, from the blows of the merciless Janissary. In order to ransom their suppliants, they surrender to their pursuers, even the common necessities of life, that, which is almost indispensable for their own subsistence. Turks, Arabians, Greeks, Christians, all seek protection from the unarmed, defenceless ministers of true religion. It is here that we can say with Bossuet, "that hands uplifted to

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heaven, vanquish more battalions, than those which wield the javelin and the scymetar."

While the new Jerusalem is seen, "*shining in the midst of a desert*," you may observe between Mount Zion and the temple, another spectacle of almost equal interest. It is that of the remnant of another people, distinct from the rest of the inhabitants; a people, individually the objects of universal contempt; who suffer the most wanton outrages, without a murmur; who endure blows and wounds without a sigh, who, when the sacrifice of their life is demanded, unhesitatingly stretch forth their necks to the sabre. If a member of this community, thus cruelly proscribed and abused happens to die, his companion buries him, clandestinely during the night, in the valley of Jehoshaphat, within the purlieus of the temple of Solomon. Enter their habitation and you find them in the most abject, squallid misery, and for the most part occupied in reading a mysterious book to their children, with whom again it becomes a manual for the instruction of the succeeding generation. What these wretched outlaws, from the justice and the compassion of the rest of mankind, did two thousand years ago, they do still. Six times have they

witnessed the destruction of Jerusalem, and are not as yet discouraged; nothing can operate to divert their looks from Zion. We are surprised no doubt, when we observe the Jews, scattered over the face of the earth, but to experience, an astonishment much more lively, we have but to seek them in *Jerusalem*. The legitimate masters of Judea should be seen, as they are in their own land, slaves and strangers; they should be seen awaiting, under the most cruel and oppressive of all despotisms, a king, who is to work their deliverance. Near the temple—of which there does not “remain one stone upon another,” they still continue to dwell; and with the cross, as it were planted upon their heads, and bending them to the earth, still cling to their errors, and labor under the same ‘deplorable infatuation. The Persians, the Greeks, and the Romans, have disappeared from the face of the earth; and a small people, whose origin is anterior to that of these mighty nations, still survive amid the ruins of their country, with no alteration of manners, and no mixture of foreign blood. If there be any thing among mankind, which bears the stamp of a miracle, it is to be found here most certainly. What

can be more marvellous or prodigious, even to the eye of a *philosopher*, than this approximation at the foot of Mount Calvary, of the old and new Jerusalem, the one deriving consolation, from the aspect of that tomb, from which all the miseries of the other appear to spring.

The decayed town of Jerusalem will always be interesting to the believer in revelation. Here his fond delighted imagination fixes, not only on account of the splendid scenes, recorded in the Old Testament, not only, because here the Son of God, accomplished the work of human redemption; not only, because here the spark kindled, which, like the sun shall enlighten all nations; but here a constellation of prophecies are fulfilled. One or two we mention. Contemplating the city, its holy temple, and majestic palaces, Jesus Christ prophesied, that in that generation, devastation should enter; that the time should come, that one stone should not be left upon another; all this came to pass, as has been related. Jesus Christ also prophesied, that “Jerusalem should be trodden down of the *Gentiles*,” that Gentiles should possess the place, not Jews. This we have seen has

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been literally accomplished. Adrian, banished *all* the Jews. The place was settled by Romans and other foreigners. The Jews are still persecuted by Mahometans, as they were banished by Romans. Jerusalem is still trodden down by the Gentiles. Is it possible to be an infidel? Long. 35, 25, east, lat. 31, 15, north.

JESHANA, a city in the land of Canaan, and tribe of Ephraim. The same perhaps as Zin. Eusebius and Jerome place Zin seven miles north from Jericho.

JESHIMON, the name of a desert in the tribe of Judah.

JESHIMON, probably the same as Hesmona, Asemonia, Esem, Esemon, and Esemona, a city in the wilderness of Maon, belonging to Simeon; lying in the south of Palestine, or rather in Arabia Petrea. Josephus calls it the wilderness of Simeon.

JETHLAH, a city in the tribe of Dan. Josh. xix, 42.

JEWS, see Jerusalem, Israelites, &c.

JEZREEL, a celebrated city, situated in a valley of that name, in the half tribe of Manasseh, on the west of Jordan, lying on the confines of this tribe, and that of Issachar, as appears from Joshua xix, 18.

Ahab had a palace here, and

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this city is noted in scripture on account of the vengeance which God executed on him and Jezebel at Jezreel. St. Jerome says, that this was a considerable town in his time.

It is now called Esdraelon. *Wells's Geography.*

This was also the name of a city in the tribe of Judah. Josh. xv, 56. This town is not far from Bethshan. Lat. 32, 28.

JEZREEL, a fertile plain of Palestine, watered by the Kishon. It is now called the plain of Esdraelon, and is remarkable for its rich soil. But Mr. Maundrel observes, that now it is uncultivated, and is a tract of pasturage for the Arabs, who wander in this region:

JOKDEAM, a city in the tribe of Judah. Josh. xv, 56.

JOKMEAM, a city of Ephraim, which was afterwards yielded to the Levites of Kohath's family, 1 Chr. vi, 68.

JOKNEAM, a city of Judah, 1 Kings iv, 12.

JOKNEAM, a city in the tribe of Zebulun, given to the Levites of Merari's family, Josh. xxi, 34, and Josh. xix, 11. It is the same, as Jokneam of Carmel, Josh. xii, 22, where it is surnamed Carmel, by reason of its neighborhood to this mountain.

JOKTHEEL, a city of Judah.

JOKTHEEL, a rock, which Amaziah, king of Judah, took from Edom, from the top of which, he threw down ten thousand of the Edomites, whom he had taken in battle. Eusebius is of opinion, that this rock is the city of Petra, the capital of Arabia Petra. The battle in which the Edomites were defeated, was fought in the valley of Salt, which it is supposed lay between Bozra and Palmyra. Pliny says, that the solitudes of Palmyra reached to the city of Petra. It is probable, therefore, that Amaziah pushed his conquests, as far as this city, and gave it the name of Joktheel, that is, *obedience to the Lord*; implying, that he had obeyed God, or done his duty.

JOPPA, a sea port town in Palestine, lying south of Cæsarea, and anciently the only port to Jerusalem, whence all the materials, sent from Tyre, towards the building of Solomon's temple, were brought hither and landed, 2 Chron. ii, 16. It is said to have been built by Japhet, and from him to have taken its name Japho, afterwards moulded into Joppa; heathen geographers speak of it as built before the flood. It is now called Jaffa. The town is now enclosed by a wall-

flanked by several strong towers with some cannon. Towards the sea are two forts to defend the port and anchorage. It is inhabited by Turks and Arabs, with a mixture of Greeks, Maronites, and Armenians. The houses are small, and surrounded with the ruins of the ancient walls and towers. The Franks, Greeks, and Armenians, have each of them small houses for the reception of the pilgrims of different nations. The money paid by the pilgrims for permission to visit the Holy Land is, part of it, sent to Mecca, and part to the kishlar-aga of Constantinople, but the customs belong to the pacha of Gaza, in whose jurisdiction it is situated. Jaffa was laid waste in the crusades, and afterwards destroyed by an earthquake. But it is somewhat recovered; the parts near the sea are adorned with handsome houses of stone, they are white and have domes and square towers. The town carries on considerable trade in soap and rice. The water is excellent. The harbor is shallow, and owing to its rocky and shelving coast is pretty secure from attack by sea, the violence of the surf, and the heavy swell from the west; the unevenness of the ground, abounding in rocks and shoals, make it extremely haz-

ardous for ships to attack Joppa. The town stands on an eminence, nearly in the centre of which is an old ruinous building, called the citadel, on the top of which is a tower, provided with cannon; but seems rather calculated to overawe the citizens, than repel an invasion from abroad. The streets are narrow, uneven, and dirty. The houses, many of them, are fit shelters for swine, rather than comfortable habitations for human creatures. Indeed it is not uncommon to see the family and cattle herd together in the same dwelling. Joppa was fortified by the English in A.D. 1800 and 1801. An officer, with the army there at that time, remarks, that the jackals infest every part of the country and are numerous. During the day they confine themselves to their holes and lurking places; but sally out at night, saith he, in large bodies, in search of their food; they then rendezvous in the neighborhood of the towns and villages, molesting the inhabitants with the most disagreeable of all howlings. He observes, that a great number of jackals came into the very camp every night, with such a yell, that with the howlings of the dogs, and the braying of asses and mules, a noise so hideous was made by them all, as

would astonish and alarm any one, who was a stranger to such a scene. It is allowed by naturalists that the jackal is the animal denominated *fox* in scripture. These animals we see are very tame; they enter the cities and camps; they are also very numerous. Is it strange then that Sampson should be able to take, or employ men to take, three hundred of them?

In profane history it is said to be the place whence Perseus delivered Andromeda. It was taken by the French under Bonaparte, in 1797. He retained the possession for forty days, in which time it was given up to universal pillage. The present population is 1200, or 1300. It was here that Bonaparte ordered 6000 of the inhabitants, with 5 or 600 of the Turkish garrison, whom he had made prisoners, four days before, to be marched to the sand hills, a league on the way to Gaza, and there to be inhumanly shot. "I have seen, says Dr. Wittman, "the skeletons of these unfortunate victims, which lie scattered over the hills, a modern Golgotha." It was here that Bonaparte poisoned several hundred of his own sick and wounded soldiers: it is 7 leagues north-west of Gaza, and 11 west of Jerusalem. Lon. 35 east. Lat. 31, 45 north.

JOR

JORDAN, a river of great note in the sacred writings. Some assert, that it derives its name from the Hebrew word *Jor*, which signifies a spring, and *Dan*, which is a small town near its source; or according to others, it derives its name from the two rivulets, *Jor* and *Dan*. But these etymologies are very dubious. First it is not true, that the river Jordan is formed of two rivulets, nor that one of them was called *Dan*, though the Geographical maps for the most part so describe it.

The visible origin of the Jordan, is a little stream, the source of which is in mount Libanus, and upon which the little town of *Dan* is situated, four leagues higher than *Cæsarea Philippi*, where properly the Jordan begins. The other source of Jordan, and that the most considerable one, though the least apparent, is the lake *Phiala*, about four leagues from *Cæsarea Philippi* to the south. Two miles from the lake is a stone bridge of three arches, called *Jacob's bridge*, supposed to be more ancient than the days of that Patriarch. This lake has a communication with Jordan under ground, and furnishes *Cæsarea* with such large supplies of water, that it might even there pass for a river.

JOR

Secondly, the name of *Dan* is much more modern, than that of *Jordan*. The Jordan from *Cæsarea Philippi* runs through the space of about fifty leagues, till it discharges itself into the Dead Sea, where it is lost. In its course it forms the lake *Semechon*, at five or six leagues distance from its spring. Thence it passes through the lake *Tiberias*. On both sides along the Jordan, there is a great plain, which extends itself from the lake of *Tiberias*, as far as the Dead Sea. *Josephus* says, that this plain is twelve hundred furlongs in length, and an hundred and twenty wide. Travellers observe that lions, during the summer, hide under the trees and reeds along this river, whence they are driven, when the waters swell; *Jeremiah* alludes to this fact, *xlxi*, chap. 19; where he compares the enemy, marching to attack *Jerusalem* or *Babylon*, "to lions, which come up from the swellings or inundations of *Jordan*." *Maundrel* says, that the Jordan near *Jericho*, when he saw it, was about sixty feet wide, and so rapid that a man could not swim against it; it is generally about nine feet deep, and except in freshets runs two yards below the brink of its channel. The

water is turbid, but very wholesome. But, though anciently, in March or April, this river overflowed its banks, while the snows were melting on Lebanon and Hermon, yet it seems evident from several modern travellers, that these floods are now less, and more rare. Perhaps the channel of the river is worn deeper; the same remark applies to several streams in our own country. The Talmudists say, "the waters of the Jordan are not fit to be sprinkled on the unclean, because they are mixed waters," meaning that they are mixed with the waters of other streams, which it receives. The reader will instantly recollect the declaration of Naaman the Syrian, 2 Kings v, 11; 12; who probably had adopted their opinion, and thought the waters of Damascus preferable to those of the Jordan. D'Arvieux says, "the Jordan is bordered with trees, which render its course very agreeable. The Jordan is very full of fish, because nobody catches them. What the fish have to avoid is not to be carried down into the Dead Sea, because there they instantly die. Higher up the Jordan, Mosquet says, coming from Damascus, he passed many woods, and at length arrived at Jacob's bridge, by

which we cross at no great distance from the lake," I found, saith he, the water in the lake of Tiberias very soft and tranquil, and very good to drink, on a bottom of white sand. The Jordan passes through the midst of this lake with a determined course, without mixing with its waters.

As we approach the Jordan, says Volney, the country become more hilly and better watered; the valley through which the river runs affords in most parts very good pasturage. As for the river itself it is very far from having the importance, which we are apt to give it. Between the two principal lakes the breadth in general does not exceed sixty or eighty feet, the depth being about ten or twelve. In winter it overflows this narrow channel, and swelled by the rains forms a sheet of water three quarters of a mile in breadth. *Josephus, Calmet, Wells, Maundrel, Martini, Shaw, &c.*

JORDAN, *plain of*, see *Siddim vale of*.

JOTBAH, a city in the tribe of Judah, where Meshullemeth was born, the mother of Amon, king of Judah. 2 Kings xxi, 19,

JOTBATHAH, an encampment of the Israelites, between Horchagidgad and Ebronah.

JUD

JUDAH, this tribe was situated in the south part of Palestine, and extended from the Dead Sea, to the tribes of Dan and Simeon west, Benjamin lying contiguous on the north. Judah held the most extensive territory, and was the most powerful of all the tribes. According to the prophesy of Jacob, Gen. xlix. This was to be a warlike tribe, and its civil polity was not to expire, till the Messiah should come. These things have been eminently fulfilled. At the time of the Messiah's birth a decree was published by Augustus Cæsar, that Judea should be enrolled, in which registry Jesus Christ was included. Hence Julian the apostate unwittingly objected that Jesus Christ could not be a king, because he was a subject of Cæsar. Eleven years after, Judea was actually made a Roman province, an assessment was made, or a tax levied by Cyrenius, the sceptre, or power of self government, departed; the Jews no longer had the power of life and death. "Shiloh" had come, (See Dr. Clark.) The different degrees of Judah's power is expressed by a beautiful climax in the prophecy of Jacob. The tribe is compared to a *lion's whelp*, to a *full grown lion*, to a *nursing*

JUD

lioness, the most fierce of all creatures. Soon after their settlement in Canaan, their warlike character began to manifest itself. They were among the foremost to expel the ancient holders of the soil, the Canaanites. The armies of Judah marched against the Perezites, against Jerusalem, against the Canaanites of the mountain, and against the South, and the Valley, and against Hebron, and Debir, and Zephath, and Gaza, and Askelon, and Ekron, and many other places, (Judges 1.) At their coming out of Egypt, the fighting men of Judah were 74,600. In the wilderness, when numbered again, they were 76,500.

JUDEA, this name was originally applied, only to the territory, belonging to the tribe of Judah, in Palestine; but after the revolt of the ten tribes from David, when Judah and Benjamin were united in the same government, the name of Judea was applied to both territories. Afterwards, when the ten tribes were carried into captivity, and Judah seemed of course to possess the vacant lands of Simeon and Dan, all this south part of Palestine was called Judea. Finally, after the captivity and return of Judah from Babylon, and the whole

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country was ready to receive them, the name of Judea was extended to all the Holy Land, or at least, to all inhabited by the Jews.

This was a mountainous part of Canaan, especially in the vicinity of Jerusalem and Hebron. The principal part of this country lies west from those mountains, towards the Mediterranean; but here are many hills. East from the mountains is the wilderness of Judea, extending to the Dead sea. In the wilderness of Judea, John the Baptist first taught the people, and in this region Jesus Christ was tempted, probably in the north part of the district, not far from Jericho. Some portions of this desert, so called, were not barren nor uninhabited. Of the other parts the following account is the latest which has reached us. In April 1800, Dr. Carlyle visited the monastery of St. Saba in the wilderness of Judea. He says, "The valley of St. Saba is an immense chasm in a rifted mountain of marble. It is not only destitute of trees, but of every other species of vegetation, and its sole inhabitants, except the wretched monks in the convent, are eagles, tigers, and wild Arabs. The monastery joins to the rock on the right, and

JUD

stretches itself half way across the valley. You enter from the top, and descend by several flights of stairs, and through iron doors, to the platform on which the church stands.

The monks are obliged to bring all their provisions from Jerusalem, and are constantly exposed to the depredations of the Bedoweens, or wild Arabs. These banditti, only a fortnight before I was there, had made an attack on the convent; they had set on fire and plundered that part, which otherwise they could not reach, and murdered a considerable part of the people. It would have been impossible for me to have accomplished my visit here, had not the governor of Jerusalem furnished me with an escort of these very banditti, to protect me against their brethren.

It is a matter of religious importance to be intimately acquainted with the state of this *small*, but interesting section of the globe. Jesus Christ foretold in a very particular manner what should be the state of this region in the ages subsequent to his residence here; do we not find his prophecies minutely fulfilled? To ascertain this, we must study the instructions of Christ, and study the present state of this country. Several of our Lord's parables

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were intended to rouse the attention of the Jews to a conviction of their dangerous situation, in a political sense, though arising from their wickedness, as the cause, and as he accurately fixed the time and described the agents, we cannot too carefully impress our minds with the evidence, that his words were accomplished in the manner, at the time, and by the agents which he foretold.

See Jerusalem, &c.

JUDEA, *wilderness of*, a neglected tract of country in Palestine, lying on each side of the Jordan. It was called a wilderness, not because it was absolutely uninhabited, but because it was less populous, than other parts of the country.

JUDGMENT, *fountain of*, or fountain of Kadesh, south of the land of promise. These waters of Kadesh were called the waters of strife, because Moses was there contradicted and provoked by the murmurs of his people. These waters were called the waters of Judgment; because God here manifested his anger against Moses, and declared to him, that he should not enter the land of Canaan, because he had not honored him before all Israel.

JUTTAH, a city of Palestine, in the tribe of Judah. Bonfrerius is of opinion, that

this is the Ashan of Joshua xiii, but Calmet thinks it more probably the Ithnam of Joshua xv. Eusebius says that Ithnam was eight miles east from Hebron.

KABZEEL, a city belonging to the tribe of Judah, Josh. xv, 21. It stood near the west shore of the Dead sea, and here Benaiah, the general of Solomon's army, was born, 2 Sam. xxiii, 20.

KADESH, **KADESH-BARNEA**, or **ENMISHPAT**, Gen. xiv, 17, a city celebrated for several events. At Kadesh, Miriam, the sister of Moses, died, Numbers xx, 1.

Mr. Wells is of opinion, that Kadesh, which was situated in the wilderness of Zin, was a different place from Kadesh-barnea, in the wilderness of Paran, his arguments for which opinion are too lengthy to be inserted here, but may be seen, vol. 1, of his Geography.

Lightfoot is sanguine that these places were the same. In the time of Eusebius and Jerome here was shown the sepulchre of Miriam. Another learned writer says, this was not Kadesh-barnea, the encampment of Israel on the northern confines of Canaan, but another Kadesh on the confines of Idumea, not far from the Red sea. *See Kimpton's History of the Bible*, p. 95.

KAR

KADESH NAPHTALI, this was the most eminent city in the tribe of Naphtali, and was so called to distinguish it from other cities, called Kadesh. This was not only a Levitical city, but one of the three cities of refuge on the west side of Jordan.

KADMONITES, ancient inhabitants of the land, whose habitation was beyond Jordan, to the east of Phœnicia, about mount Libanus, Gen. xv, 19. Dr. Wells says, that *Kadmonites* denote the same as *Easterns*, or *Oriental*s, so that probably these people lived east from the Jordan, whose lands were finally subdued by Israel, as the kingdoms of Og and Sihon, the Moabites and Ammonites, were.

KAIN, a city of Palestine, belonging to the tribe of Judah.

KAKA, a town of Palestine in the tribe of Judah, toward its south border.

KANAH, a river of the south part of Manasseh, west of the Jordan. Some suppose it to be the same as the Cherith; others suppose it runs west into the Mediterranean, Josh. xvi, 8.

KANAH, *see Cana*.

KARKAA, a town of Canaan in the tribe of Judah.

KARKOR, a city north from the head of Arnon.

KED

KARNION, or **CARNION**, a strong city of Palestine, which Maccabeus took from Timotheus, slaying twenty-five thousand of the enemy.

KARTAH, a town of Palestine, which was given to the Levites, in the tribe of Zebulon.

KARTAN, a city of Canaan in the tribe of Naphtali. It was a city of refuge given to the Levites of the family of Gershon.

KASBON, a city of Canaan in the country of Gilead.

KATTAH, a city in the tribe of Zebulon, Josh. xix, 15.

KEDAH, a city as some think by Josephus called Camala, Jer. ii, 10, and xlix, 28.

KEDAR, a district to the north of Arabia Felix, so called from Cedar the son of Ishmael according to Jerome, who in another place says, that Kedar was uninhabitable. The people Kedareni dwelt in tents, like the other Scenites, Psalm cxxx, and were rich in cattle, Isa. l. They were of a swarthy complexion, Cant. i, and excellent at the bow, Isa. xxi.

KEDEM, a province of Asia.

KEDEMOTH, a town in the tribe of Reuben, east from the brook Arnon, Josh. xiii, 18. It was one of the stations of the Hebrews in the wilder-

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ness, Deut. ii, 26, and was given to the Levites.

KEDESH, Josephus calls it *Kadesa* or *Eaadesa*, and the Greek of Tobit. xii, *Cades*. It lay on upper Galilee, above Naason, having Sephel to the left or north. Kadesh was given to the tribe of Naphtali, Josh. xix, 37, and afterwards a cession of it was made to the Levites of Gershom's family, and at length it was declared a city of refuge, Josh. xx, 7, and xxi, 32. Of this town was Barak, Judges iv. It stood on a mountain, twenty miles from Tyre.

KEDESH, a town of Palestine, in the tribe of Judah, Josh. xv, 23. Its exact situation is not known, it seems never to have been a place of much note.

KEDRON, a town which from the defeat and pursuit of the Assyrians, 1 Mac. xvi, appears to have stood on the road, which led from the higher Judea to Azotus. In this war the place was burned by the Jews.

KEHELATHAH, an encampment of the Israelites in the wilderness; when they left Rissa, they went to Kehelathah, Numb. xxxiii, 22.

KEILAH, a town in the tribe of Judah, Josh. xv, 44. Eusebius places it at the distance of seventeen miles from

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Eleutheropolis, on the side of Hebron. St. Jerome makes it to be only eight miles from Hebron. It is said that the prophet Habakkuk's tomb, was shown there. In the fourth century it was a place of some note.

KENATH, a town in the tribe of Manasseh beyond Jordan. Numb. xxxii, 42. Eusebius says, it is in the Trachonitis, somewhere about Bozra, and four miles from Jogbekah. Pliny places it among the towns of the Decapolis.

KENITES, a people, probably descendants of Abraham by Keturah, who dwelt westward of the Dead Sea, and extended themselves pretty far into Arabia Petrea, or from the south border of Israel to the Red Sea. Jethro, the father-in-law of Moses, and a priest of Midian, was a Kenite, Judg. i, 16, and 1 Cor. xi, 55; 1 Sam. xv, 1, and in Saul's time the Kenites were mingled with the Amalekites. The Kenites were some of those people whose lands God had promised to the descendants of Abraham. Gen. xiii, 19. Yet, for the sake of Jethro, and perhaps also on account of their being children of Abraham, all of those, who submitted to the Hebrews, were suffered to

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live in their own country; the rest fled, in all probability, to the Edomites and Amalekites. The lands of the Kenites were in Judah's partition. The Kenites dwelt in mountains and rocks, which were almost inaccessible, Numb. xxiv, 21. After the time of Saul, there is no more mention of the Kenites, though they still subsisted among the Edomites, Amalekites, and other Arabians.

KENNIZITES, an ancient people of Canaan, whose land God promised to the descendants of Abraham. Gen. xv, 19. It is believed that this people dwelt in the mountains south of Judea. A grand-son of Esau was named Kenaz. He was probably the father of the Kennizites.

KERIOTH, a town in the land of Moab, which was ravaged by the Assyrians and Chaldeans. Amos ii, 2.

KERIOTH-HEZRON, a city of the Holy Land, in the tribe of Judah. It was also called Hazor.

KEZZIZ, a valley in the tribe of Benjamin. Josh. xviii, 21.

KIBROTH-HATTAAVAH, *the graves of lust*, one of the encampments of Israel in the wilderness, Numb. xi, 34, 35; so called because, when

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they desired other food besides manna, of which they had become tired, God sent them quails in great abundance, but while the meat was yet in their mouths, he smote them and killed a great number of them. Psalm lxxiii, 30.

KIDRON, the brook runs in the valley of Jehoshaphat, on the west side of Jerusalem, between the city and the mount of Olives. It has usually no great quantity of water, and is frequently quite dry; but upon any sudden rains, it swells and runs with great impetuosity; it was of singular service to the city, receiving the common sewers, and upon every such flood carried them off into the Dead Sea.

Maimonides reports, that a foot causeway, or bridge, supported on arches, extended from the temple across the valley of the brook Kidron, to the mount of Olives. Over this bridge the red cow was led away to be burned, in order to procure the ashes of purification. The design of the bridge was to preserve from pollution the person, who led away the heifer, whose ashes were to be a universal cleansing; similar caution was observed with the she goat.

Not only the blood, poured at the foot of the altar in the

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temple, but the filth, was conducted by a drain into the brook Kidron. This, effectual confutes the absurd notion of virtue imparted to the pool of Bethesda by the blood of the sacrifices, as some have believed.

KILMAD, by some supposed to be a city of Media. Ezek. xxvii, 28.

KINAH, a town in the tribe of Judah. Josh. xv, 22. Lat. 31, 1.

KIR, a city of Assyria or Media, to which the people of Damascus were carried captive by Tiglathpileser. Josh. xv, 9.

KIR-HERRES, Jer. xliii, 31, 36, the same with Rabbath-Moab, otherwise called Ar, the capital of Moab. This city was ruined by the Chaldeans and Assyrians. *See Ar.*

KIRJATH JEARIM, a city of Canaan, mentioned in Josh. xv, 9. The same as Baalah, and Kirjath-baal, &c. It was in the tribe of Judah, near a forest, nine or ten miles north-west from Jerusalem. It was one of the cities of the Gibeonites. Here the ark of God continued for perhaps 80 or 90 years after its return from the Philistines. Josh. ix, and xv, and 1Sam. vii, 1, and 1Chron. xiii.

KIRJATH, a word which signifies a *city*, whence it is that we so often meet with it in the

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name of places in Palestine. There was a town of this name near Gibeon, in the tribe of Benjamin. Josh. xviii, 28.

KIRJATH-AIM, a town beyond Jordon ten miles from Medeba, westward. Josh. xiii, 19. In the time of Jerom and Eusebius, this was a flourishing village, inhabited wholly by Christians, and was called Kariatha.

KIRJATH-ARBA, the ancient name of Hebron, Judg. i, 10.

KIRJATH HUZOTH, a royal city of Balak, king of Moab, supposed to have many handsome streets, as its name imports, Num. xxii, 39.

KIRJATH-JEARIM, or Psaalah, a city of Judah, upon the confines of Benjamin, where the ark was lodged for many years in the house of Aminadab, till David removed it to Jerusalem. Urijah, the prophet, was a native of this place. Josh. xv, 9; 1 Chr. xiii, 6. This town is ten miles from Jerusalem, on the road to Diospolis or Lydda.

KIRJATH-SANNAH, a city in the tribe of Judah, Josh. xv, 49. *See Debir.*

KIRJATH-SEPHER, that is to say, *the city of letters*, or *books*, otherwise called *Debir*, a city in the tribe of Judah, one of those, which fell by lot

to this tribe, and were afterwards given to Caleb; it was taken by Othniel, to whom Caleb for his reward, gave his daughter Achsah in marriage, Josh. xv, 6, 7; Judg. i, 10—13.

It is presumed by the learned, that in this town was a seat of learning, a college, or university. Its other name, Debir, signifies an *oracle*; therefore, most probably it was a religious seminary for the education of priests. One circumstance is worthy particular notice; this seminary was in existence, as early as the days of Joshua, and, therefore, was evidently an establishment of the Canaanites, previous to the invasion of the Israelites. This fact goes far to prove that the invention of letters was *antecedent* to the time of Moses, and that he was *not* taught the use of letters, or the art of writing on mount Sinai, as some have supposed. Moses himself gives no intimation of this sort, and letters were evidently in use before his day. *See Debir.*

KISHION, a town of Issachar, yielded to the Levites of Gershom's family.

KISHON, a brook, which from mount Tabor runs east into the sea of Galilee. It seems that Tabor constitutes a part of the height of land, be-

tween the Mediterranean Sea and the lake of Galilee. Some of its springs proceed east, some west. Or perhaps, as in several instances in New England, the same fountain may send part of its water to one point, and part in an opposite course, and on this account, two streams, having the same source, are called by the same name. *See the next article.*

Indeed, since writing the above, I find that Bonfrerius says, that this torrent has its fountain in mount Tabor; which has two channels, and two streams, proceeding to opposite regions; one runs east to the sea of Galilee, and is called the Minor Kishon, the other running west, pours itself into the Mediterranean, and is called the Greater Kishon. Accordingly in his great map of the Holy Land, he has drawn the Kishon, like a canal by the base of Tabor, extending from sea to sea.

KISHON, a celebrated river in the land of Israel, having its source in mount Tabor, and descending *west* through the fertile plain of Esdraelon falls into the Mediterranean at the port of Acre. Several important events have taken place near this river. It seems that the battle between Sisera and Barak was in this region, Judg.

KIT

iv, and probably in the time of a violent freshet. Hence in her song Deborah says, "the river Kishon swept them away, that ancient river the river Kishon." When the prophet Elijah had convinced the people of Israel, that Jehovah was the true God, he commanded them to seize the prophets of Baal, and bring them to the brook Kishon, and he slew them there. Mr. Maundrel tells us that this river takes its way down the plain of Esdraelon, and proceeds close along the foot of mount Carmel, to the sea. When he saw it, the water was low, but in passing along the stream, he saw the places where many torrents in a rainy season fall from the mountains into the channel, which must raise it exceedingly at such times.

KITHLISH, a town belonging to the tribe of Judah, Josh. xv, 40.

KITRON, a city of Canaan appropriated to Zebulon, which those of that tribe could not take from the Canaanites, Judg. i, 30. It was a very strong place, and the greatest city in Galilee. It is noted in the Talmuds for being the place of a university. Here taught Rabbi Judah the holy, who died here.

KITTIM. It may be doubted whether this and a variety

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of similar words with a plural termination in Hebrew were the names of individuals or tribes. The latter is perhaps the most probable. Kittim was the son of Javan and great grandson of Noah. Kittim, if considered a people, descended from Japhet, and settled in Asia Minor or Greece. See *Chittim*. Josephus by Kittim understands the isle of Cyprus; others the isle of Chios; others Cilicia, and others Achaia. The first book of Maccabees and Calmet understand Macedonia. It calls Alexander, king of the Kittims, and says that Perseus, king of the Kittims was overcome by the Romans. Daniel speaks of the ships of the Kittims, which Bochart supposes were the Romans, and that Kittim signifies Italy. But Calmet thinks that although the Roman fleet be meant, it was because it lay in the harbors of Macedonia.

KOA, a region in Babylonia, Ezek. xxiii, 28.

LACEDÆMON, otherwise called **SPARTA**, a celebrated city in the Peloponnesus, 1 Macc. xii, formerly a most powerful and flourishing commonwealth, the inhabitants of which were no less distinguished for their *eminent* virtues and purity of manners, than for their warlike exploits, by

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which they acquired not only the sovereignty of Greece, which they maintained a great many years, but prescribed laws to a great part of Asia. The city stood on the Eurotas, and though smaller than Athens, was equal in power. In its most flourishing state it had no walls; the bravery of its citizens rendered walls unnecessary. In the time of Cassander, walls, however, were erected, which were destroyed by Philipæmen, 188 years after Christ. Sometime after, it was reduced to be a Roman province by Mummius. The present town of Misistra stands about a mile from the ancient Lacedæmon.

LACHISH, a city of Palestine, in the tribe of Judah, Josh. x, 23, and xv, 39. Eusebius and St. Jerome tells us, that in their time there was a village called Lachish, 7 miles from Eleutheropolis, southward.

LAHMAS, a town in the tribe of Judah, Josh. xv, 40.

LAISH, was called Losem, also Paneas, and afterwards Cæsarea Philippi, and lastly, Nerorias. Some suppose Dan and Laish the same. But Calmet says, that Dan was four miles distant towards Tyre. This was a place in the tribe of Asher, and subdued by soldiers from Dan.

LAKUM, a city in the tribe

LAO

of Naphtali, Joshua xix, 33.

LAND, denotes often the country of the Israelites, or that particular district or country immediately spoken of. *See Earth.*

LAODICEA, there are several cities of this name, but the scripture speaks only of that in Phrygia, upon the river Lycus, near Colossæ. Its ancient name was Diospolis. It was afterwards called Rhoas. Lastly, Antiochus. The son of Stratonice rebuilt it, and called it Laodicea, from the name of his wife, Laodice. St. Paul never was in this city, and the faithful of Laodicea had "never seen his face in the flesh," Col. ii, 1.

This city, according to Cicero, was one of the most commercial and wealthy of Asia. It is now a mass of rubbish and ruins; the chief of which that have been mentioned by travellers, are three large amphitheatres, and a circus. Many other ruins of mighty fabric also proclaim its former grandeur; but time and earthquakes have defaced all things, and left scarcely one stone upon another. Tacitus says, that when Nero was fourth time consul, Laodicea was shaken by an earthquake, but by its own riches being rebuilt, it suffered the same judgment again, when

LAO

it was deserted by its inhabitants, and lost not only its opulence, but its name, and existence, being now known only in the records of history.

A modern traveller says, that Laodicea is now utterly desolated, and without any inhabitant, excepting wolves, and jackals, and foxes. One of the theatres, which remain to proclaim the former opulence and population of the city, would contain 20 or 30,000 people.

From another traveller we make the following extracts: Many traces of the city wall may be seen, with broken columns, and pieces of marble. Within the walls the whole surface is covered with pedestals and fragments. The luxury of the citizens may be inferred from their sumptuous buildings, and from two spacious theatres in the side of the hill, fronting northward and westward, each with its seats rising in numerous rows one above another. Beneath the hill on the north are stone coffins, broken, subverted, or sunk in the ground. Laodicea with Colosse its neighbor, was enriched by sheep, whose fleeces exceeded the Milesian in softness, and the jetty raven in color. Some shepherds came to the ruins with their flocks, and in the evening to the water

LAO

near our tent. I remarked only two sheep, that were very black and glossy. Often damaged by earthquakes, Laodicea rose again by its own opulence, or the munificence of the Roman emperors. These resources failing, the city became a scene of ruins. About A. D. 1097, it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120 the Turks sacked some of the cities of Phrygia by the Meander; but were defeated by the emperor John Comnenus, who took Laodicea, and built anew, or repaired her walls. About 1161 it was again unfortified. Many of the inhabitants were then killed with their Christian bishop, or carried with their cattle into captivity by the Turks. In 1190 the German emperor, Frederic Barbarossa, going by Laodicea, with his army toward Palestine on a crusade, was so kindly received that he prayed on his knees for the prosperity of the place. In 1196 this region with Caria, was again dreadfully ravaged by the Turks. On the invasion of the Tartars in 1255, the sultan gave Laodicea to the Romans; but they were unable to defend it, and it fell again into the hands of the Turks. We saw no traces of either houses, or

LAS

churches, or mosques; all was silence and solitude. Several strings of camels passed eastward of the hill, but a fox, which we first discovered by its ears peeping over a brow, was the *only* inhabitant of Laodicea, 105 E. of Smyrna. Lat. 38°, 30.

That the world might learn his anger against careless sinners, God pronounced a woe against the "lukewarm" church of Laodicea; he declared to them, that he would "spue them out of his mouth," that is, utterly destroy them; judgments have fallen on them and they are destroyed; not a church, not a Christian family, not a solitary hermit, remains to invoke the name of the Redeemer. Do not such fulfilments of prophecy establish the divinity of revelation?

LASHAH. Moses, (Gen. x, 19) describing the limits of the land of Canaan says, that it run southward as far as Lashah. The Chaldee and St. Jerome think Lashah to be the same as Challirhoe, which lies northward of the Dead Sea, and discharges itself into it. But it is much more natural to understand it of the city of Lashah, Lusa, or Elusa, which was at pretty near an equal distance between the Dead Sea and Red Sea.

LEB

LASEA, a town on the island of Crete. Its exact situation is not known. *Carpenter.*

LEBANON, a celebrated mountain on the north of Palestine, extending from the neighborhood of Sidon west, to the neighborhood of Damascus east, being 150 miles in extent. It consists of two principal chains or ridges; one of which is called Libanus, or Lebanon, the other Anti-Libanus. These ranges proceed in a parallel direction, and remarkably resemble each other; but which of them is Libanus, and which Anti-Libanus, geographers have not uniformly agreed. Though men eminent in the science have thought otherwise, I think the southern range on the borders of Palestine, is the Lebanon proper, or Libanus. This is the opinion of those who now inhabit the country. If this range were not Lebanon, how should Lebanon be so familiar to the Jews, as it evidently was? The mountains of Lebanon have Armenia north, Mesopotamia east, the Mediterranean west. They are composed of four rampires, or retreating piles, one above another. The first grade is fruitful; the second is barren, being covered with rocks, flints, and thorns. The third, notwithstanding its superior elevation, enjoys a

LEB

perpetual spring, the trees are always green, and the orchards loaded with fruit. The last ascent is uninhabitable, and covered with perpetual snow. Mr. Maundrel, Tacitus, Radzeville, Rasewolf, and perhaps some other writers, speak of Lebanon, as though it was always white with snow. Mr. Maundrel says that "the cedars grow among the snow." Perhaps he thought so; but had he always lived in a country of snow, he would have known better. It is true its name denotes white; so we call the highest mountains of New-England the *White Hills*; because they were observed to be longer white with snow than the surrounding country; but no snow is found there excepting in some shaded chasms, from June to October. They are free from snow, perhaps, four months in common years. Nor can justice be done to Lebanon without remarking, that La Roque says, that the snow of Lebanon begins to melt in April, and is not seen after July, nor is any left but in cliffs, where the sun does not shine; he says, "the snow does not fall again till December." Thus the snow is absent from Lebanon, probably, rather longer than from the highest mountains of New Hampshire. With-

LEV

out this, its prolific vegetation would be incredible and impossible.

LEBONAH, Judges xxi, 19. It is said, that Shiloh lies northward of Bethel, and southward of Lebonah. Maundrel takes it to be a place called Chan Leban, four leagues from Sichem, southward, and two leagues from Bethel.

LEGIO, though not mentioned in scripture, it is frequently referred to in this work, and it is, therefore, of use to know its situation. It was a town of Palestine, which lay at the foot of mount Carmel, fifteen miles west from Nazareth. It is supposed that the place is now called Legune. It was celebrated in the time of Eusebius and Jerome, and was the station of a Roman legion, to defend the passage from Ptolemais to Cæsarea.

LEVI, the third son of Jacob. This tribe, for refusing to worship the golden calf obtained the priesthood, which had been given to the oldest sons. Many excellent persons were of this tribe, as Moses, Aaron, Phineas, Heli, Samuel, Zacharias, John, and others. When they entered the wilderness their men were 22,300. To them were assigned 48 cities in the other tribes. I add a circumstance seriously

mentioned by Dr. Wells. "Among the Levitical cities, thirteen were assigned to the children of Aaron. All Levites were not priests; the priesthood belonged to the house of Aaron, and concerning the thirteen cities for the priests, it is worthy of notice that they all fell, one excepted, in the tribes of Judah and Benjamin. This providence in so ordering the *lot*, is not so noticeable on account of the vicinity of Jerusalem to these tribes, where the priests were obliged to attend the solemnities of their religion, as in its being a provision against the revolt of the ten tribes in subsequent ages. Had the cities of the priests been situated in the tribes which revolted, doubtless the kings of those revolted tribes would have forbidden the priests to go to Jerusalem, and the Jewish dispensation would have terminated before "the fulness of time" was come. We may believe that the all wise God did so order the lots of the thirteen cities of the priests, that twelve of them fell within the tribes of Judah and Benjamin, which adhered to the house of David. The other, it is probable, was on the border of Judah, so as to receive no disturbance from its own government. It seems probable from

scripture, that though ten tribes generally revolted from David, yet we need not suppose that every individual village or town was immediately at the disposal of the insurgents, the kings of Israel. Accordingly we find, 1 Chron. yi, 57—60, that Ashan, the sacerdotal city, which was in the tribe of Simeon, is reckoned in the tribe of Judah.

LIBNAH, one of the encampments of Israel in the wilderness, Numb. xxxiii, 20.

LIBNAH, a city in the tribe of Asher. Probably so called from the whiteness of the soil, as its name imports.

LIBNAH, a city in the southern part of the tribe of Judah, about 12 or 16 miles southwest from Jerusalem, Josh. xv, 42, of which a cession was made to the priests for their habitations, and which was declared a city of refuge, 1 Chr. vi, 57. Eusebius and St. Jerome say, that it was in the canton of Eleutheropolis; and that it was a village in the fourth century. This was once a strong city on the frontier towards Edom. In a neighboring plain 185,000 men of Sennacharib's army were destroyed in one night, probably by the *Simoom*, or fiery wind of the desert, which is common, and often fatal to people who

LUH

are abroad; or, as the Hebrews express it, by an angel of the Lord. *Topographical Dictionary.*

LIBIA, or **LIBIA**. • See *Lybia*.

LOD, otherwise **LYDDA**, or **DIOSPOLIS**. See *Lydda*.

LODEBAR, was probably beyond Jordan, and in the half tribe of Manasseh, and not far from Mahanaim; or a city of mount Gilead. Lat. 32, 17.

LUBIMS, a people of Africa, inhabiting the country near Egypt. The name is derived from a Hebrew root, which signifies *to thirst*, which very expressively describes Lybia, a sandy, thirsty land. See *Lybia*.

LUDIM, a people frequently mentioned in scripture. Bochart thinks that they were Abyssinians. In Isaiah lxvi, 19, Lud is associated with Pul or Phul, and described as a nation, who draw the bow, also in Jer. xlvi, 19. In Ezek. xxx, 5, it is in our translation taken for Lydia, being, however, mentioned with the mingled people or Abyssinians. It seems to be plainly situate in Africa; but there were probably two countries of this name.

LUHITH, a place or canton in the Moabite country. Isaiah xv, 5, and Jer. xlvi, 5. Eusebius and St. Jerome say

LYB

that Luhith is situated between the cities of Ar and Zoar, and consequently to the east of the Dead Sea. In the opinion of others, it was a mountain. From the passage in Jeremiah, it was evidently an elevated situation, but whether a hill, or a town on a hill, it does not appear; but being associated with other places, which were towns, it probably was a town. Lat. 31, 35.

LUZ, a city appropriated to the sons of Joseph, three miles from Sichem. Josh. xvi, 2; but Sanson says, this city was beyond the limits of Judea and probably in Macedonia.

Luz, the ancient name of Bethel, Gen. xxviii, 19. See *Bethel*.

Luz, a city in Arabia Petra.

LYBIA, or **LIBYA**, was a province of Egypt, which in the opinion of Calmet, was peopled by the descendants of Lehabim, the son of Mizraim. This province reached from Alexandria, as far as Cyrene, and perhaps farther. Nahum iii, 9, or Libya, Jer. xlvi, 9. Some Jews, who came from Lybia to Jerusalem, were converted by the remarkable sermon of Peter on the day of Pentecost, and on their return probably gathered churches in their own country; but for

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more than a thousand years they have hardly had any existence. This is now one of the most miserable countries in the world; it is chiefly a region of sand and desolation inhabited by a few wandering Arabs, who plunder all they meet. The caravans of Africa take a circuitous rout to avoid these people. This country is now called Barca, and is separated from Tripoli by the gulf of Sidra. It is characterized by its name, the desart of whirlwinds. Here once stood the temple of Jupiter Ammon. Lat. 29.

LYCAONIA, a province of Asia Minor, which makes part of Cappadocia, having Galatia to the north, Pisidia to the south, Cappadocia to the east, and Phrygia to the west. St. Paul preached in Lycaonia in the cities of Iconium and Lystra. Paul and Barnabas planted churches here, which were supported, till the country was subjugated by the Saracens. Lat. 39.

LYCIA, a province of Asia Minor, having the province of Asia, properly so called, to the north, the Mediterranean to the south, and Pamphilia to the east. St. Paul, Acts xxvii, 5, entered on board a ship at the port of Myra in Lycia, when he went to Rome, in order to appear before Nero. Myria was

LYD

the capital city of this province, it had anciently 23 cities, and several large towns. The Lycians were a colony from Crete, and were celebrated for their justice and equity in more ancient times; but for sixty years before the birth of Jesus Christ, many of them on the sea coast devoted themselves to piracy. In Lycia was the mountain Chimera, a volcano six miles from the sea. Lat. 38.

LYDDA, in Hebrew *Lud*, or *Lod*, by the Greeks and Latins called Lydda of Diospolis, lay in the way from Jerusalem to Cæsarea Philippi, four or five leagues to the east of Joppa, and about eleven from Jerusalem. Lydda belonged to the tribe of Ephraim. On the 12th of January, 1801, says Dr. Wittman, as we approached the town of Lydda, we saw the Arab inhabitants busily employed in sowing their barley. The soil of these fine and extensive plains is a rich and black mould, which with proper care and industry might be rendered extremely fertile.

After the destruction of Jerusalem, the Jews set up several academies in different parts of the country, one was at Lydda, which produced many celebrated Doctors. Lydda is by the Greeks, called Diospolis, or the city of Jupiter, prob-

LYD

ably because a temple in this city was dedicated to Jupiter. Since the Crusades, the Christians have called the place **St. George**; because here that saint suffered martyrdom. Here the emperor Justinian, erected a church. Another traveller says, that Lydda is situated in a plain, about a league north from Rama. It is so entirely ruined, as to be only a miserable village, noticeable only for a market held once in a week. The traders resort here to sell cottons and other commodities. This ruined place was once, according to Josephus, equal to a great city. The Jews had a proverb that, the women of Lydda would knead their dough, go up to the temple at Jerusalem, offer their prayers, and return home, before it was leavened, implying that they so arranged their household affairs and religious services, that they did not *interfere* with each other. Lat. 32, 6.

LYDIA, a province of Asia Minor, peopled by the sons of Lud. There is mention of this country under the name of Lydia, only in the first book of the Maccabees viii, 8; Isaiah lxvi, 19 mentions it under the name of Lud, which perhaps may be spoken of the country of the same name in Egypt.

LYD

Lydia was situated to the east of Ionia, south of Mysia, west of the great Phrygia, and north of Caria, between 37 and 39 of north latitude; but in the more flourishing times of their last kings Cræsus and Alyattes, the territory was much more extensive. The principal cities were Sandis, Philadelphia, Thyatira, Manesia, &c. The Lydian kings were of three dynasties, all of whom together must have reigned about 6 or 700 years. After the country had been overrun by the Gomedians, or Cimmerians, about Anno Mundi 3368, and after Cræsus had extended his empire over the country, from the Ægean sea to the river Halys, Cyrus conquered Lydia. Since this, it has successively been the prey of the Greeks, Romans, Saracens, and Turks. Anciently, the Lydians were a remarkably wicked race of people; the women, it is said, earned their marriage portion by prostitution, and after their subjugation, they gave themselves up to idleness and effeminacy. The gospel, however, was early introduced here, and some vestiges of Christianity remain to this day. Their music was soft and effeminate.

LYDIA, in Egypt is a province of that country peopled by

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Ludim, the son of Mizraim. Of this province the sacred authors speak frequently. See Jer. xlvi, 9; and Ezek. xxvii—xxxv. The situation and extent of this Lydia, is not distinctly known. See *Ludim*. Lat. 37, 30.

LYSTRA, a city of Lycaonia, of which Timothy was a native. Lat. 39, 15.

MAACHATH, a city of the Amorites on the Jordan, near mount Hermon, Josh. xii, 5. It was situated in Naphtali.

MAACAH, MAACHAH, or BETH-MAACHA, a little province of Syria, to the east and north of the sources of the river Jordan, upon the road to Damascus.

MAARATH, a city of Canaan in the tribe of Judah. Josh. xv, 59.

MACEDONIA, a large province of Greece, bounded on the north by the mountain of Hemus, on the south by Epirus and Achaia, on the east by the Ægean sea, and on the west by the Aonian and Adriatic seas. Its ancient name was Emmathia; but from the kings of Macedon, it was afterwards called Macedonia, and became famous, being the third kingdom, which, under Alexander the great, obtained the empire of the world, and had no less than a hundred and

MAC

fifty nations under its command. *Whitby*.

F. Calmet thinks, that Macedonia was peopled by Kittim, the son of Javan, and that, as often as Kittim, or Chittim is mentioned in the Hebrew text, Macedonia is to be understood. See *Chittim*. This country submitted to Rome about A. M. 3856; after being subject to the Romans nearly 1,600 years, it fell under the yoke of the Ottoman Turks, who still sway their fatal sceptre over this country. Some of its chief cities were Thessalonica, Amphipolis, Philippi, Berea, and Polla. St. Paul was invited by the angel of this province, who appeared to him at Troas, to come and preach the gospel in Macedonia. Lat. 41.

MACHAERUS, or Macheronte, a city and port east of Jordan, in the tribe of Reuben, north and east of lake Asphaltites, about two or three leagues from the river, and not far from its mouth. Here John the Baptist was put in prison, and beheaded by order of Herod. *Josephus*. Lat. 31, 27.

MACHPELAH, or MACPELA, the name of the plain in which the cave was situate, which Abraham bought of Ephron; it lay near to Hebron, and is the first piece of land

MAG

mentioned in history, as sold or bought. In the cave here, Abraham and the other patriarchs with their wives were buried. Hence it is a great resort of pilgrims. A church built over the cave or tomb is now turned into a mosque, into which neither Jews nor Christians are allowed to enter; but are permitted to look through certain holes made in the walls. Here, says a traveller, "We Christians said our prayers in the best manner we were able. The Jews also attended with great assiduity, and poured out divers odoriferous things, and burned perfumes, and wax candles." *M de Valle*.

MADMANNAH, or **MEDEMENE**, a city belonging to Simcon, Josh. xv, 31. It was first given to Judah. Eusebius places it towards Gaza. See Isaiah x, 31. It was deserted by its people for fear of the Assyrians.

MADON, a city of the land of Canaan. Calmet believes the true reading to be Maron, instead of Madon, and we know of a place called Maronia in Syria, about thirty miles from Antioch, to the north of mount Libanus. Madon or Maron, is read in the Hebrew of Joshua xii, 19.

MAGDALA. Where this city was is uncertain. St. Mark

MAG

says, that Jesus Christ came to Dalmanutha. St. Matthew says he went to Mageda; the Greek of Matthew is, Magdala. The Syriac, Arabic, and several ancient Greek manuscripts read Magdan. The question is where was Magdan, or Dalmanutha? Bochart thought Magedan or Medan was a source of the Jordan, called Dan, at the foot of Lebanon. Here, invited by the pleasantness of the situation, and the convenience of traffic, great numbers of Arabs, Saracens, and Parthians settled and kept a *fair*, for which reason it was called Medan, in Arabic, the *fair*. Hegesippus calls this place Melda or Meldan, which he interprets a *fair* or market. Of Meldan, says Calmet, may be made Delmana, or Delmanatha, or Delmanutha. Thus Medan, Magedan, Delmana, and Delmanutha, will be the same. Eusebius and Jerome place Magedan near to Gerasa, east of the Jordan, and say that this district is still called Magadene. Others prefer reading Magdala, and place it in the vicinity of Gadara and Tiberias, east from the lake of Genesareth, and suppose Dalmanutha to be near the city of Magdala; but considering the circumstances of the *fair*, which was held near Phiala, or the head

MAK

of the Jordan, we prefer the opinion, which places Dalmanutha, or Magdala in that situation. Dr. Wells says that the place to which our Savior came lay between, or in the neighborhood of, Magdala and Dalmanutha, and that these were seated on the eastern side of the sea. Hammond and some others think that St. Mark intended to speak of Megiddo. Still I think the place was near the source of the Jordan. Lat. 28, 25.

MAGED, or **MAGETH**, a city beyond Jordan, which was taken by Judas Maccabeus, 1 Macc. v, 36. It is called Makked in the Greek, and is probably the same as Maachah.

MAGOG. See *Gog*.

MAHANAIM, or **MANAIM**, a city of the Levites, which belonged to the family of Merari, in the tribe of Gad, upon the brook Jabbok, Josh. xxi, 38; xiii, 26. It was on the border of Gad, and the half tribe of Manasseh, east of the Jordan. *Wells*. Lat. 32, 21.

MAHANE-DAN, or the camp of Dan, a place near Kirjathjearim, where the six hundred Danites encamped on their way to Laish, Judg. xviii, 12.

MAKAZ, a city, thought to belong to the tribe of Dan, 1 Kings iv, 9. Supposed to be the same as Maktesh, or

MAL

En-Hakkore, Judges xv, 19.

MAKELOTH, one of the encampments of the Israelites, during their journey in the desert, Num. xxii, 25.

MAKKEDAH, a city belonging to the tribe of Judah, Josh. xv, 41. Eusebius says, that this city is eight miles from Eleutheropolis, towards the east. It was two miles east from Libnah, and 12 or 14 west from Jerusalem. Near the town we may suppose was the cave, where the five kings, who had fled before Joshua, hid themselves, whom he, after the battle, put to death. I have just mentioned Eleutheropolis, and it is often mentioned thus incidentally, in this volume, though it is not found in scripture, being of more modern origin. It is mentioned, because Eusebius and Jerome reckon the distances of many places in Palestine from this city. It stood in the tribe of Judah.

MAKTESH, a street in Jerusalem, probably distinguished for its commerce; its merchants had reason to mourn, when the city was invaded by the Chaldeans, Zeph. i, 11.

MALATHA, a castle in *Idumea*, to which the younger *Agrippa* retired, after he had at Rome squandered his estate. We think *Malatha* may be the

MAM

Makheloth of Num. xxxiii, 25, 26. Eusebius speaks of *Mala-tha*, and by comparing the passages in which it is mentioned, it appears that this city was in the south of *Judah*, about twenty miles from *Hebron*.

MALLOS, a city of Cilicia, situated upon the river Pyramus, the inhabitants revolted from Antiochus Epiphanes, because he had given this with the city of *Tarsus*, to one of his mistresses named Antiochis, 2 Macc. iv, 30.

MAMRE, *plain of*, a fertile plain, near *Hebron* in Palestine. In this place Abraham dwelt, "building there an altar unto the Lord," Gen. xviii, 18. The name of this plain was doubtless derived from that Mamre, who went with Abraham in pursuit of Chedorlaomer, and to rescue Lot, who was probably the owner of this plain, and from whom probably *Hebron* was sometimes called Mamre. This plain was doubtless often called *the vale of Hebron*. We are told that it lay two miles south from the city. On this plain was the celebrated oak or pine tree under which Abraham entertained three angels. Constantine forbid the superstitious worship performed here, and built a church on the place. A respectable his-

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torian, Sozomen, says that this tree was standing in the fourth century, highly honored by pilgrimages and annual feasts. Near it, he says, was Abraham's *well*, much resorted to by heathen and Christians.

MANASSEH was separated in the land of Canaan. One half the tribe was settled in Galilee, north of Gad, in a wide region extending 70 miles from north to south, and from the sea to the Jordan. The other half tribe were placed in the north-east corner of Canaan, having the tribe of Gad south, the sea of Galilee and the Jordan west, the mountains of Hermon, Bashan, and Gilead westerly. Gideon, Jephthah, and Elijah were of this tribe. When David was crowned king, 18,000 men from the western section of Manasseh attended. This tribe enlisted under the banner of Jeroboam. After the captivity, part of this tribe returned and dwelt at Jerusalem, 1 Chron. ix, 3.

MANDIA, a place near Bethlehem, where Johanan, son of Kareah, overtook Ishmael the murderer of Gedaliah, Jeremiah xli.

MAON, a city of the tribe of Judah, in the most southerly parts belonging to the tribe. Josh. xv, 55. See also 1 Sam. xxiii, 24. This city is called

MAR

Minois in the subscriptions of the Council of Chalcedon.

MAON, a name of a wilderness near Jeshimon, 1 Sam. xxv, 2.

MAON, a district in Arabia, Judges x, 12.

MARAH, or MARA, a word, which signifies *bitterness*. When the Israelites came out of Egypt, Ex. xv, 23, being arrived in the desert of Etham, where they found the water so bitter, that neither themselves, nor their cattle could drink it. Therefore they gave the name of Marah, or bitterness, to this encampment. They then began to murmur against Moses, saying, what shall we drink? And Moses, praying to the Lord, he showed him a kind of wood, which being thrown into the water, presently made it palatable. This wood was called Alnah. The son of Sirach seems to think the quality of the wood produced the effect. "The Lord hath created medicines out of the earth, and he that is wise will not abhor him: Was not the water made sweet with wood? That the virtue thereof might be known." According to the Orientals this wood came from Noah to Moses, by succession. Marah was on the east side of the western arm of the Red Sea. Diodorus, Mr. Shaw,

MAR

and others, mention springs of water now in this vicinity, which are bitter. Mr. Niebuhr says, the pits of Moses are eight miles to the southward of Suez, bearing to the east. Here are now four pits of water, which are bitter. Egmont and Heyman say, that between Suez and mount Sinai, water issues from the ground, forming rivulets, which are so saline and sulphureous, as to be extremely disagreeable. This place Wortley Montague supposes to be the Marah of scripture; but it is forty miles south from the place, which Mr. Niebuhr supposes to be Marah. Mr. Montague says, These waters at the spring are somewhat *bitter* and brackish, and as they run over the sand, which is covered with bituminous salts, formed by the heat of the sun, they increase in saltiness and bitterness. Lat. 29, 51.

MARABAH, a city of the tribe of Zebulun. Josh. xix, 11. This town was the boundary of the tribe.

MARESHA, a city of the tribe of Judah, Josh. xv, 44. The prophet Micah, (i, 15) was a native of this city, which was situated about two miles from Eleutheropolis. It was near Maresha in the valley of Zephatah, where the famous battle was fought, between Asa

MED

king of Judah, and Zerah king of Chus, in which Asa obtained such a remarkable victory, 2 Chron. xiv, 10, defeating an army, consisting of a million, whom he pursued to Gerar.

In 1 Macc. v, 66, is read Samaria instead of Maresha. In the latter times of the Jewish commonwealth, this place belonged to Idumea, as did several other southern cities of Judea. Maresha was settled by Jews and their allies in the time of John Hyrcanus. King Alexander Jannaeus took it from the Arabians. Pompey restored it to the first inhabitants. Gabinus rebuilt it, but finally the Parthians destroyed it in the war of Antigonus, against Herod. Josephus calls it a powerful city.

MASREKAH, a city of Idumea, Gen. xxxvi, 36.

MEARAH, of the *Sidonians*, Josh. xiii, 4, a city probably very near Sidon. Others think it to be a cavern. *Mearah* in Hebrew may signify a cavern.

MECHERATH, the place of the nativity of Hephher, one of the valiant men in David's army, 1 Chr. xi, 36.

MEDALAH, a city of the tribe of Judah, Josh. xv, 51.

MEDEBA, or **MEDABA**, a city of Canaan beyond Jordan, in the southern part of

MED

Reuben, Josh. xiii, 16. Eusebius says, that Medeba was not far from Heshbon or Chesbon. Isaiah attributes it to Moab, because the Moabites took it from the Israelites. Josephus and some others ascribe it to the Arabians, because the Arabians had made themselves masters of it, towards the conclusion of the Jewish monarchy. The inhabitants of Medeba having killed John Caddis, brother to Judas Maccabeus, Simon and Jonathan his brethren, revenged his death upon the children of Jambri, as they were conducting a bride, to the house of a man of quality, her husband. This place continued some ages after Jesus Christ, and by Ptolemy is called Medaia.

MEDIA, the country of the Medes, called in Hebrew Madai, and thought to be peopled by the descendants of Madai, son of Japheth, though some writers are of a different opinion.

The expedition of the Argonauts, in which happened the rape of Media, fell out in the year 2760, about forty years after the taking of Troy: so that there is nothing impossible in the conjecture of the Greeks, of Media's having taken its name from Medus, the son of Jason and Media; nor any thing

MEG

contrary to the scripture, which speaks of the Medes from the time of Salmaneser, and often since, in the writings of Isaiah, Jeremiah, Daniel, Esther, and in the apocryphal writings of Judith and Tobit.

The boundaries of Media have not always been the same, as it has taken sometimes a larger and sometimes a smaller extent of country. Ptolemy makes the limits to the north, to be a part of the Caspian sea, the mountains of the same name, and the Cadurians; to the west, the greater Armenia; to the east the country of the Parthians and Hyrcanians; and to the south of Persia, Susiana, and part of Assyria. The capital city of Media was Ecbatana. *See Ecbatana.*

Rages was also in Media, Tobit i, 14, iii, 7, &c. and Salmaneser made the ten tribes of Israel, which he carried beyond the Euphrates, to inhabit the cities of Media, 2 Kings, xvii, 6; xviii, 11.

MEGIDDO, a city of the tribe of Manasseh, famous for the battle fought there, between Pharaohnecho, and king Josiah, when this last prince was defeated and mortally wounded, Josiah xvii, 11; Judges i, 27; and 2 Kings xxiii, 29. In Judges v, 19, mention is made of the waters of Megiddo,

MEL

which doubtless are the brook Kishon. It was a place of remarkable mourning to the people of Canaan, when Jabin's army was destroyed here, and to the Jews, when their good king Josiah was slain here. It was about 44 miles north from Jerusalem, near the great plain of Esdrelon, and was the scene of many battles, not only of these now mentioned of Pharaoh and Josiah, of Barak and Jabin; but of Gideon and the Midianites, of Saul and the Philistines, of Judas Maccabeus with Tryphon, and in later ages here was the scene of bloody combats of the Tartars and Saracens. An ancient Geography calls it, *the capacious field of battles.* *See Armageddon.*

MEJARKON, the waters of Jarkon, a city belonging to the tribe of Dan. Josh. xix, 46.

MEKONAH, a city of Palestine in the tribe of Judah, Nehem. xi, 28, probably the same as Mecanum, which St. Jerome places between Eleutheropolis and Jerusalem, eight miles from the first.

MELITA, now called *Malta*, a famous island in the Mediterranean sea, situated between the 15th and 18th degrees of east longitude, and between 35 and 36 degrees of north latitude. It is about 19

MEP

or 20 leagues in length, 9 or 10 in breadth. Its length is from east to west, its breadth from north to south. Its soil is stony and barren, yet it bears excellent fruit, melons, and cotton. Vast quantities of earth are brought here, from Sicily, to enrich their rocky soil. The fortifications of Malta are stupendous. All the boasted catacombs of Rome and Naples, are trifles, to the immense excavations, the vast ditches here cut out of the solid rock. These extend many miles. Lat. 34.

MEMPHIS, or **NOPH**, the ancient capital of Egypt. *See Noph.* About the time of our Savior this city was next to Alexandria, and it continued to be a place of importance till about A. D. 640, when it was utterly destroyed by the Saracens. Grand Cairo has since risen in the vicinity. But Memphis, according to the word of prophecy, is swept from the face of the earth, not a wreck or remnant remains. Probably the waters of the Nile cover its foundations. Lat. 29, 45.

MELOTHI, a city of Cilicia, perhaps the same as Mallos, *which see.*

MEPHAATH, a city of Reuben, yielded to the Levites of the family of Merari, Josh.

MER

xiii, 18; and xxi, 37. Eusebius says that in his time the Romans kept a garrison here, for the security of the country.

MERAM, a place of trade in Arabia; the inhabitants valued themselves for their superior understanding, and are classed with the Hagarenes, and the inhabitants of Theman; Baruch iii, 23.

MERATHAIM, a province of Chaldea, lying on each side of the Tigris; it seems that Pekod, Koa, and Shoa were places in the vicinity. Pekod was near Nineveh, Jer. i, 21; and Ezekiel xxiii, 23.

MEROM. The waters of Merom, at which place Jabin and the other confederate kings met to fight Joshua, are generally supposed by the learned, to be the lake Semechon, which lies between the head of the river Jordan and the lake Genesareth; since it is agreed on all hands that the city Hazor, where Jabin reigned, was situated on this lake.

But others think that the waters of Merom, or Merome, were somewhere about the brook Kishon, since there is a place of that name mentioned in the account of the battle against Sisera, Judges v, 21. And it is more rational to think, that the confederate kings advanced as far as the

MES

brook Kishon, and to a pass which led into the country, to hinder Joshua from penetrating it, or even to attack him in the country where he himself lay encamped, than to imagine that they waited for him in the midst of their own country; leaving all Galilee at his mercy, and the whole tract from the brook Kishon to the lake Semechon. *Wells.*

MEROR, a place in the neighborhood of the brook Kishon, supposed to be a city of Galilee, whose inhabitants refusing to come to the assistance of their brethren, when they fought with Sisera, were put under an anathema. Judges v, 23.

MESALOTH, a town of Judea, 1 Maccabees ix, 2.

MESHA, or **MESSA**. Moses says, Gen. x, 30, that the children of Joktan inhabited the country from Mesha, as thou goest into Sephar, a mountain of the east. The sons of Joktan possessed the whole country, between mount Masino, and the mountains of Sephar, or Sepharaim. *Calmet's Dict.* Sanson places this town in Arabia Felix. Lat 15, 30.

MESOBAB, the name of a place, mentioned 1 Chron. xi, 47

MESOPOTAMIA, a famous province, situated be-

MES

tween the rivers Tigris and Euphrates. The Hebrews call it *Padan-aram*, Gen. xxviii, 2, &c. and *Aram-Naharaim*, (title of Ps. 60,) or *Aram of the two rivers*, because it was first peopled by Aram, father of the Syrians, and is situated between the two rivers, already mentioned. This country is much celebrated in scripture. Babylon was in Mesopotamia, till by vast labor and industry, the two rivers of the Tigris and Euphrates were united into one channel. The plains of Shinar were in the same country. Often they gave it the name of Mesopotamia, Deut. xxiii, 4, &c. and sometimes that of Syria, Hosea xii, 12. Balaam son of Beor was of Mesopotamia, Deut. xxiii, 4. Chushanrishathaim, king of Mesopotamia, kept the Hebrews in subjection some time after the death of Joshua, Judg. iii, 8.

Beside this country, commonly called Mesopotamia, in Greek, *Padan-aram* and *Aram-Naharaim* in Hebrew, or Syria of the two rivers; some mention another, which was in Syria, between the rivers *Marsyas*, and *Orontes*. This opinion is founded upon what follows. First, the term *Mesopotamia* signifies simply a country between two rivers; so that

this name may be given to any country, that has such a situation. Secondly, the title of Psalm lx, intimates, that David burnt Mesopotamia of Syria, and Syria of Zobah. But it is known that David did not make war with the king of Zobah, but to enlarge his conquests, as far as the Euphrates, and that Syria of Zobah was beyond this river. Thirdly, the book of Judith ii, 24, says that Holofernes went over the Euphrates, and went through Mesopotamia; and destroyed all the high cities. Certain it is that this general came out of Assyria. Mesopotamia properly so called, was in subjection to Nebuchadnezzar his master. He therefore passed over the Euphrates, to come into the Mesopotamia of Syria, of which we are speaking, very different from that known to the Greeks and Latins, which was between the Tigris and Euphrates.

Mesopotamia was subdued by the Assyrians and Chaldeans. After this it was successively subjugated by the Persians, then by the Greeks, by the Romans, the Parthians, the Saracens, Seljukian Turks, Tartars, Turkmans, and finally the Ottoman Turks. Perhaps no portion of the earth has been more frequently drowned in

human blood, than this fair country. Anciently it contained twenty cities on the east bank of the Euphrates, fourteen on the west bank of the Tigris, and thirty-five in the intervening country. At present, though Chaldea be added, this country contains no distinguished places except Karamet, Rakka, Monsul, Orfa, Nisibis, Bir, Gezir, Amad, and Kornah, with a very few others. After Cyrus gave the Jews liberty to return to Jerusalem great numbers chose to remain here. Many of them came to Jerusalem, and heard Peter's sermon at Pentecost; they carried the knowledge of the gospel to their adopted country, nor has it yet been wholly extirpated there. *See East.*

METHEY-AMMAH, was either Gath, or some other city near it, by which as a bridle of bondage, the Philistines kept the Jews in that neighborhood in a state of slavery. David took this town from them, after they had holden it long, 2 Sam. viii.

MICHMASH. Eusebius says that Michmash in his time, was a considerable place, about three leagues from Jerusalem, towards Rama. Michmash was to the east of Bethaven, 1 Sam. xiii, 5. Near to this place was a lofty ledge of

MID

rocks, two of them, Seneh and Bozez faced Michmash and Gibeah, the one north, the other south. Jonathan and his armor bearer ascended one of these, and routed the garrison.

MIDDIN, a city in the tribe of Judah, Joshua xv, 61.

MIDIAN, a country of Arabia on the east shore of the Red Sea, near its northern point. Into this country Moses fled from Egypt and married Zipporah, the daughter of Jethro. This people were filled with terror, when they heard that Israel had passed through the sea on dry land. When the law was given on Sinai, the shaking of the mountain affected their country. "The curtains of the land of Midian did tremble." They were alarmed at the tremendous scene. These Midianites were probably descended from Cush, because the wife of Moses though a Midianite, is also called a *Cushite*.

At Midian may be seen the famous well, where Moses watered the flock of *Schoaib*, for this is the name, which the Mahometans give to Jethro. It seems, that the Orientals knew no other Midianites, but these on the Red Sea; but scripture evidently mentions another tribe or colony. It is supposed that these Arabians

MID

descended from Midian a son of Abraham by Keturah; their capital city was near mount Horeb. *Kimpton*.

MIDIAN, a country of Canaan lying on the east of the Salt Sea and south from Moab. The capital city was called Midian; its remains were to be seen in the time of Jerome and Eusebius, lying on the river Arnon, south from the city of Ar. They were very early a commercial people, and traded to Egypt in spices, balm, &c. some of them were concerned in buying Joseph, and selling him in Egypt. Some of the Elders from Midian attended those of Moab to bring Balaam, who was of this country to curse Israel. At the advice of this wicked man, a multitude of women from Midian, poured themselves into the camp of Israel on their north border, and enticed the men to uncleanness and idolatry. This sin brought a judgment on Israel, and twenty-four thousand of them were immediately destroyed. To punish Midian also, God directed Moses to send twelve thousand troops into the country of Midian, and destroy all they could find, virgins excepted. The Hebrews marched, and five kings of Midian were slain. Balaam, who was the occasion of all this mischief

MID

was among the victims destroyed. Their cities were burned, and nearly a million of their sheep, asses, and cattle were carried off; with thirty-two thousand virgins. In subsequent ages the Midianites recovered their strength, and for several years oppressed the Hebrews; but they were finally routed in a wonderful manner by Gideon, and their kings, Oreb, Zub, Zebah, and Zalminnah, with one hundred thirty-five thousand of the people, slain by the sword. They are now incorporated with the Arabians. Voltaire repeatedly suggests the improbability, that thirty-two thousand young women should be found in so small a country. It was twenty-four miles in length, and nearly the same in breadth, which would amount to about 248,000 acres. The young women would probably amount to about one fourth of the population, making the whole 128,000 souls. When Rome did not extend more than eight leagues in length and breadth, it supported more than 200,000 persons. (*Livy.*) For 400 years after the building of Rome each planter was allowed but two acres to support himself and family. Four acres constituted the whole estate of the celebrated Quintus Cincin-

MIG

natus. But the territory of Midian, in a country much more fertile, than that of Rome, and in a more delicious climate, would furnish every family of six persons with more than eleven acres. Thus the cavils of Voltaire are as weak as they are wicked. *See letters of certain Jews to M. Voltaire.*

MIGDAL-EL, a city of Judea, of the tribe of Naphtali, Josh. xix, 38. This word signifies *the tower of God*. It was probably a strong hold on a rock, or on the top of a peak, ridge, or hill.

MIGDAL-GAD, a city of Palestine, of the tribe of Judah, Josh. xv, 37. This name signifies *the tower of Gad*.

MIGDOL. Moses says, that when the Israelites came out of Egypt, Exod. xiv, 2, the Lord commanded them to encamp over against Pihahiroth; between Migdol and the sea, over against Baal Zephon. It is not known whether this Migdol was a city or only a tower. The itinerary of Antoninus has Magdolum, at about twelve miles from Pelusium. According to the description of Moses this place must have been near the north-west point of the Red Sea, and not far from Sin. It lay, therefore, on the extreme part of Egypt. The ravage of Egypt, therefore, from Mig-

dol to Syene, imported a destruction of the whole country, Ezek. xxix, 10. Some have supposed it a hill, now called Kourabi. Lat. 28, 25.

MIGRON, a village near Gibeah. Saul with six hundred men retreated into the cave of Remnon, in the neighborhood of Migron, 1 Sam. xiv, 2.

MILETUS, a town on the continent in Asia Minor, and in the province of Caria, now called by the Turks Melas, and not far distant from it, is the true Meander, which though it encircles all the plain, through which it runs with many wanton mazes, and innumerable windings, yet in some places goes with such a current, as stirs up the earth and gravel from the bottom, which makes its waters not so clear and crystalline, as might be expected.

Whitby and Wells.

St. Paul going from Corinth to Jerusalem passed by Miletus, and as he went by sea, and could not take Ephesus in his way, he caused the bishops and priests of the church of Ephesus to come to Miletus, Acts xx, 15, &c. which was about twelve leagues from them. The town stands near the shore; and the people very early applied themselves to navigation, and planted no less than eighty colonies abroad, or as Seneca says, three

hundred and eighty. It was the only town that made much resistance to Alexander. This people being powerful and rich, abandoned themselves to luxury, and lost their power, and opulence. This place was once famous for an oracle of Apollo Didymus. The temple having been destroyed by Xerxes, the Milesians erected another edifice, which on account of its extent, had no roof, and a sacred grove was planted within its walls. Dr. Chandler informs us, that Miletus is at present a mean place; the principal monument of its ancient magnificence is a theatre in ruins, four hundred and fifty-seven feet long, the external face being marble. The whole scite of the town is covered with rubbish, and overrun with thickets. The vestiges of the heathen city are pieces of the wall, broken arches, a square marble urn, scattered pedestals, and numerous wells. One of the pedestals supported a statue of the emperor Adrian, and another the emperor Severus, and has a long inscription with this curious preamble, "The Senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities, both in Pontus, and Egypt, and various other parts of the world."

MIL

From the number of forsaken mosques among the ruins, it is evident that once Mahometanism flourished at Miletus. This whole region has undergone frequent ravages by the Turks. One of their sultans in 1175, sent twenty thousand men with orders to lay waste the Roman provinces, and bring him sea-water, sand, and an oar. All the cities on the Meander and on the coast were ruined. Again, near the close of the thirteenth century, Miletus was again destroyed by the victorious Othman. The power of Miletus was once extensive and illustrious. The Euxine, the Propontis, Egypt, and other countries, were visited by her navies, and settled by her colonies. At present here are only a few shepherd's cottages. Lat. 37, 35. Long. 27, 53.

Sir Geo. Wheeler.

St. Paul is thought by some to refer to this place, when he says, "Trophinus have I left at Miletus sick," because when he visited Miletus on the continent, Trophinus went with him to Jerusalem, and St. Paul did not return to that Miletus, 2 Tim. iv, 20; Acts xx, 17. This was the mother town of Miletus in Caria, to which place a colony was led by Sarpedon, the brother of Minos.

MILLO. This Hebrew word signifies *filled up*; and thus

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they called a very deep valley, which was between the old city of Jebus, or Jerusalem, and the city of David, built upon mount Zion, 1 Kings ix, 15, and 1 Chr. xi, 8. David and Solomon caused this valley to be filled up, and made there a place for the people to assemble. Solomon also took a part of it, to build a palace for his queen, the daughter of Pharaoh.

MILLO, a city of Canaan, near to Shechem. The citizens of these two places made Abimilech son of Gideon king, Judges ix, 6. But some supposed that Millo was an *inhabitant* of Shechem; because they find no city called Millo.

MINNI, or MERNI. Jeremiah invites the kings of Minni, Ararat, and Ashkenaz to carry on a war against Babylon. Minni is thought to have been the same as Minias, a province of Armenia. Perhaps Armenia took its name from Aram and Minni, i. e. Syria of Minni or Minias, mentioned by Nicholas of Damascus.

MINNITH, a city beyond Jordan, four miles from Heshbon, in Arabia Petrea, upon the road to Philadelphia, as Eusebius relates.

MISHEAL, a city of Canaan, of the tribe of Asher, Josh. xix, 26. Eusebius says it is near mount Carmel, upon the sea coast.

MIT

MISPHAT, a fountain, which is also called Kadesh, Gen. xiv, 7. Here Moses and Aaron were judged. Grotius thinks the place was so called, because, here was a place of judgment, or the seat of a court for the neighborhood.

MITYLENE, capital of the island of Lesbos, through which St. Paul passed, as he went from Corinth to Jerusalem. Acts xx, 14. This town is on the east side of the island upon a peninsula, which has a good harbor on each side. The place has become so noted as to give its name to the whole island, which is now called Metelin. The isle is seven miles from the mainland of Troas, and is one of the largest in the archipelago, on which account it is thought worthy a fortress, and the defence of the Ottoman sword. The place has been famous for giving birth to several illustrious men, as Pittacus, the wise Grecian, Theophanes, the historian, Alceus the poet, and Diophenes, the rhetorician. In the 5th and to the 8th century, we find Christian churches here. The island has been celebrated for its power, and learning. Apollo was their chief deity. The city is now the principal dock-yard of the Turkish empire. At present their chief commerce consists in grain, fruit, wine, butter, cheese, and

MIZ

pitch. The people are poor, and the houses mean. In the whole island, which is 140 miles in circuit, are 10,000 Turks and 20,000 Christians.

MIZAR, a small hill, not far from Zoar, once a place of resort for David, and where probably, he experienced some peculiar manifestations of Divine goodness, Psalm xlii, 6.

MIZPAH, or **MISPEH**, a city of the tribe of Judah, Josh. xv, 38, to the south of Jerusalem and the north of Hebron, or Eleutheropolis, about six leagues from Jerusalem. Calmet takes this to be the same with Mizpeh of Benjamin, Josh. xviii, 26; 1 Sam. vii, 5—7, which was a place of prayer and devotion, where the Hebrews often assembled: see 1 Kings xv, 22; 2 Chron. xvi, 6. Here Samuel dwelt; here Saul was anointed king.

MIZPAH, a city in the tribe of Gad, and in the mountains of Gilead. It was in this place that Laban and Jacob made a covenant together, Gen. xxxi, 49. This city is ascribed to Moab, 1 Sam. xxii, 3, because the Moabites conquered it.

MIZPAH, a city in the tribe of Benjamin, Josh. xviii, 26. The name imports a *watch tower*, or a spot commanding an extensive prospect, and it is not strange that in a hilly country, always expos-

MOA

ed to the inroads of surrounding enemies, there should be many places of this name.

MIZPAH. Josh. xi, 3, speaks of the Hivites, who inhabited the country of Mizpeh or Mizpah, at the foot of mount Hermon, and consequently towards the head of the river Jordan.

MIZPAH, a city in the tribe of Dan, where Gedaliah ruled the Jews. *Kimpton.*

MIZRAIM, another name for Egypt, *which see.*

MIZREHOTHMAIM, a city mentioned in Josh. xi, 8, and xiii, 6, thought by some to be Sarepta. The name signifies *burning waters*. Writers are agreed in supposing this place was near to Zidon. Some consider the word an appellation, implying *salt pits* or a place constructed for evaporating water by means of fire, the remainder when cold, forming salt; but the Hebrew commentator describes those places as salt pits, where the sea water is admitted into reservoirs, and exhaled by the sun, leaving the salt behind, Josh. xi and xiii. Others by this word, "burnings of waters," understand it to mean *sand* dug at this place, and melted by fire to make glass. This opinion is strengthened by finding a plenty of sand suitable for this purpose in this region. To this place, whether a hot bath, as some others be-

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lieve, a glass house, or salt pit, the troops of Joshua pursued the army of Jabin, Josh. xi, 8.

MOAB, a country of Palestine on the east side of the Dead Sea, and along the Jordan, upon its respectable branch, the Arnon. The capital city of the Moabites was situated upon the river Arnon, and was called Ar, Areopolis, or Ariel of Moab, or Rabbath Moab, that is the capital of Moab, or Kir-haresh, that is a city with brick walls. This country was at first possessed by a race of giants called Emims, Deut. ii, 11, 12. The Moabites made a conquest of them, and afterwards the Amorites took it in part from the Moabites, Judges xi, 13. Moses conquered that part belonging to the Amorites, and gave it to the tribe of Reuben. The Moabites were spared by Moses; for God had forbidden him to molest them, Deut. ii, 9. But there always was a great antipathy between the Moabites and Israelites, which gave occasion for great wars between them.

MODIN, a city or town in the tribe of Dan, celebrated for being the dwelling and burying place of Mattathias and his sons, so well known by the name of Maccabees, 1 Macc. ii, 1, 15, and ix, 19. Eusebius says, that Modin was not far from Diospolis, and that in his

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time was still to be seen there the tomb of the Maccabees. But Modin is not only famous for the tomb of the Maccabees, but also for the battle that was there successfully fought by an handful of men, under the conduct of Judas Maccabeus, against Antiochus Eupator. The city stood on a mountain. Lat. 31, 42.

MOLADAH, a city of Palestine of the tribe of Simeon, given first to the tribe of Judah, but afterwards yielded to that of Simeon, Josh. xv, 26, and xix, 2. This place lay in the southern parts of Judah, it was also called Makheloth.

MORASTHI, a town of Judea, east from Eleutheropolis, the native place of the prophet Micah, Mic. i, 1.

MOREH, a celebrated plain in the land of Canaan, situated between the two hills, Gerizim and Ebal, as may be seen, Deut. xi, 29, 30, where it is said "are they not in the land of the Canaanites, which dwell in the champaign over against Gilgal? beside the plain of Moreh." Jacob bequeathed this plain to Joseph as a mark of particular affection, John iv, 5. Here was Jacob's well, and near the plain was the *hill* Moreh, Judg. vii, 1. Jacob bought this field of Hamor the father of Shechem immediately after his return from Padanaram. It

was doubtless the first land he ever possessed, as his own.

He gave a hundred pieces of money for it, Gen. xxxiii, 19. Concerning the plain of Moreh, Mr. Maundrel says, it is a wide field, watered with a fresh stream, rising between it and Sychem, which makes it so exceedingly verdant, and fruitful, that it may well be regarded as a standing token of the tender affection, of the good patriarch Jacob, to the best of sons.

MORIAH, a mountain in Jerusalem upon which the temple was built by king Solomon, 2 Chron. iii, 1. It is thought that this was the place where Abraham was going to offer up his son Isaac; this supposition is attended with great difficulties. Instead of Moriah, the Samaritans read Moreh, and say that God sent Abraham near to *Sichem*, where Moreh certainly stood, and that it was to mount Gerizim to which Isaac was brought to be sacrificed. Maimonides says, that the place where David built his altar, in the threshing floor of Araunah, was the same where Abraham built his, upon which he bound Isaac.

MOSEROTH, one of the encampments of the Israelites in the wilderness being in the neighborhood of Kedesh, and near to mount Hor, where Aaron died, Num. xxxiii, 30.

MYS

This place is thought to be the same with Hazeroth.

MYNDUS, an island in the Icarian sea, 1 Maccabees xv.

MYRA, a city of Lycia, where St. Paul embarked on board a vessel of Alexandria in order to go to Rome, Acts xxvii, 5. Whether he founded a church, we are uncertain; but from the fourth to the ninth century, when the Saracens seized it, there were bishops in this place. Lat. 36, 40.

MYSIA, a province of Asia Minor, bounded by the Propontis and Bythynia north, by part of Phrygia east, Cacia south, and Troas and a part of the Egean sea west. St. Paul preached in this country, Acts xvi, 7. From Mysia he went to Troas. In this province are the celebrated mountains of Olympus and Ida. Olympus, Mr. Tournefort calls, "a dreadful chain of mountains." After ascending Olympus for three hours on horseback, he found himself surrounded with snow and fir trees, which forbid the prosecution of his proposed journey to the top, to which it was yet a day's journey. Ida is also a chain of mountains, and the different summits are distinguished by different names. In these mountains several rivers have their sources. Lat. 41, N.

NAB

NAAMAH, a city of the tribe of Judah. Josh. xv, 41. Lat. 31, 51.

NAAMAH or NAAMATH, a city from whence came Zophar, one of Job's friends, Job ii, 2. Lat. 33, 7.

NAARAN, a city of Ephraim, 1 Chron. vii, 28. This place is supposed by some to be the same as Naarath.

NAARATH, a city of the tribe of Ephraim, Josh. xvi, 7, situated according to Eusebius, five miles from Jericho. This is, probably, the same as Neara, mentioned by Josephus, and whence they brought water to refresh the palm trees of Jericho. Lat. 32, 51.

NABATHÆANS, or NABATHITES, the inhabitants of Nabathæa, a country of Arabia, extending from the Euphrates to the Red Sea, the chief cities of which are Petra, the capital of Arabia Deserta, and Medeba. We scarce find any mention of this people in the writings of the Hebrews, before the time of the Maccabees. During the several wars, that the Jews maintained against the Syrians, and while almost all the other nations, about them were against the Hebrews, the Nabathæans alone showed them friendship. 1 Macc. v, 24, 25, &c. They received their name from their

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ancestor Nebaiath, a son of Ishmael, and appear to be one of the most civilized tribes of the Arabians; a part of them embraced Christianity.

NACHON, the name of a place in Judea, 2 Sam. vi, 6, which is called also Chidon in 1 Chron. xiii, 9.

NAHALAL, a city of Zebulon, Josh. xix, 15. It was yielded up to the Levites, and given to the family of Merari, Josh. xxi, 35. The children of Zebulon did not make themselves complete masters of it, but permitted the Canaanites to dwell in it. Judg. i, 30. Its situation is not exactly known.

NAHALIEL, an encampment of the Israelites in the wilderness. From Mattanah they went to Nahaliel, and thence to Bamoth, Numb. xxi, 19. Eusebius says, that Nahaliel is upon the Arnon, and that Mattanah is beyond the Arnon toward the east, twelve miles from Medeba. Nahaliel signifies, *My river is the Lord*. Perhaps this was a copious torrent; extraordinary things were said to be of God, or of the Lord. Lat. 31, 30.

NAHASH, the name of a city, 1 Chron. iv, 12.

NAIN, a city of Palestine, where Jesus Christ restored the widow's son to life. Eusebius says, that this city was in the

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neighborhood of Endor, and Scythopolis. Elsewhere, he says, that it was two miles from Tabor, towards the south. The brook Kishon ran between Tabor and Nain. Mr. Maundrel thinks that Nain was near mount Hermon.

NAIN, a town of Idumea, where Simon, son of Gioras, fortified himself.

NAIOTH, near Ramah, a place where David withdrew, to avoid the violence of Saul, who sought him to put him to death. Samuel, with the sons of the prophets dwelt at Naioth, 1 Sam. xix, 23.

NAPHTALI. This tribe extended into upper and lower Galilee, having Jordan east, and the tribe of Asher west, the mountains of Lebanon north. This tribe did not expel the Canaanites of Bethanah and Bethshemesh, but made them tributary. Being a northern frontier, they were always exposed to foreign invasion, and were the first to be made captive by the king of Assyria. The dying Jacob said, "Naphtali is a hind let loose; he giveth goodly words;" but the Septuagint gives another explanation to these words. "Naphtali is a tree that puts forth young branches; the shoots of which are fine," commending his fruitfulness, and

NAZ

the beauty of his race; accordingly, though he had but four sons, yet this tribe when they came from Egypt had 53,400 men able to bear arms; but in the wilderness they were reduced to 45,400. In their march through the wilderness they encamped on the north side of the tabernacle, between the tribes of Dan and Manassch. When Jesus Christ was upon earth he preached more frequently in this tribe and the vicinity, than any where else.

NAPHTAHIM. The same remark may be made concerning this name, which I have had occasion to repeat in the course of this work, that it is somewhat uncertain whether it designates an individual, or a people. That an individual bore this name is not doubted. He was the fourth son of Mizraim, Gen. x, 13. But as the termination is plural, it might denote his descendants, who settled in a part of Abyssinia; Napata was the capital city. It has been supposed that Naph-tahim may be the Neptune of the pagans; he was said to be a Lybian, and his temples were generally on the sea shore. Sanson places this region in Egypt. Lat. 30, 20.

NAZARETH, a little city in the tribe of Zebulon, in lower Galilee, to the west of Tabor, and to the east of Ptolemais.

NAZ

Eusebius says, it is fifteen miles from Legion, towards the east. This city is much celebrated in the scriptures, for having been the place where Jesus Christ usually resided for the first 33 years of his life, Luke ii, 51. It was there that he lived in obedience to Joseph and Mary, and from whence he took the name of a Nazarene. The house which he inhabited is said still to be pointed out to travellers. After he had begun to execute his mission, he preached there, sometimes, in the synagogue, which it is said is also yet standing, Luke iv, 16. But because his countrymen had no faith in him, and were offended at the meanness of his original, he did not many miracles there, Matt. xiii, 51, 58, nor would he continue there, but fixed his habitation at Capernaum for the latter part of his life. The city of Nazareth was situated on an eminence.

St. Epiphanius says, that in his time, Nazareth was only a small village, and that to the reign of Constantine it was inhabited by Jews alone, exclusive of all Christians. Adam-naus, a writer of the seventh age, says, that in his time there were two great churches to be seen at Nazareth, one in the midst of the city built upon two arches, in the place where

our Savior's house had stood. Under the two arches now mentioned, was a very fine fountain, which furnished water to the whole city, and whence water was drawn also, by the help of a pulley, for the use of the church above. The second church of Nazareth was built in a place where the house stood in which the angel Gabriel revealed to the Virgin Mary the mystery of our Lord's incarnation, and we are assured that the church of incarnation, which is supported by two arches, is in being to this day. Mr. Maundrel tells us, that there is a convent built over what is said to be the place of annunciation. But as to the identity of another object, more durable in its nature, some confidence may be indulged. When Jesus Christ preached, Luke iv, 16, to his former neighbors and friends the doctrine of God's sovereign providence, they were filled with wrath; they rose up and thrust him out of the city, and led him unto the brow of the hill, on which their city was built, that they might cast him down headlong. This hill, they now call the mountain of Precipitation. It is a mile and a half from the village; in going to it, you first cross over the vale, in which Nazareth now stands;

from which it appears the place does not now cover all the ground which it once occupied; then going down two or three furlongs, in a narrow cleft between the rocks, you clamber up a short, but difficult way, on the right hand. At the top of this, you find a great stone standing on the brink of the precipice, which is said to be the very spot, whence had he not miraculously escaped, our divine Lord would have been thrown down by his enraged neighbors. Nazareth is 90 miles from Jerusalem, and 24 from Acre. D'Arvieux says, that the town is now situated at the foot of a mountain and surrounded on all sides by hills and mountains, leaving a little valley between them full of thistles and pebbles. The town is inhabited only by a few *religious* of the Holy Land, and by some poor Christians in their service. Both Turks and Christians have a great veneration for this neighborhood.

Volney, who has more recently been at the place, says, that Nazareth is an inconsiderable village, one third of whose inhabitants are Mahometans; the others are of the Greek church. The fathers of the Holy Land have an inn here, and a church. In the time of

NEB

NEP

Daher they were obliged to make a present to every wife whom he married, and he was careful to marry one almost every week. Lat. 32, 42.

NEAH, a city in the tribe of Zebulun, Joshua xix, 13.

NEAPOLIS, now called *Napoli*, a city of Macedonia, whither St. Paul came after he had left the Isle of Samothracia, Acts xvi, 11. Hence he went to Philippi. From his time Christianity has been supported here, in the sixth and seventh centuries there were bishops in this place.

NEAPOLIS, or **NAPLOUSE**, See *Shechem*.

NEBALHAT, a city of Canaan in the tribe of Benjamin.

NEBO, a city in the tribe of Reuben, Numbers xxxii, 38. This city being in the neighborhood of the country of Moab, the Moabites became masters of it, and in the time of Jeremiah it was in their possession, Jer. xlviii, 1.

NEBO was also the name of a city of Judah. See Ezra ii, 29; and x, 43; it is thought to have been the village of Nabau, eight miles from Hebron, towards the south, which was forsaken in the time of Eusebii and St. Jerome.

NEBO was likewise a mountain beyond Jordan, where Moses died, Deut. xxxii, 49.

This mountain was near the Jordan, and opposite to Jericho. Lat. 31, 33.

NEHEL-ESHCOL, the brook or valley of grapes. This name was given to the place where the spies of Israel gathered the bunch of grapes, which they brought to the camp at Kadesh, on a pole between two men. The Hebrew word *nehel*, or *nachal*, denotes either a valley or a brook; this place was south of Canaan.

NEIEL, a city in the tribe of Asher, or according to others in Naphtali, Joshua xix, 27. It is fifteen miles east from Cæsarea, and is situated on a mountain where, they say, are medicinal baths.

NEKEB, a city of Palestine, belonging to the tribe of Naphtali, Joshua xix, 33. Some suppose that this place is called Adam, Joshua xix, 33. The word signifies *an opening*; a cave or grotto might be known in the place. Names derived from such a circumstance were common in Palestine, where caves were numerous.

NEPHI, or **NAPHTHAR**, the name of that place where Nehemiah found the muddy water, which was in the pit, where the holy fire had been hid, 2 Macc. i, 36. Copies vary concerning this word.

NIC

NEPHTOAH, the name of a fountain in the tribe of Benjamin, Josh. xv, 9. Travelers are now shown this fountain, near which was a church dedicated to John the baptist. It is believed that Zacharias and Elizabeth lived here, and had their water from this spring, or it might be a city deriving its name from this fountain. Lat. 31, 47.

NEPTHATH-DOR, a city in the tribe of Manasseh, called also Dor.

NESIB, a city in the tribe of Judah, Josh. xv, 43.

NETOPHA, or **NETOPHATH**, a city and country between Bethlehem and Anathoth, Ezra ii, 22. We find several persons in scripture that were natives of Netopha. The place was noted for the culture of olives and artichokes.

NIBSHAN, a city of Judea, belonging to the tribe of Judah, Josh. xv, 62.

NICOPOLIS, a city of Epirus, upon the gulf of Ambracia, where St. Paul passed his winter in the year 64. He sent word to Titus, who was then in Crete, to come to him there, Titus iii, 12. Some are of opinion, that the city of Nicopolis, where St. Paul intended to winter, was not that of Epirus, but that of Thrace, upon the borders of

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Macedonia, near the river Nessus. Lat. 38, 30. *Carpenter.*

NICOPOLIS, a city of Palestine. It has been supposed to be the same as Emmaus, *which see.*

NILE, a river of Egypt, and one of the most celebrated in the world. In scripture it is called Sihor or Shichor, from a Hebrew word, which signifies *troubled*; the water of this river being troubled or turbid. Le Clerc and Calmet suppose it is also called the River of Egypt; Pool is quite of another opinion. It is sometimes called *the River*. The sources of the Nile were so much unknown to the ancients, that the search for them became a proverb to express any thing ridiculous or impossible. Kings and generals, and the heads of armies, made the attempt, and as often failed. The Ptolemies, the Caesars, the Alexanders, and Neros, were among the unsuccessful adventurers. This honor was reserved for James Bruce, Esq. a gentleman from Scotland, and a most distinguished traveller. He resided several years at the coast of Abyssinia, and visited the fountains of the Nile. These fountains rise in a meadow in the district of Geesh. Lat. 11, N. Lon. 36, 55, 30, east from Grea. The Agows, who re-

NIL

side in the vicinity of these springs pay divine honors to the Nile. Here thousands of cattle have been sacrificed to the spirit of the river. Here the surrounding tribes annually assemble and make their offerings to the god of peace. All feuds and animosities are here terminated; the solemn anniversary cancels all offences. The high priest of the Nile, if we may believe him, often sees and converses with the spirit of the river, who is styled, "Most high God, Savior of the world, God of peace, father of the universe." To him they direct their prayers. [Bruce.] Still we ought here to remark, that our greatest geographers believe that the source, or head waters of the Nile, are not to be found in Abyssinia; but at least 700 miles to the south-west, among the mountains of the Moon, *Gebel el Kumr*. It is there called Bahr el Abiad or the White river. Mr. Bruce himself acknowledges, that the White river "is three times as large" as that branch, which, coming from Abyssinia, he calls the Nile. He also confesses, "that were it not for the Abiad, or White river, whose inundations are perpetual, from its enjoying the rains of both rainy seasons, the Nile itself would be

NIL

dry eight months in a year, and at no time would it arrive across the *Desert*, in so much fulness, as to answer the purposes of agriculture in Egypt." The source of the *real* Nile is then, yet to be discovered. It may reflect some light on the subject, here to remark, that the mouth of the Niger, a great river of Africa, is as much unknown, as the source of the Nile. By recent discoveries, made by Park and Horneman, it has been rendered somewhat probable, that these two are the same stream. "The Niger rises from the chain of mountains, denominated the mountains of the moon, which proceed across the whole continent about lat. 11, N. Whether the Niger falls into lakes in the region of Wangaru, and Ghanu, or whether it is the principal branch of the Nile, has not been absolutely ascertained. A late traveller favors the latter opinion, and informs us, that the people of Bambarra, on its banks, have but one opinion on the subject. They declare, and one would suppose their testimony might be conclusive, that their people have actually descended the Niger to Egypt. They say, that its banks, between Tambucto and Cairo, are adorned with twelve hundred towns and cities. [See

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travels of J. G. Jackson.] This accords with the opinion of Ludolph in the seventeenth century. It was also the opinion of the ancient Roman and Arabian geographers. Herodotus, Pliny, Strabo, and others, all believed that the Nile and Niger were the same river. This seems to be confirmed by the most recent information from Africa. (See Quarterly Review, 1809.) This hypothesis will make the Nile the longest river in the globe. Without reckoning its smaller windings, its course must be somewhat more than 4000 miles. The greatest breadth of the river is about 100 rods, the depth of the water is 24 feet, its course is about 3 miles in an hour, and its rise is about 24 feet. *Brown's Travels.*

Soon after the rise of the Abyssinian branch, this river runs through the great lake Dambia, and then makes a long circuit towards its source, which it leaves 25 miles to the east, forming a sort of peninsula; after this, it runs through the remaining part of Abyssinia into Nubia, and then into Egypt, till it arrives at Cairo; a little below which, it divides itself into two great branches, which, with the Mediterranean sea, form the island called Delta. The ancients reckoned eleven mouths

NIL

to the Nile, of which 7 are considerable.

The country of Egypt, is not overflown, as some writers have asserted. In Upper Egypt the high banks always prevent the expansion of the water. No part is overflown, except the lower part of the Delta; the lands near the river are watered by machines, and where the breadth of the country renders it necessary, canals are cut to lead the water from the river; while two hundred thousand oxen are employed in drawing water from the pits and canals to irrigate their fields and gardens.

Homer, Xenophon, and Diodorus Siculus testify, that the ancient name of this river was Egyptus; and the latter of these writers says, that it took the name of Nilus, only, since the time of a king of Egypt, called by that name. Josh. xiii, 3, and Jer. ii, 18, call the Nile Sihor; and when the scriptures point out the limits of the land of promise, they often put the river of Egypt for its most southerly limits, but whether this be the Nile is doubtful. The Greeks gave it the name of Melas; and Diodorus Siculus observes, that the most ancient name by which the Grecians have known the Nile, was Oceanus. The ancient

NIL

Egyptians paid Divine honors to this river, and called Jupiter Nilus; for which reason some interpreters think, that the Lord sometimes threatens in the prophets to smite the river of Egypt, to dry up, and kill its fishes, as it were to show the Egyptians the vanity of their worship, and the impotence of their pretended deity. See Isaiah xi, 15; Ezek. xxix, 34, &c. Often the Egyptians have contentions among one another, village against village, to decide which shall have the first distribution of the waters into their canals; and when the overflowing comes to the height, which they desire, they celebrate a great festival all over the country. While the Nile overflows only to the perpendicular height of twelve cubits, a famine necessarily follows in Egypt, nor is the famine less certain, should it exceed sixteen cubits, as Pliny says; so that the just height of the inundation is between twelve and sixteen cubits. The Nilometer is a pillar erected in the middle of the Nile, upon which are marked the degrees, of the ascent of the water. There were several of these in different places of the Nile. At this day there is one in the island, where the Nile is divided into

NIM

two arms, one of which passes to Cairo and the other to Gizah.

There has been a great variety of opinions, concerning the cause of the overflowing of the Nile. Some have imputed it to the nitre with which this river is impregnated, and causes its overflows, by the vehement fermentations, during the violent heat of the summer. But at present it is but little doubted that it is occasioned by the great rains, which fall in Ethiopia, in the months of June, July, and August, which are the winter months in that country. These waters carry along with them, much mud which very much contributes to fatten and enrich the land. When the waters are withdrawn, the culture of the land is very easy. The seed is cast upon the mud, and with very little tillage it produces in great plenty.

NIMRAH, a city of the tribe of Gad, or rather of Reuben, situated to the east of the Dead Sea. Jer. xviii, 34, speaks of the city of Nimrim, and its pleasant waters, Isa. xv, 6, also makes mention of the waters of Nimrim. St. Jerome, says, that Nimrim is situated upon the Dead Sea; and its name Nimrim comes from the bitterness of its waters, which

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have contracted this quality since the desolation of the city, as had been denounced by the prophets, Isaiah and Jeremiah. The waters of Nimrim were made desolate, when the inhabitants of the neighborhood, and especially the fishermen, were carried into captivity, by the Assyrians and Chaldeans, Jer. xlviii, 34; Isa. xv, 6. It is however a question whether Nimrim was not a place different from Nimrah.

NINEVEH, the capital city of Assyria, founded by Asher, the son of Shem, Gen. x, 11, or as others read the text, by Nimrod the son of Cush. However this may be, yet it must be owned, that Nineveh was one of the most ancient, the most famous, the most potent and populous cities of the world. Though it is very difficult to assign the exact time of its foundation, it could not be long after the building of Babel. It was situated upon the banks of the Tigris; and in the time of the prophet Jonas, who was sent thither under Jeroboam the second, king of Israel, and as Calmet thinks, under the reign of Pul, father of Sardanapalus, king of Assyria, Nineveh was a very great city, its circuit being three days journey, Jonah iii, 3. Diodorus Siculus, who has given us the

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dimensions of it, says it was 480 stades in circumference, or 47 miles; and that it was surrounded with lofty walls and towers; the former being 200 feet in height, and so very broad, that three chariots might drive on them abreast, and the latter 200 feet in height, and 1500 in number; and Strabo allows it to have been much greater than Babylon. Diodorus Siculus was, however, certainly mistaken, or rather his transcribers, as the authors of the *Universal History* suppose, in placing Nineveh on the Euphrates, since all historians, as well as geographers, who speak of that city, tell us in express terms, that it stood on the Tigris. At the time of Jonah's mission thither, it was so populous, that it was reckoned to contain more than sixscore thousand persons, who could not distinguish their right hand from their left, Jonah iv, 11, which is generally explained of young children, that had not yet attained to the use of reason; so that upon this principle it is computed, that the inhabitants of Nineveh were then above six hundred thousand persons. We have said Nineveh was a city of three days journey. "Jonah entered the city a day's journey;" hence it seems, not the circuit, but

the diameter of the city was three day's journey. *See Wells.*

Modern travellers say, that the ruins of ancient Nineveh, may still be seen on the eastern banks of the Tigris, opposite to the city Mosul. Profane historians tell us, that Ninus first founded Nineveh. But the scripture assures us, that it was Asher or Nimrod. *See Assyria.*

Nahum and Zephaniah, foretold the ruin of this city in a very particular and pathetic manner. The dispute at the present time respecting the site of this city is a wonderful fulfilment of prophecy. The place of its situation, as the learned Bochart has observed, "is not to be ascertained." Nahum i, 8, "With an over-running flood, he will make an utter end of the *place* thereof," that is, God will so destroy Nineveh, that the *place* where it stood shall not be known in after ages. This construction is confirmed by fact, also by the 3d chapter and 17th verse, "Thy crowned shall be as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in a cold day; but when the sun rises, they flee away, and their place is not known, where they *are*," as it is rendered in our Bibles; but the last verb not being

expressed in Hebrew, it may better be rendered, as it actually is in the Vulgate, "their place is not known *where they have been*." This rendering seems more just and significant. What can be more striking. As when a grasshopper has flown away, you can perceive no footsteps, to show where he has been, so Nineveh shall be destroyed and not leave a trace behind to show where it stood. Lucian, a native of the neighborhood, in the second century said, "that Ninus or Nineveh was so utterly destroyed, that there remained no footsteps of it, nor could one tell so much as where it stood." Must not such historic facts satisfy every intelligent mind that the Bible is the word of God? Several prophets had foretold this improbable event; yet the event has taken place. Zephaniah said, "The Lord will make Nineveh a desolation, dry like a wilderness; desolation shall be in her thresholds." Modern travellers confirm the words of prophecy. Benjamin a Jew, who was there in the 12th century says, that "Nineveh is laid waste; yet many streets and castles are to be seen. Another traveller who was there in A.D. 1300 asserts that Nineveh is totally laid waste; but by the

ruins it appears to have been the greatest city in the world." In the seventeenth century, Tavernot tells us, "Some of its ruins of great extent are to be seen, even to this day." Tavernier says that Nineveh is now only a heap of rubbish." "Her ruins are ruined." God has made an utter end of her glory.

Modern travellers also describe the climate of this country in unison with the account of Jonah. "When the sun did arise—the sun beat upon the head of Jonah, that he fainted, and wished in himself to die." In the *morning* when he expected to be most cool and comfortable, he found the burning sun intolerable.—It was early in the evening, says colonel Campbell, when the pointed turrets of the city of Mosul opened on our view, and communicated no very unpleasant sensations to my heart. I found myself on scripture ground, and could not help feeling some portion of the pride of the traveller, when I reflected, that I was within sight [of the place] of Nineveh, renowned in holy writ. Mosul is seated on a very barren, sandy plain, on the banks of the river Tigris, embellished with the united gifts of Pomona, Ceres, and Flora.

The external view of the town is much in its favor, being encompassed with stately walls of solid stone, over which the steeples of other lofty buildings are seen with increased effect. But though the outside be so beautiful, the inside is most detestable; the heat is so intense that in the middle of the day there is no stirring out; and even *at night*, the walls of the houses are so heated by the day's sun, as to produce a disagreeable heat to the body, at the distance of a foot or even a yard. It was still the hot season of the year, and we were to travel through that country, over which the horrid wind, called by the Turks *Samiel*, sweeps its consuming blasts. Job calls it the *East* wind; its ravages extend all the way from the extreme end of the gulf of Cambaya up to Mosul; it carries along with it fleaks of fire, like threads of silk; instantly it strikes dead those persons who breathe it, and consumes them inwardly to ashes; the flesh soon becomes black as a coal, and drops from the bones. Philosophers consider it a kind of electric fire, proceeding from nitrous exhalations. The only possible method of escaping its fatal effects is to fall flat on the ground, and so prevent inhal-

ing the vapor. Beside this, says Campbell, the ordinary heat of the climate is extremely dangerous to the blood and lungs, and even to the skin, which it blisters and peels from the flesh; so much affecting the eyes, that travellers are obliged to wear a transparent covering over them, to keep off the heat. The Samiel or Simoom is thus described by Mr. Bruce. On the 16th, at eleven o'clock, Idris cried out, "Fall on your faces, for here is the Simoom." I saw from the S. E. a haze, like the purple part of the rainbow, &c. It was a kind of blush upon the air, and it moved very rapidly, for I could scarce turn to fall with my head on the ground, when I felt the heat of the current on my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The meteor or purple haze which I saw, had indeed passed, but the light air, which still blew, was of heat to threaten suffocation. For my part, I found distinctly in my breast, that I had imbibed a portion of it, nor was I free from an asthmatic sensation, till I had been some months in Italy, at the baths of Poretta, near two years after. A universal despondency took possession of our people; they ceased to speak to one another.

D'Obsonville says he saw two travellers, who were struck by this wind during their sleep, and died on the spot. The country people, he says, are afraid of being surprised by it when they are asleep. As this wind approaches, the centinels of the camp rouse those who are asleep. I think that now we may account for the destruction of 185,000 men in the army of Sennacherib, 2 Kings xix. The destruction was in the *night*. Probably the soldiers were as insolent as their general, and the camp guards not watchful. Perhaps it had been an evening of riot, followed by a night of profound sleep. The whole number of the army is not mentioned; from their boasting it was probably very great. Perhaps not half were destroyed. The survivors, "rising early in the morning," discovered the rest of the army to be dead corpses. The usual despondency produced by the wind is seen, in the surviving army immediately returning home.

NO, or No-AMMON, a city of Egypt, which St. Jerome always translates by Alexandria, Nahum vi, 8. But it is rather the city of Diospolis, in the Delta, between Busiris to the south, and Mendesium to the north. See Jer. xlv, 25; Ezek.

xxx, 14, 15, 16, and Nahum iii, 8. No-Ammon signifies, the habitation of Ammon. It is much doubted where this city stood; Bochart thinks it the same as was called Thebes. But it seems from good authority to have been a splendid and populous place. Temples, palaces, and columns adorned its squares, and in its walls were a hundred gates. *Wells*. Pliny says, that the oracle of Ammon was twelve days journey from Memphis. Diodorus Siculus says, that the district where the temple stood, though surrounded with deserts, was watered by dews, which fell nowhere else in all that country. It was agreeably adorned with fruitful trees, springs, and villages. In the centre rose the citadel, surrounded with three walls. Within the first, or innermost, was the palace; within the others were the apartments for the women and family of the king, also the temple and fountains for ablutions. Without these walls stood another temple of Ammon, shaded by lofty trees, and near was the fountain of the sun, so called, from its extraordinary changes, being warm morning and evening, cold at noon, and hot at midnight. A kind of fossil salt was dug here, clear as crystal, used by the Egyptians in their

sacrifices, and thought to be a present worthy of kings. Jeremiah, Ezekiel, and Nahum prophesied the ruin of this place. "I will execute judgments in *No*; I will cut off the multitude in *No*; *No* shall be rent in sunder; she was carried away; she went into captivity; her young children were dashed in pieces at the top of all her streets; they cast lots for her honorable men; all her great men were bound in chains." The ruin of this city says Calmet, happened under Esarhaddon and Nebuchadnezzar, and was completed by Sennacherib. Its ruins are yet visible, and justify the account of their extent and grandeur. From Diodorus we learn that the same city, which was called Thebes, from *Thebah*, an ark, was also called Diospolis, the city of Jupiter, that is of Ham. The prophet Nahum calls it *No-Ammon*, the habitation of Ammon, or according to fourteen copies collated by Dr. Kennicott, *Nueh*, elsewhere it is called *Nau*. From which it may be remarked that *No*, *Nueh*, *Nau*, the different names of this town have certainly some reference to the patriarch Noah. Its other name *Thebes*, has equal reference to the ark, and Ammon refers to Ham, the progenitor of the people,

NOB

addicted to this sort of worship. Ammon was the Jupiter of the Greeks. Hence we see, that the Greeks would naturally call the town Diospolis, which the Egyptians call No-Ammon.

NOB, a sacerdotal city of the tribe of Benjamin. St. Jerome says that in his time, it was intirely destroyed, and that the ruins of it might be seen not far from Diospolis. It was 12 miles from Gibeah. When David was driven away by Saul, he went to Nob, and asking the High-priest Abimelech, for some provision and arms, the priest gave him the show bread, which had been lately taken off the Holy table, and the sword of Goliah. Saul being informed of this by Doeg, caused all the priests of Nob to be slain, and destroyed their city, 1 Sam. xxi, 22. At this place Sennacherib halted in his march to beseige Jerusalem, and here dwelt the children of Benjamin after their captivity.

NOBAH, a city beyond Jordan. It took the name of Nobah from an Israelite of this name who had conquered it, Numb. xxxii, 42. Gideon pursued the Midianites, as far as this city, Judges viii, 2. Eusebius says, that there is a desolate place of this name, about eight miles from Hesh-

NOD

bon, towards the south. But this could not be the Nobah now mentioned, because it was much further to the north.

NOD, or *the land of Nod*, it was to this country, that Cain, withdrew after his fratricide, Gen. iv, 16. The Septuagint, as well as Josephus, read Naid instead of Nod, and have taken it for the name of a place. It is not easily known what country this was, unless, perhaps it was the country of Nyse or Nysea, towards Hyrcania. St. Jerome and the Chaldea interpreters have taken the word Nod, in the sense of an appellative, for *vagabond* or *fugitive*. "He dwelt a fugitive in the land." But the Hebrew reads, "he dwelt in the land of Nod," Gen. vi, 16.

NODAB, a country bordering upon Iturea and Idumea, but now unknown.

NOMADES, a tribe of Arabians, so called from their living without any fixed settlements in towns and cities, but wandered about with their flocks and herds, as they could find good pasturage. Hence the name has been applied to such wandering hordes in Africa and Scythia, as well as in Arabia. *See Arabia.*

NOPH, or MEMPHIS, a very famous city of Egypt, and till the time of the Ptolemais,

NOP

who removed to Alexandria, the place of residence for the ancient kings of Egypt. The kings of Egypt took great pleasure in adorning this city; and it continued in all its beauty, till the Arabians made a conquest of Egypt under the Caliph Omar. The general who took it, built another city just by it, and the Caliph's Fatamites, when they became masters of Egypt, added another to it, which is known to us, under the name of Grand Cairo: but the ancient Memphis stood on the western shore of the Nile, and what the Arabians have built there from time to time, is on the eastern shore of that river. *See Egypt.*

The prophets often speak of this city; they foretell the miseries it was to suffer from the kings of Chaldea and Persia, &c. See Isaiah xix, 13; Jer. xli, 1; Hosea ix, 6; Ezekiel xxx, 13, 16. It is now completely destroyed, nor is the spot on which it stood certainly known. Jeremiah had said ages before, "Noph shall be waste and desolate, without *an inhabitant*." Not a family, not a cottage remains. Some of the ruins Le Bruyn says are yet visible on the banks of the Nile. Maillet says, that prodigious ruins, yet present themselves to prove the greatness of

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the city. He supposes that a part of the city is now covered by a lake, and once when the water was remarkably low, he says, he discovered a kind of a city at the bottom, which excited the admiration of everyone.

NOPH, or MEMPHIS, was celebrated for the pyramids, the only remaining one of the seven wonders of the world. This city stood above the Delta. Apis, kept in the figure of a bull, was worshipped in this city, Ezek. xxx, 13. The pyramids rise in a sandy plain; three are more distinguished, than the rest, for their enormous bulk, and are called *Pharaoh's mountains*. Of these three, two are closed, but the largest is open; travellers enter it and ascend to the top.

Saith Mr. Norden, "the two most northerly pyramids are the greatest; and have five hundred feet perpendicular height; two, others are much less. These four, stand nearly on a line, about four hundred paces distant from each other." These pyramids are raised on a rock, which is elevated about eighty feet above the level of the surrounding country. The top of the rock was smoothed with some tool to form a proper base for the amazing structure which it was to support. The *exter-*

nal part of the pyramid is built chiefly of great square stones cut from the rocks along the Nile, and where at this day may be seen the caves, whence they were taken. The size of the stones are not equal. The number of stones, which form so many steps by the retreating manner in which they are laid, are two hundred eight or ten. The external layers are compacted only by the weight of the stones without lime, lead, or cramps of iron. But as to the body, or inside, of the pyramid, it is full of irregular stones, with mortar, lime, earth, and clay. In the central part of the pyramid is found a sarcophagus of granite, in the form of a parallelopiped without any ornaments. When struck, it sounds like a bell. The base of the pyramid, according to some travellers, covers eleven acres of ground. What an immense labor to rear such a number of stupendous structures. Various have been the opinions of the learned respecting the *design* of the pyramids. Some have supposed them royal sepulchres, and a supposed coffin of stone, found in one of them has tended to confirm this opinion. Le Bruyn says, they buried their dead where the pyramids stand. The Brah-

mins of India, however, do not suppose that pyramids are repositories for the dead. At *Benares* are several pyramids, on a small scale, compared with those of Egypt, with subterraneous passages under them, which are said to extend several miles. The pyramids are doubtless places of religious worship. The very narrow passage leading into the great pyramid of Egypt, was designed to render the holy apartment less accessible, and to inspire the worshippers with more solemn awe. When the Egyptian pyramids were described to several very learned Brahmins they did not hesitate to declare that they were places of worship, or designed for temples. They inquired, if they had not a communication under ground with the river, and when informed that a well of water was now to be seen, they unanimously agreed that it was a temple devoted to the worship of *Padma-devi*, and that the supposed sarcophagus, or coffin, was a trough, which on certain festivals the priests filled with sacred water and lotos flowers. Their design seems to be the same as the tower of Babel. The builders there proposed a tower, whose top should be "sacred to the heavens." The Egyp-

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tian pyramids were intended for the same object, and were imitations of that erected on the plains of Shinar.

Till lately, as far as I know, these vast piles have been viewed merely as objects of curiosity and admiration; but they may now be contemplated in another, and infinitely more interesting light; they are undoubtedly everlasting monuments to prove the truth of a certain portion of scripture history. A few moments attention to this fact, it is presumed, may be pleasant to the Christian Reader. If it be reported of any prince or sovereign, that he has employed more than half a million slaves, in a particular work, should the narrator at the same time point to some immense structures, which have no parallel in the world, would not this strengthen and confirm his testimony? These pyramids were doubtless a part of the labors performed by the Israelites, during their bondage in Egypt, six hundred thousand men, more than twenty years of age were employed in cruel bondage; and here are the monuments of their toils. 1st. The accordance between their known employment and these works, shows, who probably were the builders. The Bible expressly

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informs us, that the Israelites, were employed in making *brick*, that sort of brick, which required *straw* in the composition, Exod. i, 14; "they labored in brick and in mortar," and v, 7, "Ye shall no more give the people *straw* to make brick." Accordingly it appears from various travellers, that the *internal* construction, of these mighty masses, consists, among other materials, of bricks of this very description. This is true of the great pyramid, though the *outside* has a coat of stone, but the pyramids of Sakkara are composed *wholly* of these bricks. Thus the labor performed by Israel, and the work presented in the pyramids, are precisely the same.

2. The multitude, when in the wilderness lament their want of "the cucumbers, the melons, the leeks, the onions, the garlick, which they eat freely, or *gratis*, in the land of Egypt," Numb. xi, 15. Accordingly, Herodotus, after mentioning with admiration the expense of their cloathing and food, says that on the pyramid was an inscription, expressing the expense of the different articles, which were the favorites of the people, and says "that the radishes, [probably the leeks] the onions, and garlick, consumed by the

builders of the pyramids, cost 1,600 talents of silver. No doubt these roots and vegetables were cheap in that fruitful country, and this expense implies that there must have been a prodigious number of workmen, employed for a long time.

3. As to the number of persons employed in the erection of these piles, Diodorus Siculus says, that 360,000 men were employed twenty years in constructing the pyramid of Chemnis. Herodotus says that 100,000 were employed in bringing stones, 10,000 at a time, who relieved each other every three months. I suppose, therefore, that the number given by Diodorus includes the whole population employed in all the departments of that pyramid, while the number given by Herodotus is that employed in a *specific* department; but that all were "relieved every three months." Is there any improbability in supposing that the Israelites were relieved every three months? Exod. iv, 27. We find that the mother of Moses was not able to conceal the child more than *three months*. Aaron was also allowed to go and meet Moses at mount Horeb, which according to Dr. Shaw must have taken two months, which, had he been

kept to labor without any intermission, would have been impossible. Indeed we are informed by Moses himself that "the people labored in brick and in mortar, *and in all manner of service in the field.*" Perhaps, the people were unable to endure *constant* labor in "the cruel bondage" of these public works. Perhaps, like the slaves in the American islands, they were allowed part of their time to raise provisions to support their families, and the builders of the pyramids. We know in fact, that the people had flocks and herds. Not a "hoof" was left behind; there was a pascal lamb for every family. Hence it is evident that the people of Israel, like the builders of the pyramids, had intervals of time in which they were allowed to pay attention to their own business and property; no inconsiderable evidence is this, that they were the same people.

From the customs of the East, and several other circumstances, it is very likely the native Egyptians would not be employed on these structures. History assures us, this was the custom of Sesostris, who caused it to be engraven on his great works. "No Egyptian had any hand in this structure." This Sesostris, according to

Mr. Whiston, was *the* Pharaoh, who refused to let the Israelites go from his service. If strangers were employed, who would be more likely to be these strangers, than the Israelites, who at this time had become formidable to the government, and whom to crush, they adopted the most abominable measures, even the murder of their sons. This same custom of employing foreigners was afterwards adopted by Solomon, 1 Kings, ix, 17, "Solomon built, &c.—of the Amorites, Perezites, Hivites, &c. who were *not of the children of Israel* did Solomon levy a tribute of bond service; but of the *children of Israel*, did Solomon make no bondmen, but *they* were men of war."

5. It is matter of notoriety, to those acquainted with oriental countries, that in building, it is *customary* to employ *bondmen*. We have only, then to inquire whether the Israelites were *bondmen* in Egypt, to find another strong argument, that they reared those astonishing structures in that country, which still remain the wonder of the world. The readers of this book are too well acquainted with the history of Israel to allow the author to adduce any proof, that they "were bondmen in Egypt," that Egypt

was to them a house of "bondage." To this we may add the positive testimony of Josephus, "that Israel was employed on the pyramids." The last great pyramid was never finished. Might not this be expected, considering the confusion and distress, which must follow the death of the first born, and the death of Pharaoh and his host in the Red Sea? Indeed how could it be completed, the builders were gone to Canaan.

6. Another circumstance to confirm the opinion which I have adopted is, that the *time* in which these structures were raised corresponds with the period in which the Israelites were held in slavery. It is supposed this people were in Egypt 215 years, of which Joseph ruled 70, nor was it till a long time after, that the new king arose, "who knew not Joseph." Forty years may be allowed for the generation which succeeded Joseph, and would still retain a grateful sense of his useful services; this leaves 105 years for the period of their degradation. Now in conformity with this, Herodotus tells us, that for 50 years Ramses II. oppressed the people, barred the avenues to the temples, and forbid the Egyptians to offer sacrifices,

that he made them labor servilely for himself by building the pyramids; his brother succeeded him, and ruled with the same spirit for 56 years. Is not here further evidence? For 105 or 6 years this people were subjected to every species of oppression. So detestable were these tyrants to the Egyptians themselves, that they were not willing to mention their *names*. Hence they call their pyramids by the name of the shepherd *Philitis*, who at that time fed his cattle in those places. They ascribe the work to a shepherd or shepherds, who came from *Philistia*, where Jacob was before he came into Egypt. They also say "that the first was built by Armoeus, or Aramoeus, "the Syrian;" the second by Ammosis; the third by Inaron." This coincidence of names will appear complete, if we look at the words without their *prefixes*, a *Mosis*. In Hebrew his name was *hy Mouseh*, in *Aron*, his *Aaron*. All this supports our supposition, that the Israelites built the pyramids. Under the first name, *the Syrian* or *Aramean* is the very title given to Jacob, Deut. xxvi, 5. "A *Syrian*, ready to perish was thy father, and he went down into Egypt."—Then follow the names of the two chief leaders

of the people, *Moses* and *Aaron*. Other evidence might be adduced from learned writers, but I trust this will satisfy the attentive reader, and afford new evidence to establish his faith in revelation. See *Asiatic Researches*.

NOPHAH, a city of the Moabites, which afterwards belonged to the Ammorites, and lastly to the Israelites, Numb. xxi, 50.

NOPHET, a city of Manasseh, Josh. xvii. Lat. 32, 28.

OBOOTH, an encampment of the Hebrews in the wilderness. From Punon they went to Oboth, and from Oboth to Je-abarim, Numb. xxi, 10; xxxiii, 43. Ptolemy speaks of a city called Obodu, or Eboda, in Arabia Petrea, which is the same as Oboth. Pliny, and the geographer Stephanus, also mention it. Stephanus makes it belong to the Nabathaeans, and Pliny to the Helmodeans, a people of Arabia. It was at Oboth that they worshipped the god Obodos, which Tertullian joins with Dusares, another god or king of this country. Lat. 30, 25.

OLIVES, *mount of*. The mount of Olives was situated to the east of Jerusalem, and parted from the city only by the brook Kidron, and by the valley of Jehoshaphat, which

stretches out from the north to the south. It was upon this mount that Solomon built temples to the god of the Ammonites, 1 Kings, xi, 7, and of the Moabites, out of complaisance to his wives, who were natives of these nations. Hence it is that the mount of Olives, is called the mountain of corruption, 2 Kings xxiii, 13. Josephus says, that this mountain is at the distance of five stadia (or furlongs) from Jerusalem, which makes 625 geometrical paces; or the length of a sabbath day's journey, says St. Luke, Acts i, 12. The mount of Olives had three summits, or was composed of three several hills ranged one after another from north to south. The middle summit is that from whence our Savior ascended into heaven. It was upon that towards the south, that Solomon built temples to his idols. The summit, which is most to the north, is distant two furlongs from the middlemost. This is the highest of the three, and is commonly called Gallilee.

In the time of king Uzziah, the mount of Olives was so shattered by an earthquake, that half of the earth that was on the western side fell down and rolled four furlongs, or five hundred paces from thence,

towards the mountain, which was opposite to it on the east; so that the earth blocked up the highways, and covered the king's garden.

Mr. Maundrel tells us, that he and his company going out of Jerusalem at St. Stephen's gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountain; that being got above two thirds of the way up, they came to certain grottos, cut with intricate windings, and caverns under ground, which were called the sepulchres of the prophets; that a little higher up were twelve arched vaults standing side by side, and built in memory of the apostles, who are said to have compiled their creed in this place. That sixty paces higher, they came to the place, where Christ is said to have uttered his prophecy concerning the final destruction of Jerusalem; and a little on the right hand, to another, where he is said to have dictated a second time the Lord's prayer to his disciples; that somewhat higher is the cave of a saint, called Pelugia, a little above that a pillar, denoting the place, where an angel gave the blessed virgin three days warning of her death; and at the top, the place of our blessed Lord's ascension. The same traveller,

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also informs us, that he visited Bethany, now a small village, where was the house of Lazarus, Martha and Mary, to which Jesus used to retire at night, after the duties of the day in Jerusalem, to escape from the stratagems of the Jews. At the entrance of the village is now an old ruin, which they call the castle of Lazarus, supposed to have been the mansion house of that friend to Jesus Christ. At the bottom of a small descent, not far from the castle, is shown the sepulchre, out of which the good man was raised by that enlivening voice, "Lazarus come forth." You descend into the sepulchre by twenty-five steps, at the bottom of which you are in a small square room; thence you creep down into a smaller room, a yard and half deeper, in which it is said the body was laid. This place is held in great veneration by the Turks, who use it for a place of prayer, and demand a tax for the admission of Christians. A bow shot thence, you pass the spot where was the house of Mary Magdalene, and thence down a steep hill you come to the Fountain of the apostles, so called, because here they used to refresh themselves in their journey between Jericho and Jerusalem, than which nothing can be

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more probable, as the well is close by the side of the road, and very inviting to a thirsty traveller.

ON, a city of Egypt mentioned in the Hebrew. *See Heliopolis*. The father in law of Joseph was priest of this city. Its situation has been discovered, about six miles from Cairo; but nothing remains, excepting great banks and hillocks, filled with little bits of marble, granite, and potsherds, some remains of a sphinx, and an obelisk, which is still *standing*, and which the new inhabitants, perhaps, found too heavy to be removed.

Niebuhr.

ONO, a city of Benjamin, Ezra ii, 3, &c. Lat. 31, 31.

ONO, plain of a valley of Canaan, near the city of the same name. Nehemiah vi, 2.

OPHIR, a country much celebrated in scripture, and about which the learned have proposed a great number of conjectures. It is agreed with great reason, that this is the country, that was peopled by Ophir, the son of Joktan. Moses lets us know, that the thirteen sons of Joktan dwelt from Mesha to Sephar, a mountain of the east, Gen. xiii, 30. But as Mesha and Sephar are places, as much unknown, as Ophir itself, there was a ne-

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cessity, of taking another method to discover the country of Ophir. All the passages have been examined in which mention is made of this country, and it has been observed, that the same ships that went to Tarshish, went also to Ophir; compare 1 Kings xxii, 48, with 2 Chron. xx, 36, and 1 Kings ix, 28; and x, 22, that these ships set out from *Ezion-Geber*, a port of the Red Sea, that three years were required for Solomon's fleet to make the voyage to Ophir; that this fleet returned freighted with gold, peacocks, apes, spices, ivory, and ebony; 2 Chron. viii, 18, and ix, 10, &c. lastly, that the gold of Ophir, was in more esteem, than any other gold mentioned in scripture, and that the country of Ophir more abounded with gold, than any other, that was then known. By these tokens search has been made for Ophir; but almost all the interpreters have taken different ways.

Josephus says, that the country of Ophir is in the *Indies*, and that it is called the *gold country*. It is thought he means Cheraonesus Aurea, known now by the name of Malacca. . Lucas Holstonius, thinks we must fix upon India in general, or at the city of Supar, in the island of Cele-

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bos. Others place it in the kingdom of Malabar, or of Ceylon, or in the isle of Tapobrana. Bochart, has labored to support this opinion. Epolemus has placed Ophir in the island Durphe, in the Red Sea. Maffeus, believes it was Pegu, and it is said the Peguans pretend to be descended from those Jews, that Solomon set to work in the mines of this country. Lepenius, who has composed a particular treatise, concerning the country of Ophir, places it beyond the Ganges, at Malacca, Java, Sumatra, Siam, Bengal, Pegu, &c. Others have sought for the country of Ophir in America, and have placed it in the island of Hispaniola. Postel and some others have placed it in Peru. Others have searched for it in Africa, on the eastern coast of Ethiopia; while others place it at Angola, others at Carthage, and others in Spain. F. Calmet is no less singular in his opinion: he places Ophir somewhere in Armenia, not far from the source of the Tigris and Euphrates, and to obviate the objection of the country's not bordering on the sea, and not being at distance enough for a three years voyage; he supposes, that Solomon's fleet made a trading voyage; and that in no one place it met with all the commodities it brought

home; but on the coast of Ethiopia took in apes, ebony, and parrots; in Arabia ivory and spices; and at Ophir gold. And though this Ophir might be no maritime country, yet this hinders not, says he, why the gold produced, might not be brought by land carriage, to some part of the Tigris and Euphrates, which at that time were a great way navigable. Grotius as well as Calmet is of opinion that Solomon did not send his fleet to any part, either of the east or west Indies; but only to a part of Arabia, situate on the main ocean, and that the Indians brought down their merchandize thither, to be bought by Solomon's factors, and shipped on board the fleet. Before the reign of David, the Hebrews did not apply themselves to maritime affairs. But when that prince made a conquest of Idumea and became master of two sea-port towns, Elath and Ezion-geber, he took the benefit of the situations of these two places, and there began this traffic. Solomon's successors, who were possessed of Idumea, still carried on the trade to Ophir, and made use of Ezion-geber down to the time of Jehoshaphat. Most of these opinions are too inconclusive, at first sight, to merit

any discussion. But, though the compiler of this work presumes not to decide the controversy, yet as it is often a matter of curious inquiry in the most respectable circles, where was the Ophir of Solomon, it may not be unpleasant to the reader to spend a few minutes on the subject. An epitome of the discussions of the celebrated Abyssinian traveller, and Dr. Doeg follow.

Mr. Bruce very justly observes, that in order to come to a certainty where this Ophir was, it will be necessary to examine what scripture says of it, and to keep precisely to every thing like description, which we can find there, without indulging our fancy. 1st. The trade of Ophir was carried on from the Elanitic gulf, through the Indian ocean. 2d. The returns were gold, silver, and ivory, but especially silver, 1 Kings x, 22. 3d. The time of the going and coming of the fleet was precisely three years, at no period more or less, 1 Kings x, 22; 2 Chr. xi, 21.

Now if Solomon's fleet sailed from the Elanitic gulf to the Indian ocean, this of necessity must have been made by monsoons, for no other winds reign in that ocean. What certainly shows this was the case, is the precise time of three years, in

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which the fleet went and came between Ophir and Ezion-geber.

These mines of Ophir were probably what furnished the East with gold in the earliest times; great traces of excavation must therefore have appeared. But John Dos Santos says, that he landed at Sofala in the year 1586; that he sailed up the great river Cuama, as far as Tete, where, always desirous to be in the neighborhood of gold, his order had placed their convent. Thence he penetrated far above 200 leagues into the country, and saw the gold mines, *then working* at a mountain called Asura. At a considerable distance from these are the silver mines of Chicoua, at both places there is a great appearance of ancient excavations; and at both places the houses of the kings are built of mud and straw, whilst there are large remains of massy buildings of *stone and lime*.

Every thing, then, conspires to fix the Ophir of Solomon, in the kingdom of Sofala, provided it would necessarily require neither more nor less, than three years to make a voyage from Ezion-geber to that place and Tarshish, and return. To establish this important fact, our author observes, that the fleet or ship for Sofala, parting

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in June from Ezion-geber, (see *Ezion-geber*) would run down before the northern monsoon to Mocha. Here, not the monsoon, but the direction of the gulf changes; and the violence of the south-westers, which then reign in the Indian ocean, make them at times felt even in Mocha roads. The vessel, therefore, comes to an anchor in the harbor of Mocha; and here she waits for moderate weather and a fair wind, which carries her out of the straits of Babelmandel, through the few leagues where the wind is variable.

Her course from this is nearly south-west, and she meets at cape Gardefan a strong south-wester, that blows directly in her teeth. Being obliged to return into the gulf, she mistakes this for a trade wind, because she is not able to make her voyage to Mocha, but by the summer monsoon, which carries her no farther than the straits of Babelmandel, and then leaves her in the face of a contrary wind, a strong current to the northward, and a violent swell.

The attempting this voyage with sails, in these circumstances, was absolutely impossible, as their vessels went only before the wind: if it was performed at all, it must have been by oars: and great havoc and loss of

men must have been the consequence of the severe trials. At last philosophy and observation, together with the unwearied perseverance of man, bent upon his own views and interests, removed these difficulties, and showed the mariners of the Arabian gulf, that these periodical winds, which in the beginning, they looked upon as invincible barriers to the trading of Sofala, when once understood, were the very means of performing this voyage, safely and expeditiously.

The vessel trading to Sofala sailed from the bottom of the Arabian gulf in summer, with the monsoon at north, which carried her to Mocha. There the monsoon failed her by the change of the direction of the gulf. The south-west winds, which blow from cape Gardafan in the Indian ocean, forced themselves round the cape, so as to be felt in the road of Mocha, and made it uneasy riding there. But these soon changed, the weather became moderate, and the vessel, we suppose, in the month of August, was safe at anchor under cape Gardafan, where was the port, which many years after was called *Promontorium Aromatum*. Here the ship was obliged to stay till November, because all these summer months, the wind south of

the Cape was a strong south-wester, as hath been before said, directly in the teeth of the voyage to Sofala. But this time was not lost. Part of the goods bought to be ready for the return was ivory, frankincense, and myrrh; and the ship was then at a principal mart for these.

Our author supposes, that in November the vessel sailed with the wind at north-east, with which she would soon have made her voyage: but off the coast of Melinda, in the beginning of December, she there met an anomalous monsoon at south-west, in our days first observed by Dr. Halley, which cut off her voyage to Sofala, and obliged her to put into the small harbor of Mocha, near Melinda, but nearer still to Tarshish, which we find here by accident, and which we think a strong corroboration, that we are right as to the rest of the voyage.

In the annals of Abyssinia, it is said that *Amda Sion* making war upon that coast in the 14th century, in a list of the rebellious Moorish vassals, mentions the chief of *Tarshish*, as one of them, in the very situation, where we have now placed him.

Solomon's vessel, then, was obliged to stay at *Tarshish*, till the month of April, in the second year. In May, the wind set in at north-east, and proba-

bly carried her that same month to Sofala. All the time she spent at Tarshish was not lost, for part of her cargo was to be brought from that place; and she probably bought, bespoke, or left it there. From May of the second year, to the end of that monsoon in October, the vessel could not stir; the wind was north-east. But this time, far from being lost, was necessary to the traders for getting in their cargo, which we will suppose was ready for them. The ship sails, on her return, in the month of November of the second year, with the monsoon south-west, which in a very few weeks, would have carried her into the Arabian gulf. But off Mocha, near Melinda and Tarshish, she met the north-east monsoon, and was obliged to go into that port and stay there, till the end of that monsoon; after which a south-wester came to her relief in May of the third year. With the May monsoon she ran to Mocha within the straits; and was there confined by the summer monsoon blowing up the Arabian gulf from Suez, and meeting her. Here she lay till that monsoon, which in summer blows northerly from Suez, changed to a south-east one, in October or November, and that very easily brought her up into the Elanitic gulf, the middle or

end of December of the third year. She had no need of more time to complete her voyage, and it was not possible she could do it in less.

Such is a very short and imperfect abstract of our author's reasoning. We are now to give another ingenious conjecture concerning the situation of Ophir, by Dr. Doeg, "The first time," says he, "that *Ophir*, or rather *Aufir*, occurs in scripture, is in Gen. x, 29, where the sacred historian, enumerating the sons of Joktan, mentions *Aufir*, as one of them." According to his account, the descendants of the 13 brothers, settled all in a contiguous situation from Mesha, (the Mocha of the moderns) to Sephara a mountain of the East. Moses, as every one knows, denominates countries and the inhabitants of countries, from the patriarch from whom these inhabitants descended. In describing the course of one of the branches of the river of Paradise, the same Moses informs us that it encompassed the whole land of Havilah, &c. which abounded with fine gold, bdellium, and the onyx stones, and this land had its name from Havilah, the 12th son of the patriarch Joktan. *Ophir* or *Aufir*, was Havilah's immediate elder brother, and of course the descendants of the former, in all probability,

fixed their habitation in the neighborhood of the latter. If then the land of Havilah abounded with gold and precious stones, the land of Ophir undoubtedly produced the same articles. Here then we have the original Ophir; here was found the primary gold of Ophir; and here lay the Ophir mentioned in Job x, 24. But as navigation was then in its infant state, the native land of gold, mentioned by Job, must have been much nearer home, than that to which the fleets of Solomon and Hiram made their triennial voyages. That several countries on the south-east of Africa, abounded with gold long after the era of Job, is evident from the testimony of Herodotus, Strabo, Diodorus Siculus, Ptolemy, Pomponius, Mela, &c. But that in these countries the Ophir of Solomon, could not be situated is plain, because his ships in the same voyage touched at Tarshish, which lay in a very different quarter.

The Abyssinian traveller has placed this *regio aurifero* in Sofala, on the eastern coast of Africa, nearly opposite to the island of Madagascar. This hypothesis was current a hundred years before he was born; but I am persuaded, says our author, that it is not tenable.

The Ophir of Solomon in whatever part of Africa it lay, must have been well known prior to his reign, both to the Phœnicians and the Edomites. These people navigated their monarch's fleets, and therefore could be no strangers to the port to which they were bound. That it was in Africa is certain, and that it was on the west coast of that immense peninsula, will appear more than probable, when we have ascertained the situation of Tarshish and the usual course of the Phœnician navigation. To these objects, therefore, we shall now direct our inquiries.

Javan the fourth son of the patriarch Japhet, had four sons, Elishah, *Tarshish*, Kittim, and Dodanim or Rodanim; among whose descendants were the isles of the Gentiles divided. The city of Tarsus on the coast of Cilicia, at once ascertains the region, colonized by the descendants of Tarshish.

Having proved to a demonstration, that the original Tarshish was a region on the western coast of Asia Minor, where either the patriarch of that name, or some of his immediate descendants, planted a colony, it remains to determine whether this was actually the country from which Solomon imported the vast quantities of

silver, mentioned by the sacred historian. That it was not our author frankly acknowledges; and therefore, says he, we must look out for Solomon's Tarshish in some other quarter of the globe. To pave the way for this discovery, he very justly observes, that it has at all times been a common practice, to transfer the name of one country to another, in consequence of some analogy or resemblance between them. It has likewise often happened that when a commodity was brought from a very distant country, by a very distant people, the people to whom it was imported have taken it for granted, that it was produced in the region from which it was immediately brought to them. Of the truth of this proposition, no man acquainted with the Greek and Roman poets, can for a moment entertain a doubt. Hence the *Assyrium Ammomum* of Virgil, and the *Assyrium malabathrum* of Horace, though these articles were the product, not of Assyria, but of India. The Jews, who were as little acquainted with foreign countries, as the Greeks and Romans, had very probably the same notions with them respecting articles of commerce, and if so, they would undoubtedly suppose, that the

silver sold by the merchants of Tarshish, was the product of that country. When the mistake came to be discovered, they very naturally transferred the name *Tarshish* from the country of the merchants, to that of the articles which they imported. Let us now, says our author, try if we cannot find out where this country was. It need not now be shown, by quotations from Isaiah and Ezekiel, that the merchants of Tarshish traded in the markets of Tyre, with silver, iron, lead, and tin: To these authorities we shall add another from Jeremiah: "Silver, (says that prophet,) spread into plates, is brought from Tarshish." But in Spain, continues our learned dissertator, all those commodities, were found in the greatest abundance. All the ancient authors, who describe that region, dwell with rapture on its silver mines. Spain was then the region, which furnished Solomon's traders with the immense mass of silver he is said to have imported. This was the modern Tarshish, and indeed both Josephus and Eusebius are positive that the posterity of Tarshish actually peopled that country. If this was an early opinion, as it certainly was, the Jews would of course denomi-

nate Spain, from the patriarch in question.

It might be shown that the inhabitants of Tarshish were strictly connected, with the Kittim or Grecians: I shall here produce an authority, which will prove to a demonstration, that the Kittim had extended their commerce into that part of Africa now called Barbary.

The prophet Ezekiel, xxvii, 6, describing the splendor and magnificence of Tyre, tells us, "that the company of the Ashurites made her benches of ivory, brought from the isles of Kittim." In the first place I must observe, that there is probably a small error in the orthography of the word Ashurim. This term is every where in scripture translated Assyrians, which translation is certainly just. But how the Assyrians could export ivory from the isles of Kittim, and fashion it into benches for the Tyrian mariners, is in my opinion, a problem of no easy solution. The fact is, Ashurim should be Asherim, that is, the company of the men of Asher. The tribe of Asher obtained its inheritance in the neighborhood of Tyre, Josh. xix, 28. And Hebron and Rehol, and Hamon, and Canah, unto Zidon the great. The companies of the tribe of the Asherites then, and

not the Ashurim, were the people, who manufactured the benches in question.

Be that as it may, the ivory of which these implements were formed, was imported from the isles of Kittim, that is, from Greece and its neighborhood. These islands it is certain never produced ivory. They must, therefore, have imported it from some other country; but not from any other country to which the Greeks and their neighbors could have extended their commerce, except the north of Africa, produced that commodity. The conclusion then is, that the maritime states of Asia Minor, Greece, and probably the Hetruscans on the west coast of Italy, carried on a gainful commerce with Spain and Barbary, at a very early period.

We have seen that the original Tarshish, on the coast of Asia Minor, did not produce the metals imported by Solomon's fleet; that no Tarshish is to be found in the eastern parts of the globe, that the Tarshish, we are in quest of, was undoubtedly situated somewhere towards the west of Judea; we have shown that the mercantile people of Asia Minor, Greece, and probably of Italy, actually imported some of those articles from the coast

of Africa; we have hazarded a conjecture, that *Spain* was the modern Tarshish, and that very country from which Solomon imported his silver, and the Tyrians their silver, iron, tin, and lead.

Let us now make a trial whether we cannot exhibit some internal proofs in support of the hypothesis we have above adopted.—“The ancients divided Spain into three parts; Bœtica, Lusitania, and Fravacconensis. Bœtica is the modern Andalusia. It stretched along the Fretum Herculeum, or the strait of Gibraltar, to the mouth of Gaudalquivir. This region is thought by some to have been the Elysian fields of the poets. The river Boetis which divides it is called *Tartessus*, by Aristotle, Stesichorus, Strabo, Pausanias, Steph. Bysant, and Avianus. Here too we have a city and lake of the same name. But *Tartessus* is positively the very same with Tarshish. The Greeks manufactured the rest, by changing Tarshish into Tarsis, and in process of time into *Tartessus*. That the Phœnicians actually changed *schin* into *thau* is certain; for Plutarch tells us in the life of Sylla, that in their language an ox was called *thor*, which is, no doubt, the same with the Hebrew *shor*.”

From this deduction it appears highly probable, at least, that the Spanish Bœtica was originally called *Tarshish*. Indeed this similarity of names has operated so powerfully on the learned Bochart and on some other moderns of no mean figure, that they have positively affirmed, as Josephus had done before them, that the patriarch Tarshish actually settled in that country. This, I should think not altogether probable, but that his descendants, who settled on the coast of Asia Minor, colonized Bœtica, and carried on an uninterrupted commerce to that country, along with the Phœnicians, for many centuries, after it was peopled, and that from the circumstances above narrated, it was denominated *Tarshish*, are facts too evident to admit of contradiction.

Let us now see, whether this Bœtica, where I have endeavored to fix the situation of Tarshish of the scriptures, was actually furnished with those articles of commerce, which are said to have been imported from that country. To enlarge on this topic would be altogether superfluous. Diodorus Siculus, Strabo, Polybius, Pliny, Solinus, and in one word, all the Greek and Roman historians, who have mentioned that region, have unanimously ex-

hibited it, as the native land of silver, iron, and tin: to these, contrary to the opinions of the celebrated modern traveller, they likewise add gold in very large quantities. Our author having thus ascertained the situation of Tarshish, proceeds to prove, too largely for our insertion, that the Edomites and Tyrians had doubled the cape, and almost encompassed Africa, long before the era of Solomon. Then referring to 1 Kings chapter ix, and x; 2 Chron. viii, 9; 2 Kings xxii; and 2 Chron. xx. He observes that from these authorities, it appears indubitable, that the fleets of Solomon and Hiram, sailed from Eloth and Ezion-geber; that the voyages to Ophir and Tarshish, were exactly the same performed at one and at the same time, by the very same fleet; which must necessarily have encompassed the peninsula of Africa, before it could arrive at the country of Tarshish. This being the case, the traders might easily enough collect the gold on the coast of Guinea, or on what is now vulgarly called the *Gold Coast*. The ivory they might readily procure on the Barbary coast, opposite to Tarshish. In Africa too, they might hunt asses, monkies, baboons, &c. and

peacocks, or rather parrots, and paraquets, they might surprise in the forests, which abounded on the coast. In Spain, silver, iron, lead, and tin, were, one may say, the native produce of the soil. Even at this early period, the Phœnician navigators had discovered the Cassiterides, or Scilly islands, and Cornwall, and from that region in company with the merchants, may have supplied them with a rare commodity.

"I have supposed that the navy of Solomon and Hiram, collected their gold in the course of their voyage, somewhere on the coast of Africa, beyond the cape, for the following reasons: had they found the golden fleece at Sofala, or any part of the coast of Africa, they would have chosen to return and unlade at Eloth or Ezion-geber, rather than pursue a long and dangerous course, quite round Africa, to Tarshish; to which last country they might have shaped their course much more commodiously from Zidon, Tyre, Joppa, &c. But being obliged to double the cape, in quest of some of these articles, which they were enjoined to import, they pushed onward to Tarshish, and returned by the pillars of Hercules to Tyre, or perhaps to Jop-

pa, &c. Their next voyage, commenced from one or other of these ports, from which they directed their course to Tarshish; and having taken in part of their lading there, they afterwards coasted round Africa, and so arrived once more at Eloth or Ezion-geber.

“Let us now attend to the space of time in which these voyages were performed. We are told expressly 2 Chron. ix, 21; that once every three years came the ships of Tarshish, &c. This is exactly the time one would naturally imagine necessary to perform such a distant voyage, at a period when navigation was still in its infancy, and mariners seldom adventured to lose sight of the coast. Of this we have an irrefragable proof in the history of a voyage round the very same continent, undertaken and accomplished in the very same space of time about two centuries after.

“We learn from Herodotus, that Nechus, one of the latter kings of Egypt, whom the scriptures call *Pharaoh-Necho*, built a great number of ships, both on the Red Sea and the Mediterranean. The same historian informs us, that this enterprising monarch projected a voyage round the continent of Africa, which was actually

accomplished in the space of three years. In this enterprise, he employed Phœnician mariners, as Solomon had done before him. These, we may suppose, were assisted in the the course of this navigation by charts or journals, or at least by traditional accounts derived from their owners. These navigators, says the historian, took their departure from a port on the Red Sea, and sailing thence, into the southern ocean, and in the beginning of autumn landing on the coast of Africa, there they sowed some grain, which they had carried out with them on board their vessels. In this place they waited till the crop was ripened; and having cut it down they proceeded on their voyage. Having spent two years in this navigation, in the third they returned to Egypt, by the pillars of Hercules. These mariners, adds the author, reported a fact, which for his part, he could by no means believe to be true; namely, that in one part of their course, their shadows fell on their right; a circumstance which gives considerable weight to the truth of the relation.

“Let it now be observed, that Phœnician mariners navigated the fleet of Solomon: the

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same people conducted that of Necho: the fleet of Necho spent three years in the course of its voyage; that of Solomon did the same about two centuries before; the fleet of Necho sailed from a port in the Red Sea; that of Solomon took its departure from Eloth to Ezion-geber situated on the same sea: the fleet of the former returned by the pillars of Hercules, that of the latter, according to the hypothesis, pursued the very same route. Such a coincidence of similar circumstances, united with those adduced in the preceding part of this article, seem to prove almost to a demonstration, that the navy of Hiram and Solomon performed a voyage round Africa, in that age, in the same manner as that of Necho did two centuries after.

“Upon the whole, I conclude that the original Ophir, was situated on the south of Arabia Felix, between Sheba and Havilah, which last was encompassed by one of the branches of the river of Paradise, that the name Ophir, was in consequence of its resemblance, in process of time, transferred to a region on the coast of Africa, and that from it, first *Aufer* and then *Africa* was *denominated*: that the primitive Tarshish was Cilicia, and that

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the Jews applied this name, to all the commercial states on the coast of Asia Minor, and perhaps of Italy, there being strong presumptions, that the Tyrrhenians were colonists from Tarshish, likewise acquired the name of Tarshish; that the Tyrians were strictly connected with the merchants of Tarshish, in their commercial enterprizes, that Tarshish was certainly situated westward from Judea, Phœnicia, &c. that no other countries in the western quarters, produced the commodities imported by the two kings, except Spain and the opposite coasts; that this country, in those ages, produced not only silver, iron, tin, and lead, but likewise gold in great abundance, that the merchants of Kittim imported ivory, of which the Asherites made benches for the Tyrians; which commodity they must have purchased on the coast of Barbary; where the Jews and Phœnicians would find the same article; that Tarshish being situated in Spain, it was impossible for a fleet sailing from Eloth to Ezion-geber, to arrive at that country without encompassing Africa; that of course, the fleet in question did actually encompass that continent, that the Ophir of Solomon must have been situa-

ted somewhere on the coast of Africa, to the west of the cape, because from it the course to Tarshish, was more eligible, than to return the same way back to Ezion-geber."

Our author supports this conclusion by other arguments and authorities, which our limits will not permit us to detail; but perhaps the article might be deemed incomplete, if we did not show how he obviates an objection, that will readily occur to his theory. "If the original Ophir was situated on the coast of Arabia Felix, and the modern region of the same name on the west coast of Africa, it may be made a question, how the latter country came to be denominated from the former."

"Nothing," says our author, "can be more easy than to answer this question. The practice of adopting the name of an ancient country to a newly discovered one, resembling the other in appearance, in situation, in figure, in distance, in the nature of the climate, productions, &c. has ever been so common, that to produce instances would be altogether superfluous. The newly discovered region on the coast of Africa, abounded with the same species of commodities by which the original one was

distinguished; and of course the name of the latter was annexed to the former." Whether the hypothesis of Mr. Bruce, or Dr. Doeg, respecting the long disputed situation of Solomon's *Ophir*, be the true one, I shall not presume to decide, though I think that most readers will prefer the system of the Abyssinian traveller, which is confirmed by the approbation of D'Anville, Dr. Robertson, and other great names. Both are plausible, both are supported by much ingenuity, and uncommon erudition. *Sub judice lis est.*

OPHNI, a city of Judea, of the tribe of Benjamin, Josh. xviii, 24.

OPHRAH, a city of Manasseh, and the birth place of Gideon, Judg. vi, 11.

OPHRAH, a town of Benjamin, Josh. xviii, 23.

ORTHOSIAS, a maritime city of Phœnicia, over against the island of Aradus, not far from Tripolis, 1 Macc. xv, 25. It was once the seat of a Christian bishop, and a place of great strength. Here are now seen many interesting antiquities; the place is now called Tortosa. *Maundrel.* Lat. 34, 40.

PADAN-ARAM, probably the north west part of Mesopotamia. *See Mesopotamia.*

PAHATH-MOAB, the name of a place in the country of the Moabites, Ezra ii, 6; and viii, 4; and x, 30. When Zerubbabel returned from Babylon 2812 people of this place came with him, and 200 came with Ezra. Joab was a native of this town.

PALESTINE, a country of Asia. Though we have already bestowed a liberal attention to this country, yet the intelligent reader will naturally require a more distinct view of the *present* state of Judea, its inhabitants, government, science, &c.

The *government* is of the worst conceivable description; its influence is in a thousand ways deleterious and fatal.

In each government the Pacha, being the image of the Sultan, is like him, an absolute despot. All power is united in his person, he is chief of the military and finances, of the police, and criminal justice. He has the power of life and death; he has the power of making peace; in a word, he can do every thing. The main object of so much authority is to collect the tribute, that is to transmit the revenue to the great propriety, who has conquered, and who possesses the country by the right of his *terrific lance*. This duty fulfilled, no other is required from him,

the means employed to accomplish it, is a matter of no concern, those means are at his discretion, and such is the nature of his situation, that he cannot be delicate in his choice of them; for in the first place, he can neither advance, nor even maintain himself, but in proportion as he can procure money. Secondly, the place he holds depends on the favor of the Visir, or some other great officer, and this can only be obtained and secured by bidding higher, than his competitors. He must therefore raise money to pay the tribute, and also to indemnify himself for all he has paid to support his dignity, and make a provision in case of accidents. Accordingly, the first care of a Pacha, on entering his government, is to devise methods to procure money, and the quickest are invariably thought the best. The established mode of collecting the Miri, and the customs, is to appoint one or more principal farmers, for the current year, who in order to facilitate the collection, divide it and subdivide, even to the smallest villages. The Pacha lets these employments to the best bidder, wishing to draw as much money from them as possible. The farmers, who on their side have no object in taking them,

but gain, strain every nerve to augment their receipts. Hence those extortions to which they are the more easily inclined, as they are sure of being supported by authority; and hence in the very heart of the people, a faction of men, interested in multiplying impositions. The Pacha may applaud himself for penetrating into the most hidden sources of private profits, by the clear sighted rapacity of his subalterns; but what is the consequence? The people denied the enjoyment of the fruit of their labor, restrain their labor to the supply of their necessary wants; the husbandman sows only to preserve himself from starving; the artist labors only to bring up his family; if he has any surplus, he carefully conceals it. Thus the arbitrary conduct of the Sultan, transmitted to the Pacha, and to all his sub-delegates, by giving a free course to extortion, becomes the main spring of a tyranny, which circulates through every class, whilst its effects, by a reciprocal reaction, are every where fatal to agriculture, the arts, commerce, population, and to every thing, which constitutes the power of the state, or, the power of the Sultan himself. All the magistrates of the empire, called *Cadis*, or Judges,

depend on one principal chief, who resides at Constantinople. The title of his dignity is *Cadi-elasker*, or judge of the army, which title alone indicates, as I have already observed, that the power is entirely military, and resides wholly in the army and its general. This grand *Cadi* names the judges of the capital cities, such as Aleppo, Damascus, Jerusalem, &c. These judges again name others in the places within their dependency. But what is the qualification required? Always *money*. All these employments, like those of the government, are sold to the best bidder, and rented in the same way from year to year. What is the consequence? That they who buy the office endeavor to recover the money advanced, to obtain interest and also a profit. What therefore can we expect from such dispositions in men, who hold the balance of justice in their hands, and decide on the property of their fellow citizens?

The tribunal whence these *Cadis* issue their decisions, is called the *Mahkama*, or place of judgment. Sometimes it is at their own houses, but never is it at a place which corresponds with the idea, annexed to so sacred an employment. In an empty mean apartment the *Cadi* is seated on a mat or

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wretched carpet. On each side of him are his clerks, and some domestics. The door is open to every body; the parties appear; and there without interpreters, advocates, or attornies, each pleads his own cause. Squatted on the ground, they state the facts, discuss, reply, contest, and argue again in their turns. Sometimes the debates are violent; but the cries of the clerks, and the staff of the Cadi soon restore order and silence. Gravely smoaking his pipe, and twisting the end of his beard round his finger, this judge listens, interrogates, and concludes by pronouncing a sentence without appeal, which at most allows but two months delay. The parties are never well satisfied; they retire, however, with respect and pay a fee, estimated at one tenth of the litigated property without murmuring at the decision, as it is invariably dictated by the *infallible Koran*.

Daily experience proves, that there is no country where justice is more corrupted, than in Egypt, Syria, and no doubt all the rest of the Turkish empire. Venality is no where more open, nor more impudent. The parties may bargain for their cause with their Judges as they would for any common commodity. Instan-

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ces of great sagacity and equity, no doubt are to be found, but they are rare, which is the very reason, why they are so celebrated. Corruption is habitual and general; and how is it possible to be otherwise, where integrity may be ruinous, and injustice lucrative; where each Cadi deciding without appeal, fears neither a revision of his sentence, nor punishment for his partiality; and where in short, the want of clear and precise laws, affords a thousand ways of avoiding the shame of an evident injustice, by opening the crooked paths of commentaries and interpretations?

Miserable is the condition of the peasants. They are every where reduced to a little flat cake of barley, or dourra, to onions, lentiles, and water. They are so little acquainted with dainties, that they esteem strong oil, and rancid fat as delicacies. Not to lose any part of their corn, they leave in it all sorts of wild grain, even tares, which occasions vertigoes and dimness of sight for several hours, as I have myself experienced. In the mountains of Lebanon and Nablous, in time of dearth, they gather the acorns from the oaks, which they eat, after boiling or roasting them on the ashes. The truth of this has been authenti-

cated to me, among the Druzes, by persons who have themselves made use of them. We must therefore no longer accuse the poets of hyperbole, but it will only be the more difficult to believe that the golden age was the age of abundance.

By a natural consequence of this misery, the art of cultivation is in the most deplorable state; the husbandman is destitute of instruments, or has very bad ones; his plough is frequently no more than the branch of a tree, cut below a bifurcation. The ground is tilled by asses and cows, rarely by oxen; they would bespeak too much riches; beef is therefore very scarce in Syria and Egypt, where besides, it is always lean and bad, like all the meat of hot countries. In the districts exposed to the Arabs, as in Palestine, the countryman must sow with his musket in his hand. Scarcely does the corn turn yellow, before it is reaped, and concealed in *Matmoures*, or subterraneous caverns. As little as possible is employed for seed corn; because they sow no more than is barely necessary for subsistence; in a word their whole industry is limited to a supply of their immediate wants; and to procure a little bread, a few onions, a wretched blue shirt,

and a bit of woollen, much labor is not necessary. The peasant lives, therefore, in distress; but at least he does not enrich his tyrants, and the avarice of despotism is its own punishment.

The degraded state of the arts and sciences, corresponds with the oppression of the government, and the miseries of the people. With regard to the useful arts many of them would be useless in this country, which are considered necessary with us, owing to the small quantity of furniture used among the Orientals. The whole inventory of a rich family there consists in a carpet, mats, cushions, matrasses, some small cotton cloths, copper and wooden platters for the table, a few stewing pans, a mortar and a portable mill, a little porcelain, and some plates of copper covered with tin. This, it should be remembered, is the furniture of a *rich* family. All our costly apparatus of curtains, beds, chairs, sofas, looking glasses, desks and plate, glasses and pictures, is entirely unknown to them. In the country they are limited to mere necessities. Each house manufactures its own cloth; every one has a hand mill with which the women grind their corn. The sciences are un-

known, the barbarism of Judea is complete. They have neither seminaries, nor geometricians, astronomers, musicians, nor physicians. Scarcely do they know how to let blood. Scarcely have they heard that the world revolves round the sun. Being Mahometans, the Koran absorbs all their studies. There are two hundred volumes of commentaries upon the first verse; but these are rare; only two libraries are found in the country; these are small and of little value. The common people receive no instruction of importance. Their priests neither preach nor catechise. Children are taught to read the Koran, if Mahometans, and the Psalms, if they are Christians, and a little writing. The very means of instruction are wanting; they have scarcely any books. The reason is evident; a book here is a manuscript; the cost is very great. It requires the labor of months to produce one volume. The radical source of this mischief is concealed in the wicked *government*. Instead of promoting knowledge or the means of education, the iron hand of despotism is raised to quench the sparks of science and knowledge. The highest attainments of liberal science would not in these regions of

tyranny preserve the possessor from languishing in obscurity and indigence. While such a government lasts, the people must be poor and ignorant. The peculiar nature of their religion, their extreme poverty, ignorance, and servitude must be supposed to produce various traits of character, which must appear singular to us. Of all the subjects which attract attention in any country, the moral character of the inhabitants is unquestionably the most important. This demands the first attention of the traveller, the historian, and geographer. The task is arduous, but well rewards the labor. The first appearance of this people is different from ours. Their dress is long and flowing; their beards are long; but their heads are shaved. In their salutations they never bend the body; they are almost continually seated through life; if they walk, it is always slowly and on business; never for pleasure. Their religious exterior is equally different from ours. Their conversation, their gestures, their countenances, display their religion. In the street, every one appears with his string of beads, and as they pass along, we hear nothing but emphatical exclamations of *Ya Allah*,

Oh God! *Allah akbad!* God most great; *Allah taaled*, God most high. Every instant you hear a profound sigh, following some of the ninety-nine names of the Most High, such as *Ya rani!* Source of riches! *Ya Jobhan!* Oh most to be praised! *Ya mastour!* Oh impenetrable. If a man sells bread in the streets, he does not cry, bread, but exclaims, *Allah Kerim*, God is liberal. If he sells water he cries, *Allah djawad*, God is generous, &c. The usual form of salutation is, God preserve thee; and of thanks, God protect thee. In a word, God is in every thing, and every where. They are also grave, and cold in every thing which they say or do. Their behavior is austere, serious, melancholy. They rarely laugh, and the gaiety of a Frenchman seems to them a wild delirium. They speak with deliberation, without passion, and without gestures; they listen without interrupting you, and are silent whole days together. Their belief in fatalism gives them an apathy of spirit; they neither regret what is past, nor are anxious respecting the future. The bed of death does not awaken sensibility in the Mahometan; he makes his ablution, says his prayers, professes his belief in Mahomet, requests that

his head may be turned towards Mecca, and dies quietly. *Volney.*

Ancient and modern writers confirm the history of Moses, when they speak concerning the products of this land. The apples, which they call apples of paradise, grow in clusters like grapes, frequently a hundred of them in a bunch, enough to fill a moderate basket. Their vines yield three crops of excellent grapes in a year. *Descriptio Terrae Sanctae Brocardo Monaco, Chap. 11.* But the people of this country, the same writer observes, chap. 12, are of every nation under the sun, among whom none are more corrupt than the Christians. The reasons, he says, are evident, without implicating the excellence of the gospel. When any one in Spain, France, Germany, Italy, or other Roman Catholic countries is guilty of manslaughter, robbery, theft, incest, adultery, fornication, or treason, fearing he shall be brought to punishment, he flies to the Holy Land, as though this would wipe away his crimes; but it does not change his character. Here are Saracens, Syrians, Greeks, Turks, and Arabs, men of all denominations and countries, Maronites, Nestorians, Papists, and Mahometans.

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Hasselquist, says the olives are beautiful and of the best kind. Mr. Maillet says that honey is yet produced in great plenty, and that they have a singular manner of feeding them. Another traveller says it is impossible for pulse, wheat, or grain of any kind to be richer or better tasted, than what is sold in Jerusalem.

PAMPHYLIA, a province of Asia Minor, which gives name to that part of the Mediterranean Sea, which washes its coast, Acts xxvii, 5. To the south, it is bounded by the Mediterranean, and to the north by Pisidia; having Lydia to the west, and Cilicia to the east. *Wells's Geography.*

The whole country is fertile and well cultivated. The most unproductive lands are pastures for numerous herds of goats, whose hair is profitable, as materials for excellent camblets. In the low country the summers are extremely hot, and the people retire to the mountains. Perga is a city of this province, famous for a remarkable temple dedicated to Diana Pergea. The northern part of mount Taurus was included in this province, that extensive and celebrated range of mountains on some part of which it has been supposed the ark rested. Paul and Barnabas,

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preached at Perga and Pamphylia, Acts xiii, 13; and xiv, 24. Being a commercial people, strangers flocked there, and among other nations many Jews took up their residence here; hence "the dwellers in Pamphylia," are mentioned as coming to Jerusalem on the day of Pentecost. Christianity is not entirely eradicated from this country; but may be compared to a woman banished into the wilderness. Lat. 37. Long. 48, 51.

PANEAS, a city of Syria, formerly called Leshem afterwards *Dan*, from the conquest made of it by some *Israelites*, of the tribe of *Dan*, afterwards *Paneas*, at the foot of which it was situated; then *Cesarea Philippi*, in honor of the emperor *Augustus*, to whom Philip son of *Herod* the Great, consecrated it. His father Herod had a good while before built a magnificent temple here to the honor of *Augustus*. Lastly young *Agrippa* changed the name of *Cesarea* into that of *Neronias*, in honor of Nero. In the time of *William* of *Tyre* it was called *Belinas*. Some doubt whether *Paneas* be the same as *Dan*. Eusebius and St. Jerome make a manifest distinction in *Dan*; since they affirm, that *Dan* is four miles from *Paneas*, on the road to

Tyre. But most writers found them together, and St. Jerome himself says in Ezekiel xlviii, that *Dan*, or *Leshem*, was afterwards called *Paneas*. It was situated about the place where Jordan issues out of the ground, for this river has its source in the lake called *Phiala*, an hundred furlongs from Paneas. Lat. 33, 27.

PANEAS, or PANIUS, the same as mount Hermon, *which see*.

) PAPHOS, a celebrated city of Cyprus now called Baffo, lying on the western coast of the island, (where Venus, who from hence took the name of Paphia, had her most ancient and celebrated temple, and here the Roman Proconsul Sergius Paulus, whom St. Paul converted to Christianity, had his residence, Acts xiii, 6. The idolatry of Venus continued here 400 years after the introduction of Christianity; a bishop of the Greek church still resides at Paphos. The figure under which Venus was worshipped was not *human*; but simply an upright stone. This worship was first taught at Paphos by Pœnicians, who came from Askelon, who had received it from the ancient Assyrians; the same object is worshipped in India to this day. This tends to prove

what is repeatedly suggested in this work, that the Philistines derive their descent from the *original Assyria*, very far east from the Euphrates, near the fountains of the great rivers of Asia. They worshipped the same deity under the same symbol. Lat. 33, 35.

PARADISE. In the books of the New Testament, the word paradise is put for a place of delight, where the souls of the blessed enjoy everlasting happiness. Thus Jesus Christ tells the penitent thief upon the cross, "to-day shalt thou be with me in paradise," that is in the state of the blessed, Luke xxiii, 43. And St. Paul, speaking of himself in the third person, says, (2 Cor. xii, 4;) "I knew a man that was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Lastly, Jesus Christ in the Revelations, ii, 7, says, "to him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God;" where allusion is made to the tree of life, that grew in the terrestrial paradise.

Paradise according to the original meaning of the word, signifies an orchard, or plantation of fruit trees. The Septuagint makes use of the word paradise when they speak of the

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garden of Eden, which the Lord planted at the beginning of the world, and placed Adam and Eve there; and this famous garden is commonly known by the name of the Terrestrial Paradise. There has been many anxious inquiries, respecting its situation some have thought, that it never existed, and that, which is said of it in scripture, ought to be taken allegorically. Others believe it was out of the confines of this world. Others have pretended, that it was only in the beginning, or before the creation of the material beings. It has been placed in the third heaven, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place which is now possessed by the Caspian Sea, under the arctic pole, and in many places to the utmost southern regions. There is hardly any part of the world, in which it has not been sought for; in Asia, in Africa, in Europe, in America, in Tartary, upon the banks of the Ganges, in the Indies, in China, in the island of Ceylon, in Armenia, under the equator, in Mesopotamia, in Syria, in Persia, in Babylonia, in Arabia, in Palestine, in Ethiopia, where the

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mountains of the moon are; near the mountains of Libanus, Anti-Libanus, and Damascus.

The learned authors of the Universal History, in their account of rarities, natural and artificial in Syria, mention, "a spot which is still shown, as the place whereonce stood the garden of Eden, or terrestrial paradise. And indeed it is in all respects so beautiful and rich, and yields so delightful a prospect from the adjacent hills that there is hardly another place in the world, that has a fairer title to the name it bears. Its proximity to Damascus, the capital of Syria, near the fountain head of the Jordan; its situation between the Tigris, or Hiddekel, the Euphrates, the Phasis, or Phison, the Araxes, or Gihon, (which last has those names from its vast rapidity above all other known rivers) its bordering upon the land of Chus, famed for its fine gold; all these and many other marks, specified by Moses, with its charming and surprising fruitfulness, and constant verdure, have induced a great number of commentators to believe, that celebrated spot was in this place, and to deem it the most valuable of all natural rarities of this country. Christians, however, need not be told, that however curious or amusing

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this inquiry may be, the determination of it is of no importance, since we are all well assured, that the celestial paradise is that place of pure and refined delight in which the souls of the blessed enjoy everlasting happiness. Of the great progenitor we are told, "that the Lord God took the man and put him into the garden." These words plainly indicate, that Adam was not created, within the precincts of Paradise; and it is afterwards said upon his being turned out of the garden, "he was sent to till the ground, whence he was taken."

Adam was doubtless created in the prime of his life, with all his powers and faculties in the highest degree of strength and vigor. His body would be graceful, and well proportioned; while his countenance was comely, and glowed with the lustre of youthful innocence. The poet thus describes our first parents:

Adam the goodliest man, of men since born
His sons; the fairest of her daughters, Eve.
----- for in their looks divine
The image of their glorious Maker shone.
MILTON.

Moses introduces our first parents into life, in the most natural manner, as having capacities to acquire knowledge, senses to receive impressions from objects around them, and a sufficient degree of reason to

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form a judgment of the things perceived: yet all these faculties can only be considered, as so many instruments, by the exercise of which they might be enabled to discharge the duties of their future life. The following portrait of our first progenitor, when he first came into life, drawn by the inimitable pencil of Buffon, is extremely beautiful, while it is dissonant, from no part of the Mosaic history. "Let us suppose a man, in the same situation, with him, who first received existence, a man whose organs were perfectly formed, but who was perfectly new to himself, and to every object which surrounded him. Were he to give a history of his thoughts, and of the manner in which he received impressions, he might give such information as this. I remember the moment, when my existence commenced. It was a moment replete with joy, with amazement and anxiety. I neither knew what I was, where I was, nor whence I came; I opened my eyes. But what an amazing increase of sensation! the light, the celestial vault, the verdure of the earth, the transparency of the waters gave animation to my spirits, and conveyed pleasures, which exceed the power of expression. At first I believed,

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that all these objects existed within me, and formed a part of myself. When, turning mine eyes to the sun, his splendor overpowered me. I voluntarily shut out the light, and felt a small degree of pain. During this moment of darkness, I imagined that I had lost the greatest part of my being. I was then roused with a variety of sounds. The singing of birds, and the murmuring breezes formed a concert, which excited the most sweet and enchanting emotions. I listened and was convinced, that these harmonious sounds existed within me. I made a step forwards; and afterwards renewing my motion, I walked with my face turned towards the heavens, till I struck against a Palm-tree, and felt some degree of pain. Seized with terror, I ventured to lay my hand upon the object, and perceived it to be a being distinct from myself, because it did not seem like touching my own body, nor give me a double sensation. I resolved then to feel every object I saw, and had a strong desire to touch the sun; but stretching out my hands to embrace the heavens, they met without any intermediate object. All objects appeared to me equally near, and it was not till after many trials, that I

learned to use my eyes, as a guide to my hand. At last the train of my ideas was interrupted, and I lost the consciousness of my existence. My sleep was profound, but having no mode of measuring time, I knew nothing of its duration. When I awaked, I was astonished to find by my side, another form, perfectly, similar to my own. I conceived it to be another self; and instead of losing by my sleep, I imagined myself to be doubled. I ventured to lay my hand upon this new being. With rapture and astonishment, I perceived it was not myself, but something much more glorious and desirable."

This philosophical detail coincides with the opinion, that excepting what portions of knowledge, Adam might acquire by the exercise of his senses, his Maker taught him *every thing* that was necessary for his comfort and subsistence. But before the Almighty gave any instructions to our first parents, we must suppose, he inspired them with the knowledge of the meaning, of every *word*, which they heard him speak; otherwise it would have been impossible, that he could have had any such communication with them. The *words*, which they heard, and were

made to understand, being imprinted upon their memories, would serve as the foundation of a language, which they would afterwards increase and enlarge, as new objects began to multiply, and hence give rise to new terms and definitions.

One of the first lessons taught to Adam by his infallible Director, would be the necessity of food, for the support of his life. Accordingly Moses informs us, that for this purpose a grant was made him, to eat of every tree of the garden, excepting one. At the same time it was made known to him, in what manner he was to repair the decays of nature, namely, by eating of *the tree of life*. Then, in order to qualify him for social intercourse, he was ordered to exercise his faculty of speech by giving names to different creatures. The author of the book of Ecclesiasticus, says of our first parents, "They received the use of the five operations of the Lord; and in the sixth, he imparted to them understanding." Our talents and the exercise of them, may be both said, to be given to us by God; and whatever capacities we receive from him, it is supposed that we ourselves must improve them, before we can attain to any acquirements whatever. Al-

though Adam had heard and understood the words of God, yet Moses does not give the least hint that ever he attempted to speak before this time. For if he had, as some imagine, innate knowledge and proper terms for every thing, presented to him, what occasion was there to bring animals before him, to see what names he would impose upon them? Some writers have endeavored to turn into ridicule the whole of this transaction, and have asked, how could all creatures upon earth appear at one time, before Adam? Not only one, but many days would have elapsed, before he could give each a name. But this objection arises from not understanding the words of Moses. What our translators render 'to see what he would call *them*,' is in the original, 'to see what name he would call *it*. And whatsoever Adam called it, (viz. the living creature) that was the name of *it*.' The meaning seems to be no more than this: God brought a few creatures to Adam, to make him try to name them; and whatever he called any of them, that continued to be its name. And no doubt he would denominate every animal before him, from its external appearance, from its size, its color,

or its voice. And in process of time, he would give names to all those creatures, which providence brought within his view, or with which he afterwards became acquainted.

The next thing in which God instructed Adam, though probably in a trance, or vision, was his near relation to Eve, as being part of his own body. This piece of knowledge was imparted to him, in order to cement the greater love and affection, between the two, during the remaining period of their lives.

These, according to Moses, are all the transactions, in which our first parents were interested, during their abode in Paradise, till they lost their innocence, and forfeited the enjoyments of their happy situation. And nothing can be more evident, than that the instructions, which they received, bespoke the infantile state of their minds: though there is no doubt, but further and higher dispensations of knowledge would have been communicated to them, as they became able to bear them, and had their minds matured by experience and reflection.

Moses gives us no farther account of Adam's life, after leaving the garden, but that he begat some children, and died

at such an age. Yet we have, no reason to doubt, but the venerable patriarch ever after led a life of penitence and of the strictest piety. The various communications which he had enjoyed with his Maker in Paradise, and which were probably renewed to him after his fall, could not fail to make the deepest impressions upon his mind. The gracious respite he had met with, from the execution of the sentence denounced against him, would make him cautious of offending for the time to come; lest the next violation of the Divine authority, should put an end to his existence. The *cherubim and flaming sword*, or the devouring flame on the east of Eden (which might continue burning all his life) would be to him what the vestiges of the ark were to Noah and his sons, an awful memorial of the danger of incurring the Divine displeasure. Besides, his worldly comforts being in a great measure withdrawn, his mind would be naturally disposed for relishing those pleasures, which flow from piety and religion.

It may not be improper, however, in this place to give a description of the Paradise of the Mahometans. The sensuality and absurdity of that

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impostor, must be apparent to all men. Their religion has no consistency in its parts, and the description of the future enjoyment of the faithful, are miserable instances of human weakness and folly.

“The Paradise of the Mahometans, is by them said to be situated above the seven heavens, or in the seventh, and next under the throne of God; and to express the amenity of the place, they tell us, that the earth of it is of the finest wheat flour, or of the purest musk, or of saffron; and that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and the trunks of all its trees of gold, among which the most remarkable is the tree *Tuba*, or tree of happiness. They pretend that this tree stands in the palace of Mahomet, though a branch of it will reach to the house of every true believer, loaded with pomegranites, dates, grapes, and other fruits of surprising bigness, and delicious tastes, unknown to mortals. If a man desires to eat of any particular kind of fruit, it will immediately be presented to him; or if he chooses flesh, birds ready dressed will be set before him, and such as he may wish for. They add that this tree will supply the

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blessed, not only with fruit, but with silk garments also, and beasts to ride on, adorned with rich trappings, all which will burst forth from the fruit; and that the tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in 100 years. Plenty of water being one of the greatest additions to the pleasantness of any place, the Alcoran often speaks of the rivers of Paradise, as the principal ornaments. Some of these rivers are said to flow with water, some with wine, and others with honey: all of them have their sources in the root of this tree of happiness; and as if these rivers were not sufficient, we are told that the garden of this Paradise is also watered by a great number of less springs and fountains, whose pebbles are rubies and emeralds, their earth of camphor, their beds of musk, and their sides of saffron. But all those glories will be eclipsed, by the resplendent and exquisite beauty of the girls of Paradise, the enjoyment of whose company, will constitute the principal felicity of the faithful. These (say they) are not formed of clay, as mortal women, but of pure musk; and are, as their prophet often affirms in

his Alcoran, free from all the natural defects and inconveniences incident to the sex. Being also of the strictest modesty, they keep themselves secluded from public view, in pavilions of hollow pearls, so large that, as some traditions have it, one of them will be no less than 16, or as others say, 60 miles long, and as many broad. With these the inhabitants of Paradise may taste pleasures in their height; and for this purpose will be endowed with extraordinary abilities, and enjoy a perpetual youth."

The inquiry remains, Where was Paradise? The Compiler is far from being sanguine himself, and cannot, therefore, be expected to satisfy his readers. From a writer, more distinguished for his piety, than his profound skill in geography, I give the following quotation. "We," saith he, "suppose that Paradise stood in Eden, in Chaldea, at the conflux of the Tigris, or Hiddekel and the Euphrates, or a little below it. Here we find two of Moses's rivers by name, and below we find that the stream was parted into two large divisions, the eastern one may have been the Gihon, and the western, the Pison." (*Brown.*) It may be proper to observe that when some of these rivers are said to

compass such lands, the word may be rendered, *runs along*, i. e. along the side, and Hiddekel went not to the east of Assyria, but ran from Assyria eastward, or run before Assyria, i. e. between Moses and Assyria, Gen. ii, 11—14. But pray what has this to do with the description of Moses. Here you have two rivers above the garden, and two below; but the scripture says that one river went out of Eden, and afterwards parted and became *four*, not *two*. Most writers seem to have supposed, that four rivers watered the garden, and that four proceeded from it, but, does the sacred text require such a singular place to be discovered? Directed by such an opinion, the learned Reland repairs to America to find this garden in such a place, and with him Calmet agrees. In the immense swell of mountains in that country large rivers of course have their rise, and proceed in every direction. There he finds the source of the Euphrates, the Tigris, the Phasis, and the Araxes; but they do not rise from one head, they flow in different courses, and are never united in one stream; but Eden lay on one stream, was watered only by one stream; this stream after leaving that region, at

how great a distance we know not, but before it entered the ocean, was divided into four parts, and disembogued its waters by four mouths or "heads." Since it is a fact well known that rivers are now frequently changing their channels, sometimes running in one, sometimes in several channels, and since in the early ages, when these streams were larger, and the earth less settled and solid, their courses were probably less fixed, is it to be supposed that we shall now find the river, or rivers of Eden, running in the same channels as in the time of Moses? When the ponds and lakes of the globe which filled the hollows and vallies began to burst their barriers, to rush from one valley to another to find the sea, they, probably, in some instances overflowed large tracts, and often ran in many channels. By degrees some one of these channels, having a larger column of water, or a softer soil, became deeper than the rest, and of course drew the waters from the other channels; the ponds and lakes were exhausted, and a regular stream was formed. But even to this day, very often, near the sources of rivers, where the force of the waters to form a deep channel to exhaust the fountains was

weaker, a few of the ponds and lakes still remain, as at the head of the Parker, the Merri-mac, the Amariscoggin, the Kenebec, and Penobscot. Instead, therefore, of searching for the river of Eden, shall we not more probably ascertain the spot by attending to other characteristics of the place, and by exploring the course of the first colonies of men, and listening to the traditions of those countries? *See India and Eden.*

PARAN, or EL-PARAN, a desert of Arabia Petrea; to the south of the Land of Promise, and to the north-east of the gulf Elanitis. Chedalaomer and his allies, coming to make war with the kings of Pentapolis, ravaged the country, as far as the plains of Paran, Gen. xiv, 6. Hagar being sent away from the house of Abraham, retired into the wilderness of Paran, where she lived with her son Ishmael, Gen. xxi, 23. The Israelites having decamped from Sinai, came into the desert of Paran, Numb. x, 12. It was from hence that Moses sent out spies to bring intelligence concerning the Land of Promise, Numb. xiii, 3, 26, and consequently, Kadesh is in the wilderness of Paran; since it was from Kadesh that these men were sent. Moses seems to place mount Sinai in the country of Paran;

when he says, (Deut. xxxiii, 2) that the Lord appeared to the Israelites upon the mount of Paran, Habbakuk iii, 3, seems to say the same thing. When David was persecuted by Saul, he withdrew into the wilderness of Paran, near Maon and Carmel, 1 Sam. xxv, 12. Hadad, son of the king of Edom, was carried, when a child, into Egypt, 1 Kings xi, 18. Those, who conducted him, came from the eastern parts of Idumea, into the country of Midian, thence into the country of Paran, and then into Egypt; the greatest part of the habitations of this country were dug in the ground or in the rocks, according to Josephus; and it was there, that Simon of Gerasi gathered together all that he took from his enemies. Dr. Shaw supposes, that Paran extended from Kadesh to Sinai, which is about 110 miles. Near Sinai were bushes or shrubs, but in general it was a naked desert.

PARAN, a city of Arabia Petraea, situated at three days journey from the city of Élah towards the east. Eusebius tells us, it was this city that gave name to the desert of Paran. Bonfrerius seems to suppose, that to this place Moses proposed to march the Israelites to offer sacrifice. Not in the desert of Paran, because that was

more than three days journey distant, and destitute of all conveniences; but in the desert of Sinai, and city of Paran the sacrifices must be offered, as God had commanded.

PARTHIA, had Media on the west, Hyrcania on the north, Aria or Ariana on the east, and the desert of Carmania, now Karman, on the south. It is thought by some, that the Parthians were chiefly the descendants of those ferocious Gauls, or French, who broke into Asia, a part of whom settled in Galatia. Others think them of Persian original. About A.M. 3754, Arsaces, a noble Parthian, revolted from Antiochus Theos of Syria, and erected a kingdom for himself. This became a terror to Roman veterans, and sometimes carried its conquests from the Hellespont to the Euphrates, and even to the Indus, and on the other side triumphed over Egypt and Lybia. This government was crushed about A. D. 232, by Artaxerxes, the Persian. Again Parthia was overrun by the Sarmatians about 640. The ancient Parthia is now the Persian Irak, situate in the heart of the empire. This tract is about 600 miles long, and 450 broad. The country is somewhat hilly; but the air is healthy. Ispahan is the capital, and Cashan, Ham-

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dan, and other cities are places of note. Probably the Jews from Parthia, who heard Peter's celebrated sermon, carried home some knowledge of the Christian faith; but for many ages there has been but little of Christianity here, except among the Armenian merchants, who settle here for traffic. This commercial people are found in almost every part of Asia, and vast numbers of them in all their wanderings support the Christian profession.

PARTHIANS, the same with the Persians, known in scripture by the name of Elamites, till towards the time of Cyrus. They were called Persians in the time of the prophets; and Parthians about the time of our Savior. However, the name Parthians we meet with only in the Acts of the Apostles, ii, 9, where they appear as distinct from the Elamites, though they were originally but one people.

PARVAIM, from this place Solomon had his gold with which he covered the inside of the temple. Perhaps it was Ophir, or Parbacia in Hiavilah.

PASDAMMIM, a city of Palestine in the tribe of Judah. It was probably an ancient asylum.

PATARA, a maritime city of Lycia, which once had a

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good harbor and numerous temples. Acts xxi, 1. St. Paul in his passage from Philippi to Jerusalem, came to Miletus, thence to Coos, thence to Rhodes, and from Rhodes to Patara, where having found a ship that was bound for Phœnicia, he went on board, and arrived at Jerusalem, to be at the feast of Pentecost. This town stood near the mouth of the river Xanthus, and was the capital of the province, being famous for an oracle, dedicated to Apollo. It was in this, a rival of Delphos; that being consulted in the summer, this, in the winter. It is now an inconsiderable town. Christianity prevailed here from the fourth to the ninth century; but the Saracens have trodden this vine in the dust.

PATHROS, a city and canton of Egypt, of which the prophets Jeremiah and Ezekiel make mention, Jer. xliv, 1, 15; Ezek. xxix, 14; xxx, 14. We do not very well know its situation, though Pliny and Ptolemy the geographer, speak of it by the name of Phaturis; and according to Bochart it appears to have been in Upper Egypt. Isai. xi, 2, calls it Pathros; and it is the country of the Pâthrusim, the posterity of Mizraim, of whom Moses speaks, Gen. x, 14. Ezekiel

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threatens them with an entire ruin. The Jews retired thither, notwithstanding the remonstrances of Jeremiah; and the Lord says by Isaiah, that he will bring them back from thence.

PATHROS, the name of a region called Arabia Petrea, Isai. xi, 11.

PATMOS, **PATHMOS**, **PALMOSA**, and now Patmosa, or Patino, is an island of the archipelago, on the west of Naxos, between Samos and Naxos, 10 miles south-west from this last island, being twenty-five miles in compass. Its whole population is about 3000 souls. Its chief importance arises from its excellent harbors; but so miserably imbecile is the Turkish government, under which this island has fallen, that the people cannot avail themselves of their ports. The Barbary corsairs have driven the islanders from their chief towns to the hill where St. John's monastery stands. This monastery is really a citadel, consisting of several strong towers. It has an annual revenue of six thousand crowns, and supports one hundred monks. Over the gate of the convent are two large bells, which is a remarkable indulgence in Turkey, arising from their great veneration for St. John. It was to this island,

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that this apostle was banished by the emperor Domitian, A. D. 94; being on account of its dreadful rocks and shelves, one of the places to which the Romans used to banish their state prisoners and criminals. Here it was, that the book of Revelation was written; a manuscript of which is carefully preserved here, and shown to strangers. They profess to show, likewise, the pulpit in which he preached, and the font in which he baptized. They also show a cave here in which they tell you, Cynops, a great magician, hid himself all the time that the apostle remained in the island. The Greeks believe, that the place has been haunted ever since his departure. The entrance into the Hermitage of the Apocalypse, as it is called, is strait, being cut in the solid rock, and leads into the chapel, which is 8 or 9 paces long, and 5 wide, with a handsome roof in the Gothic style. On the left is the grot of St. John, the entrance into which is 7 feet high, supported by a pillar in the middle.

In this island are neither Turks nor Latins; the whole administration of civil affairs is entrusted to one or two Greek officers, whose chief business is to look after the poll tax, which amounts to 8000 crowns,

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and the land tax to 2000 more, beside some presents, which must be made to the captain bashaw, and his officers, who are ready enough to extort the last cent. Being a barren heap of rocks, this island might have continued for ever unnoticed, but for St. John. Only a few vallies are capable of some cultivation. It abounds, however, with partridges, rabbits, quails, turtles, pigeons, and snipes. Patmos has an excellent harbor. The town, containing two hundred houses, is in the centre of the island, 5000 feet above the level of the sea, being built of free white stone, it makes a pleasant appearance. The inhabitants of the convent are in reality the sovereigns of the country; their domains would not be sufficient for their maintenance, were it not for the possession of some lands in the neighboring isles, and the certain tribute they derive from the superstition of the Greeks. They have a college here for young men of the Greek persuasion. These monks, called caloyers, are spread over all Greece. Scarce any of them can read; yet they all understand, how far the empire of superstition, can extend over ignorant minds. They keep their credulous countrymen in the most absolute subjection.

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They are even accomplices in their crimes, the profits of which they share, and sometimes engross. Not one of the piratical vessels is without a caloyer, in order to give them absolution in the very instant of committing the most dreadful crimes. The Hermitage of the Apocalypse is on the declivity of a mountain, between the convent and the port of Scala. It leads to the church of the apocalypse, which is supported against a grotto in the rocks. The women of Patmos, who are to the men as five to one, (or as others say, twenty) are naturally pretty, and would be agreeable to strangers, were it not for their excessive use of paint, with which they perfectly disfigure themselves. A merchant of Merseilles having married one of them for her beauty, they imagined, that not a stranger could land in their island, but with similar views. Now a stranger no sooner appears in the streets, than every door is closely shut against him. Lon. 26, 24, east. Lat. 37, 24, north.

Thevenot. Wittman.

PATREA, a city of Achaia, standing on a hill, near the sea, 10 miles from the gulf of Lepanto. In the reign of paganism, a young man and maid were every year sacrificed here

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to Diana. St. Andrew preached here, and the custom was laid aside. *Kimpton.*

PAU, a city of Edom, the habitation of king Adar, Gen. xxxvi, 39.

PELETHITES, the Pelethites and Cherethites were famous under the reign of king David. They were the most valiant in the army of that prince, and had the guard of his person. For the opinions of commentators concerning these bands, see the article *Cherethims*.

We are assured that Cambyses, king of Persia, invading Egypt, and resolving to take Pelusium, he devised this stratagem. In an assault against the town, he placed a great number of cats, dogs, sheep, and such other animals, as the *Egyptians held sacred*, in the front of his troops. Thus the soldiers, that defended this city being Egyptians, durst not throw their lances or shoot their arrows for fear of wounding some of those animals. By this mean, Cambyses became master of the place. Lat. 31, 5.

PELLA, a city beyond Jordan. Pliny places it in Decapolis, and commends it for its fine waters. Stephanus places it in Cœlo Syria. There is nothing inconsistent in this, nor in what others affirm, that

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Pella was in Perea in Batanea, in the country of Basan. Perhaps also, when Josephus speaks of Pella in the country of Moab, he means the city of which we are speaking, which was situated in Perea in Batanea, in the country of Basan, which profane authors sometimes call Cœlo Syria, and in the country, which belonged to the Ammonites, the brethren and allies of the Moabites; unless he confounds Pella with Abila, in the country of Moab, called by Moses Abel-shittim, Numb. xxxiii, 49. As to the situation of Pella, it was between Jabesh and Gerasa, six miles from Jabesh.

It was also of the number of the ten cities, known by geographers, as also in the gospel, by the name of Decapolis, Matt. iv, 25; Mark v, 20.

Josephus relates, that under the reign of Alexander Jannæus, the Jews were masters of Pella, and destroyed it, because the inhabitants would not embrace Judaism. The first Christians having been forewarned by our Savior that Jerusalem should be demolished, took refuge at Pella, as soon as they saw the fire of war kindled. Epiphanius says, that the disciples were warned by the revelation of an angel to withdraw thither. This city belonged

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to the kingdom of Agrippa, who assisted the Romans.

I suspect that Pella^a takes its name from Abila, or Abela. There were more cities than one named Abila; but the one, I mean, is called by geographers, Abila of Batanea, and in scripture, *Abel of the vines*. Polybius distinguishes Abila from Pella, since he says, that Antiochus the Great, took Pella, Kamos, Gephros, Abila, Gadara, &c. Stephanus the geographer says, that the city of Pella had Alexander the Great, for its founder, probably, in the memory of the city of Pella, in Thessaly, where he was born. Abila and Pella were afterwards episcopal cities of the second Palestine. Josephus says, that Pella was one of the seven toparchies of Judea; but elsewhere, he calls it Betlephtepha, and Pliny gives it the same name. It is unknown where Betlephtepha was. The name of Pella is not in scripture; but it is mentioned here, because often referred to in this work, and is frequently mentioned by religious writers, as the asylum of the Christians in Jerusalem, in the siege of Titus.

PELON, a city of Judea, 1 Chron. xi, 36.

PELUSIUM, a city of Egypt at the mouth of the eastern arm of the Nile, the nearest to Pales-

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tine. Pelusium, otherwise Damietta, was the key of Egypt, towards Phœnicia and Judea. Eze. (xxx, 15, 16,) speaks of it under the name of Sin, Lutum, Pelusium, and calls it the rampart, or strength of Egypt. The Hebrew word, *Sin*, which signifies *mud*, answers to the Greek *Pelusium*, from *Pelos*, of the same signification. The Septuagint read *Sais*, instead of Sin, in this place. Scripture speaks of the desert of Sin, between Elim and Sinai, Exod. xvi, 1; Numb. xxx, 11.

Ezekiel pronounces against Pelusium, "*And I will pour my fury upon Sin, the strength of Egypt, and will cut off the multitude of No. And I will set fire in Egypt, Sin shall have great pain,*" &c. It is thought these threats regarded the expedition of Nebuchadnezzar, against this country. For the Lord had said to Ezekiel, (xxix, 18, 19) "Son of man, behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey: and it shall be the wages for his army." Pelusium, by its situation, suffered the first efforts of the king of Babylon, and of the Chaldean army.

Before Nebuchadnezzar's time, Pelusium had been attacked by Sennacherib, king of

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Assyria. This prince attacked Sethon, otherwise Severus, king of Egypt, and besieged Pelusium. Sethon was a prince void of prudence, and little capable of government: he had alienated the minds of his soldiers, and was forsaken by all, who could defend him. Having addressed himself to Julian, whose priest he was, he was bid to advance to Pelusium to meet Sennacherib, and God would send him assistance. He therefore put himself at the head of such people as he could, and God sent against Sennacherib's army a great multitude of rats, which in the night time gnawed the strings of the bows, and the thongs of the bucklers, of the Assyrians, by which their arms became useless to them. This is what the Egyptians related. But the sacred books of the Hebrews inform us, that an angel of the Lord, in one night slew eighty-five thousand men of Sennacherib's army, 2 Kings xix, 35.

PENIEL, or **PENUEL**, a city beyond Jordan, near the ford or brook Jabbok.

PENTAPOLIS, a name given to the five cities, Sodom, Gomorrah, Admah, Zeboim, and Zoar, which stood where the waters of the Dead Sea, now extend themselves. These towns for their great wickedness were destroyed by fire,

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volcanic eruptions, and sinking of the earth, Gen. xiii, 19.

PERAIA, a province of Palestine on the east side of Jordan, bounded north by Iturea, west by Judea, and Samaria. This country was the lot of Gad and Reuben.

PERGA, an inland city of Pamphilia, standing on the river Caystrus, mentioned in Acts xiii, 14. Strabo speaks of the temple of Diana at Perga, situated on an eminence near the city; and in this town Paul and Barnabas frequently preached; and to the close of the eighth century, we find a Christian church supported in the place. This was one of the most considerable towns of the province. Lat 37, 50.

PERGAMUS, now Pergamo, a city of Natolia, in the province of Troas. It stands on a spacious plain, near the banks of the Caicus, and sheltered to the north by a considerable hill. This was once the royal city of a powerful kingdom, swaying its sceptre over the provinces of Mysia, Æolis, Ionia, Lydia, and Caria. Various circumstances contributed to give celebrity to this place. It was the birthplace of Galen, the famous physician; here parchment was invented, and its royal library contained 200,000 volumes. This place very early received the gospel,

and a church was formed here; but she soon forsook her first love, and departed from the purity of the gospel, on which account a severe doom was pronounced against her, Rev. ii, 12, "And to the angel of the church in Pergamus write; these things saith he, who hath the sharp sword, with two edges," &c. Surrounded with a fertile country, which with proper cultivation would be an earthly paradise, the present inhabitants of Pergamus abhor labor and addict themselves to thefts and robberies, being more pleased to seize a booty in their plains with rapine and violence, than with honest labor to purchase their bread, by cultivating the rich clods of their native soil; so that this city goes more and more to decay, merely for want of industry; a few years past, there were 53 streets of this town inhabited; now there are only 22 frequented, the others are deserted, and their buildings are going to ruin. Here are many remains of antique buildings, such as vast pillars of marble subverted. One place seems to have been a palace, still denoted by columns of polished marble, which like buttresses support the wall for at least 50 paces in length. There are also the ruins of several churches, one of which, more

spacious and magnificent than the rest, is by tradition of the Greeks, reported to have been dedicated to St. John, and another to St. Demetrius, both which the Turks have relinquished; the first because (as report goes) the walls fall, as much by night, as they are built by day, and the other, because the door of Menareth, or the steeple, which is above, where they call to prayers, points always towards Mecca, (which is S. E.) did in a miraculous manner, after it was built, turn itself north, to which that door now looks; but what deceit may have been contrived by the Greeks, I am not able to aver. There are also vast ruins without the city of arched work; and some remains of a theatre; it is probable, that such vast piles of buildings are relics of public edifices. Through the upper part of the city runs a very plentiful stream of water, which in many places was honored by antiquity, with magnificent arches in form of a bridge. It is observable that in the city are many vaults, under almost every house and street; which have been either cisterns or conveyances for water.

The description of another traveller is more particular, but in both we read the execution of the Divine threatening, "Re-

pent, or else I will come unto thee quickly and fight against thee with the sword of my mouth." "They eat things sacrificed to idols, and committed fornication, and held the doctrine of Balaam." Is it strange that our traveller should give the following melancholy description, "We went first to see the ruins of a palace, as it is judged to be, which lie in a street to the east part of the city; where we found five pillars of polished marble, of about seven yards in length, the chapiters curiously wrought in a line equally distant: and further on, there being a larger space between, two other pillars, all which serve now only as so many props, to support a wall, that is built close to them. They are confronted on the other side of the street, with pillars of the same make, but whose chapiters are broken, two lying upon the ground. More eastward toward the plain, lie very famous ruins of a church dedicated to St. John, built of brick, about 56 paces in length, and in breadth thirty-two; the walls of a very great height, two rows of windows on each side. On each side of the church is a round building, the one exactly agreeing with the other. The doors are very high; opposite to which is a great cavity in the wall; a vault

underneath sustained by a great pillar; the foundation strengthened by several arches and pillars. It is eighteen paces in diameter within, the walls very thick.

In the upper part of the city is the rivulet Selinus, whose stream is very swift, running toward the south south-east into the *Caicus*; over which are built several stone bridges; some with two, some with three arches. By the stream not far from the great church, part of a wall is yet standing of about ninety paces. On the other side of Selinus, is a very handsome and large church, formerly called *Saneta Sophia*, into which you ascend by several stone stairs; now polluted by the Turks, and made a mosque. We observed a passage under ground from the castle to the Selinus, by which they supplied themselves with water. Along the side of an hill from the south-west are the remains of an aqueduct. On a hill to the west of the city, we met with several vast ruins with six great arches over a water, which seems to have been formerly a common sewer; and south of this a range of six arches more, with two large rooms. The former of these ruins, the Turks call *Kiz-serai*, or the *women's seraglio*, telling us, that anciently

they were kept there, accommodating, according to their rude conception of things, the customs of former ages to the practice of their emperor at Constantinople, and fancying them to have been the very same. More southward is another great ruined building with arches, situated pleasantly upon a hill; whence we had a good prospect of the city and the neighboring plain; hard by which is a theatre, that opens to the south, the marks of the steps still remaining. In the declivity of which almost at the bottom is a marble stone, about seven spans in length, and two in breadth. On the opposite side is a marble statue about two or three feet in the rubbish, which we caused to be removed by a poor Christian, this being the only way to preserve it, the Turks being such professed enemies to all human figures, whether painted, or in Mosaic, or wrought in brass or marble, that it would be quickly defaced and broken, if it appeared above ground. As we walked in the streets we observed vaults almost every where.

The state of the Christians here is sad and deplorable, though for seven or eight hundred years Christianity flourished in this city, now there is not above fifteen fami-

lies of Christians. Their chief employment is gardening, by which they get a little money to pay their *kerache*, or tax, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad, miserable life. They have one church dedicated to St. Theodore; the bishop of Smyrna, under whose direction they are, taking care to send a priest to officiate among them.

Having satisfied ourselves with the view of Pergamus, on Thursday the 6th, about sunrise we set forward on our journey, toward Thyatira, our way laying almost due east, repassing the Cetius and Cai-cus; which last we forded at about two miles distance from the city. The present population is about 3000 Turks. Lat. 39, 5, north. Long. 27, 27, east, being 40 miles north-west from Thyatira, and 64 northerly from Smyrna.

PERIZZITES, the ancient inhabitants of Palestine, mingled with the Canaanites. There is also great probability, that they themselves were Canaanites, but having no fixed habitations, sometimes dispersed in one part of the country, and sometimes in another, they were for that reason called Perizzites, which signifies *scattered* or *dispersed*. *Pherazoth* stands for *hamlets* or *villages*.

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The Perizzites did not inhabit any certain portion of the land of Canaan; there were some of them on both sides the river Jordan, in the mountains, and in the plains. In several places of scripture, the Canaanites and Perizzites, are mentioned, as the two chief people of the country. It is said for example, that in the time of Abraham and Lot, the Canaanites and Perizzites were in the land, Gen. viii, 7. The Israelites of the tribe of Ephraim, complained to Joshua, that they were too much circumscribed in their possession, Josh. xvii, 15. He bid them go if they pleased, into the mountains of the Perizzites and Rephaims, or giants, and clear the land, and cultivate it, and dwell there. Solomon subdued the remains of the Canaanites and Perizzites, which the children of Israel had not rooted out, and made them tributary to him, 1 Kings, ix, 20, 21, and 2 Chron. viii, 7. There is still mention made of the Perizzites in the time of Ezra, ix, 1, after the return of the captivity from Babylon; and several Israelites had married wives from that nation.

PERSEPOLIS, the noble metropolis of ancient Persia, situate in east long. 54, and north lat. 30, 30, where are still to be seen the most mag-

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nificent remains of a palace or temple, that are now in being on the face of the earth: they lie at the north end of that spacious plain, where Persepolis once stood; and are generally conjectured to be part of the palace of that Darius, who was conquered by Alexander. It is said in the second book of Maccabees, ix, 1, 2, &c. that this temple is at Elymais. It is known that the cities Elymais, and Persepolis were very different; besides Persepolis was in ruins, before the time of Antiochus, being destroyed by Alexander: wherefore we must admit, that this is a mistake in the second book of Maccabees, or that the author has put Persepolis for the capital city of Persia, though its true name was *Elymais* and *Nanaea*. The authors of the *Universal History* think, that the most ancient name of Persepolis might be Elymais, derived from the ancient name of Persia, which was Elam; that in process of time, when Persia was called Pharas, this city might be called Pharasabad, and that the Greeks might translate either of these appellations into their own language by the word Persepolis, which signifies no more than *the city of Persia*. The following is the account which Dr. Wells gives of this place, and is some-

what different. Persepolis was the capital not only of the province, properly called Persis, but of the whole Persian empire; whence it is styled by the historian, Quintus Curtius, *the Queen of the East*. It was situated near the banks of a river called Araxes, otherwise Rhogomanes, and now Bendemir, it was built for the most part of Cyprus wood, the walls of the houses being of marble, procured from an adjoining mountain. Diodorus Siculus, who at large describes this city, represents it as the richest and finest city in the world. And we may well believe him as to the riches of it, Alexander the Great finding here one hundred and twenty thousand talents in money for his own share, after the soldiers had made what spoil they pleased of plate, bullion, images of gold, and silver, and jewels of unspeakable value. But its chief beauty was the royal palace, built on an hill, surrounded with three walls, the first sixteen cubits high, the second thirty, and the third sixty; all of them of black, polished marble, with stately battlements, and in the circuit of the whole palace an hundred turrets, which afforded a most admirable prospect. Nor was the inside of less beauty, than the outside was of majesty; the roof shining with ivory, silver,

gold, and amber; and the king's throne being wholly composed of gold and the richest pearls. But although it was thus rich and stately, and one of the greatest ornaments of the eastern world; yet it was by Alexander, in a drunken fit, consumed with fire, at the instigation of Lais, an infamous courtesan, by way of revenge for the cities of the Greeks, which the Persians had formerly burnt in Greece. Though Alexander, when sober, repented of his rashness, and ordered that it should be rebuilt, yet it never rose to its former glory; the conqueror dying shortly after, and his purpose with him. It was so ruined in the time of Quintus Curtius, (who lived in the reign of Claudius Cæsar) that he acknowledges no footsteps of it could have been found, if not indicated by the river Araxes, on whose bank it stood. Notwithstanding this, several ingenious persons and travellers, and among them M. Thevenot, think, the place now called Tschel-minar is part of the ancient Persepolis, not only because of the river, which Diodorus Siculus, and others describe under the name of the Little Araxes, now called Bendemir, but also of many other indisputable marks, says Thevenot; who gives a large ac-

count of its ruins. The sum whereof is this: that they consist chiefly of three ranges of buildings, behind one another, from west to east; that they extend in length from north to south; that each of the two first ranges contains four buildings and two courts; the last hath five buildings, whereof the third is the most extensive. Lat. 30, 30.

PERSIA, a most ancient and celebrated empire of Asia, extending in length from the mouth of the river Araxes, to that of the Indus, about 1840 miles, and in breadth from the river Oxus to the Persian gulf, about 1089 miles. It is bounded on the north by the Caspian Sea, the river Oxus, and mount Caucasus, on the east by the river Indus, and the dominions of the great Mogul; on the south by the Persian gulf and the Indian ocean; on the west by the Tigris and Euphrates, which separate it from the territories of the grand Signior.

From Sir William Jones, we learn that Persia is the name of only one province in this empire, which by the natives, and all learned Mussulmen is called *Iran*. The same learned writer is confident, that Iran or Persia in its largest extent, comprehended within its outline, the lower Asia, which he

says was unquestionably a part of the Persian, if not of the old Assyrian empire. "Thus may we look on Iran, as the noblest peninsula on this globe, and if Mr. Bailly had fixed on it as the Atlantis of Plato, he might have supported his opinion with far stronger arguments than any, which he has adduced in favor of *Nova Zembla*. If indeed the account of the 'Atlantis, be not purely an Egyptian fable, I, says Sir William, should be more inclined to place them in Iran than in any region with which I am acquainted."

The most ancient name of this country, however, was Elam, so called from Elam, the son of Shem from whom the first inhabitants descended. In the books of Daniel and Esdras, and from the time of Cyrus, who learned the art of riding in Media, and introduced it here, it is called by the name of *Peres* and *Pharas*, which signifies a horseman, or rider; hence the modern name of Persia.

That Persia was originally peopled by Elam, the son of Shem, has been very generally admitted, but the truth is, that very little is known concerning the ancient history of this celebrated empire. For this ignorance, which at first may

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seem strange, satisfactory reasons may be found in the superficial knowledge of the Greeks and Jews, and the loss of the Persian archives and historical compositions. "That the Grecian writers, before Xehophon had no acquaintance with Persia, and that their accounts of it are wholly fabulous, is a paradox too extravagant to be mentioned, but says Sir W. Jones, their connexion with it in war or peace had been generally confined to bordering kingdoms, under feudatory princes; the first Persian emperor, whose life and character they seem to have known with tolerable accuracy, was the great *Cyrus*." Our learned author, however, is so far from considering Cyrus as the first Persian monarch, that he thinks it evident, that a powerful monarchy had subsisted in Iran for ages, before the accession of that hero, and that in fact it was the oldest monarchy in the world. The evidence on which the learned President rests this opinion is the work of a Mahometan traveller, compiled from the books of such Persians, as fled from their country upon the innovation in religion, made by Zoroaster. Sir William has no doubt respecting the authenticity of this work.

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If the Persian monarchy was thus ancient, then probably Iran or Persia was the original seat of the human race, whence colonies went forth to every part of the habitable globe. This opinion is actually adopted by the learned President of the Asiatic Society, who strongly confirms it, by remarks on the most ancient language of Persia. This he shows was the parent of the *Sanscrit*, also of the Greek, the Latin, and Gothic. He, therefore, holds as a proposition firmly established, "that Iran or Persia, *in its largest sense*, was the centre of population, of knowledge, of languages, and the arts; which instead of travelling westward only, as it has been fancifully supposed, or eastward as it might with equal reason have been asserted, were expanded in *all directions* to all the regions of the world." He thinks that it is from good authority, that the Saxon chronicle brings the first inhabitants of Britain from Armenia, that the Goths have been concluded to come from Persia, and that both the Irish and old Britons have been supposed to have proceeded from the borders of the Caspian; all these places were comprehended within the ancient *Iran*. Cyrus extended the

bounds of this empire to the Red Sea and Ethiopia, or as it is said, over "*all the earth.*" He was the benefactor of the Jews, after he had taken Babylon, where they had been long confined in a miserable captivity. Deeply affected with the miraculous preservation of Daniel in the den of lions, he published a royal edict in favor of the true religion. The prophets repeatedly foretold the coming of this mighty conqueror. "Cyrus is my Shepherd."

Josephus says, that the Jews of Babylon showed this passage to Cyrus, that in the edict permitting their return, he acknowledged, that he had received the empire of the world from the God of Israel. The Orientals say, that Cyrus, by his mother, was descended from one of the Hebrew prophets, also, that his wife was a Jew, which may account for his kindness to that people. After the conquest of Babylon the forces of Cyrus consisted of 600,000 foot, 120,000 horse, and 2000 chariots, armed with scythes.

The climate of this extensive country must be various. The cold provinces are remarkably dry; the parts which are extremely warm, are sometimes moist. Along the coast of the

Persian gulf, from west to east, to the mouth of the Indus, for four months the heat is excessive. It is insupportable even to the natives, they quit their houses, they retire to the mountains, sixty or a hundred miles from the sea. The villages and towns are forsaken, none but poor wretches, who guard the property of others, at the hazard of their lives, are found in the country. On the borders of Tartary the heat is equally great; though the atmosphere is not quite so malignant; but on the Caspian, in the north, the heat and the unwholesomeness of the climate are as great as on the gulf of Persia. From October to May, no country in the world is more pleasant, but the faint, yellow countenances of the people prove the malignity of the climate. It seldom rains, but a wind rises in the night, and renders them so cool, that people may wear a pretty warm garment. Snow falls on the mountains, and winter lasts from November to March. In the plains are no snows.

At Shirauz, the capital of Persia Proper, a delicious climate is enjoyed; they never endure the extremes of heat or cold. The country around is covered with a vast variety of flowers; and songs of innumerable birds, give delight to the

people. The nights are always clear; the dew, so pernicious to health in most other places, produces no ill effects here. In fact there is none during the summer; the brightest steel exposed all night receives no rust. This dryness of the atmosphere causes their buildings to last a great while. Therefore it is that the ruins of Persepolis remain so entire. Another effect of this dryness is, thunder and earthquakes are seldom known. The winds, however brisk, seldom swell into storms or tempests. They sometimes experience a poisonous wind on the shores of the Persian gulf. At Gombroon Mr. Tavernier says, that people often find themselves 'struck with a south wind;' they cry out, "I burn," and fall down dead. M. le Brun says, that he was assured, while there, that the weather was sometimes so excessively hot, as to melt the seals of letters. At such time the people go in their shirts, and are continually sprinkled with cold water; they even sometimes lie several hours in the water. One dreadful effect is the engendering of worms in the arms and legs, which cannot be extracted without great danger.

The soil along the gulf is as barren as the climate is un-

healthy; but some of the provinces are not unfruitful. Many parts suffer by the drought; but where they can turn water upon their plains or valleys they are abundantly rewarded. The provinces of Media, Iberia, Hyrcania, and Bactria, are fruitful.

Wheat is the common grain of Persia, it is fair and clean. In times of scarcity, they make bread of rice, barley, and millet. Neither rye nor oats are cultivated, except among the Armenians. Of rye these people make great use during lent, when they are not allowed to eat meat. The rice of Persia is the best in the world, and is eaten by all classes of people. For this reason they are extremely careful in its cultivation. Three months after their fields are sown, the rice is transplanted, root by root, into other fields well watered; hence it is remarkably soft and delicious. Wine of various qualities is made in almost every province; that of Schiras, as has been suggested, is the best. A common proverb among the people is, that to be happy, "A man must eat the bread of Yezd, and drink the wine of Schiras." Grain ripens quick in this country, and in some parts they have three crops in a year.

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Different sorts of metal are found in Persia; but no gold or silver mines are open at present, they do not work them for want of wood. But they have iron, copper, and lead; also sulphur, salt petre, and alum. Free stone and marble of various colors are plenty. The traveller frequently meets with plains 30 miles across, covered with salt, and others with sulphur and alum. In some places, salt is dug out of mines and used for building. The horses of Persia, though not so highly esteemed as those of Arabia, are remarkably fine. Their price is from 375 to 1875 dollars. Mules and asses are common, and of great use. Camels are very serviceable, called, "The ships of the land," because by them their inland commerce is carried on. Of the camel they have two kinds, the northern and southern; the latter is the smallest and swiftest, and will carry a load of 700 weight, and trot as fast as a horse will gallop; the other will travel with a load of 1200 or 1300 weight. Their keeping costs little or nothing. They travel without halter or bridle, grazing on the road when hungry. They are directed entirely by the voice of the driver, which is a kind of a song, a quicker or slower time of which, excites the camel to a slower or

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brisker pace. The camel in the spring sheds his hair, and his fleece is of more value than that of any tame beast. Fine stuffs are made of it, and in Europe they make hats with the addition of a little beaver. Sheep and deer are common through all Persia; beef is little eaten, and hogs are no where bred, except in a province or two on the borders of the Caspian. Wild beasts are not numerous; because there are but few forests; but in Hyrcania, now called Tibristan, are abundance of lions, bears, tigers, leopards, porcupines, boars, and wolves. Grasshoppers and locusts fly about in such clouds as to darken the air. It is a well known fact that locusts are eaten in these countries. In some provinces are large, venomous scorpions. Those, who are stung by them, die in a few hours. Wild and tame pigeons in vast numbers abound all over the country. They are kept chiefly for their dung, which is the best manure for melons.

Persia is a country of mountains; many of them yield neither metals nor springs of water, but few are shaded with trees. The mountains of Caucasus and Ararat, sometimes called the mountains of Daghestan, fill the space between the Caspian and Euxine seas. Those called Taurus, and their branch,

es, from Persia extend to Asia Minor and to India.

Excepting the Araxes, which rises among the mountains of Armenia, and falls into the Kur or Cyrus, before it reaches the Caspian, there is not one navigable stream in Persia. On the north-east the Oxus divides Persia from Usbec Tartary. The Indus may also be reckoned a river of Persia, being its eastern boundary. This river has a course of 1000 miles, and in April, May, and June overflows its banks.

Southerly this country has the gulf of Persia or Basora, the gulf of Ormus, and the Indian ocean. North is the Caspian sea, which is really a lake 640 miles long, 310 miles broad. The principal exports of Persia are silk, mohair, carpets, leather; also tobacco, fruit, wine, distilled waters, feathers, and horses. They export 22,000 bales of silk, each weighing 263 pounds. A very profitable trade is carried on between Gombroon, and the English at Surat in the East Indies. The Banians and Armenians are the principal agents in the traffic of the country.

As to the government of Persia, it is an absolute monarchy, the lives and estates of the people are entirely at the

disposal of the prince. He has no congress, parliament, or council; but takes the advice of such ministers as are in favor. The law excludes those, who are blind, from the throne; hence the reigning prince generally orders the eyes of all those of whom he has any jealousy to be torn out. The king has generally a great number of wives, who are waited on by eunuchs. If any else were to see one of them, even by accident, he would be punished by death. Therefore, when they travel public notice is given for all men to quit the road, and even their houses, and retire a great distance. The usual title of the king is, "The disposer of kingdoms;" he never subscribes his name to any public act, but the grant runs thus, viz. "This act, or edict, is given by him whom the universe obeys."

The modern Persians, like the Turks, plundering all the adjacent nations for female beauties, to be the mothers of their children, are men of good stature, shape; and complexion; but the Gaures or ancient Persians, are homely, ill-shaped, and clumsy, with a rough skin, and olive complexions. In some provinces, not only the complexions but the constitution of the inhabitants, suffer

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greatly by the extreme heat, and unhealthy air. The Persian women are generally handsome, and well-shaped, but much inferior to those of Georgia, and Circassia. The men wear large turbans on their heads, some of them very rich, interwoven with gold and silver; a vest girt with a sash, and over it a loose garment, something shorter with sandals, or slippers on their feet. When they ride, which they do every day, if it be but to a house in the same town, they wear pliant boots of yellow leather, the furniture of their horse is extremely rich, and the stirrups generally of silver; whether on horseback or on foot, they wear a broad sword and a dagger in their sash. The dress of the women does not differ much from that of the men; only their vests are longer, and they wear stiffened caps on their heads, and their hair down.

With respect to outward behavior says, an intelligent traveller, "the Persians are certainly the Parisians of the East. Whilst a rude and insolent demeanor, peculiarly marks the character of the Turkish nation, towards foreigners and Christians, the behavior of the Persians would, on the contrary, do honor to the most civilized nations; they are kind, cour-

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teous, civil, and obliging, to all strangers, without being guided, by those religious prejudices, so very prevalent in every other Mahometan nation; they are fond of inquiring after the manners and customs of Europe, and in return very readily afford any information in respect to their own country. The practice of hospitality is with them so grand a point, that a man thinks himself highly honored if you will enter into his house and partake of what his family affords; whereas going out of a house without smoking a calcan, or taking any other refreshment, is deemed in Persia, a high affront. Their usual drink is water and Sherbet, as in other Mahometan countries, wine being prohibited; but of all Mahometan nations, they pay the least regard to this prohibition. Many of them drink wine publicly and almost all of them in private, excepting those, who have performed a pilgrimage to Mecca, and men of religion; they also are very liable to be quarrelsome when inebriated, which is often attended with fatal consequences. They eat opium, but in much less quantities than the Turks; and indeed in every thing they say or do, eat or drink, they make a

point to be as different from this nation, as possible, whom they detest to a man, beyond measure; esteeming Jews and Christians, superior to them, and much nearer to salvation. Every one knows that the religion of the Persians is Mahometan, and that they are of the sect of Ali, for whom they entertain the most extravagant veneration. Mr. Franklin heard one of his guides on the road reprove another for the expression, O God! O Ali! "No, no, (said his zealous companion,) *Ali first, God second!* this attachment is the source of their hatred to the Turks, and of many strange customs among themselves, which we have not room to enumerate; a few however, must be mentioned.

"Their mode of living is as follows; they always rise at day-break, in order to perform their devotions. Their first prayer is denominated *numaz soobh* or the morning prayer; it is said before sunrise, after which they eat a slight meal, called *nashta*, or breakfast; this consists of grapes, or any other fruits of the season, with a little bread, and cheese made of goats milk, they afterwards drink a cup of very strong coffee, without milk or sugar; then the calcan or pipe, is in-

troduced. The Persians from the highest to the lowest ranks all smook tobacco."

"The second hour of prayer is called *numaz zohur*, or mid-day prayer, and is always repeated, when the sun declines from the meridian. Their dinner, or *casht*, which is soon after this prayer, consists of curds, bread and fruits of various kinds; animal food not being usual at this meal."

"The third hour of prayer is called *numaz asur*, or the afternoon prayer, said about four o'clock."

"The fourth hour of prayer, is *numaz sham*, or evening prayer, which is said after sun set; when this is finished, the Persians eat their principal meal, called *shamni*, or supper. This generally consists of a pilan, dressed with rich meat sauces, and highly seasoned various spices: sometimes they eat *kibaah* or roast meat. When the meal is ready, a servant gives notice thereof, and at the same time presents an ewer of water; they then wash their hands, which is an invariable custom with the Persians, both before and after eating. They eat very quick, conveying their food to their mouths with their fingers; the use of knives and forks, being unknown in Persia. Sherbets of differ-

ent sorts are introduced, and the meal concludes with a desert of delicious fruits. The supper being finished, the family sit in a circle, and entertain each other by relating pleasant stories, (of which they are excessively fond,) and also by repeating passages from the works of their most favorite poets, and amusing themselves at various kind of games. The fifth and last prayer, is styled *numaz akber*, the last prayer, or sometimes *numaz sheb*, or the night prayer repeated one hour after supper."

The most remarkable law among the Persians respects marriage. A man may divorce his wife when he chooses, without assigning any other reason, for the divorce than that it is his pleasure. If he should change his mind he may again marry her, divorce her a second time, and a third time marry her; but here this privilege stops. No man is allowed to marry the woman whom he has thrice divorced. A widow is obliged to mourn four months for her deceased husband, before she can be married to another; but a concubine may form a new connexion the instant that her keeper expires.

At the naming of children

in Persia, Mr. Franklin informs us that the following ceremony is observed: the third or fourth day after the child is born, the friends and relations of the mother assemble at her house, attended by music, and dancing girls hired for the occasion, after playing and dancing sometime, a mul-lah or priest is introduced, who taking the child in his arms, demands of the mother what name she chooses the infant should be called by; being told he begins praying, and after a short time, applies his mouth close to the child's ear, and tells him distinctly three times, (calling him by name) to remember and be obedient to its father or mother, to venerate his Koran and his prophet, to abstain from those things which are unlawful; and to practise those things, which are good and virtuous. Having repeated the Mahometan profession of faith, he then redelivers the child to its mother; after which the company are entertained with sweatmeats and other refreshments, a part of which the females present, always take care to carry away in their pockets, believing it to be the infallible means of their having offspring themselves.

The Persians excel more in

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poetry than in any other sort of literature; and astrologers are now in as great reputation, in Persia, as the Magi were formerly. Their books are all manuscripts, the art of printing, having not yet been introduced among them; they excel indeed in writing, and have eight different hands. They write from the right hand to the left, as the Arabs do. In their short hand they use the letters of the alphabet; and the same letters, differently pointed, will have twenty different significations. In short, the Persians are born, with as good natural parts, as any people in the East, but make a bad use of them; being great dissemblers, cheats, liars, and flatterers, and having a strong propensity to voluptuousness, luxury, idleness, and indolence; vices, to which the Asiatics in general, are much addicted.

Authors speak differently of the religion of the *ancient* Persians. Herodotus, who is the first that has given any account of it, says that they had neither temples nor statues, nor altars; that they looked upon it as a piece of folly to make any, or to suffer any; because they did not believe as the Greeks did that the Gods were of human original. They sacrificed to Jupiter on the highest moun-

tains, and gave the name of God to the whole circuit of the heavens. They sacrificed also to the sun, the moon, and the earth; and the water, and the winds. They knew no other Gods anciently but these. Since that time they learned from the Syrians and Arabians to sacrifice to Urania, or the heavenly Venus. A modern author pretends, that the Persians had just notions concerning the Deity, and believed in but one God alone, that they indeed admitted of two principles, one whereof was created and another uncreated, the created principle was the world. He also maintains, that the worship they paid to the sun and the fire was merely civil and relative. The modern Persians refer their religion to Abraham, whom some confound with Zoroaster, and others will have him to have been the master of Zoroaster. They think the world was created in six days, that at the beginning God created a man and a woman, from whom mankind are derived. That there have been several terrestrial paradises, one universal deluge, one Moses, and one Solomon. All this without doubt is taken from the history of the Jews, and from the traditions of the Mahometans.

They hold one eternal God called in their tongue Jesdan, or Oromazdes, which is the true God called by the Arabians Alla, the author of all good. And also another God produced by darkness, to whom they give the name of Ahermen, who is properly the Eblis of the Arabians, or the Devil, and the author of all evil. They have a very great veneration for light, and a very great aversion to darkness. God the creator of all things had produced light and darkness, and from a mixture of these two things, good and evil, generation and corruption, and the composition of all the parts of the world are affected, and the world will always subsist, till the light withdrawing on one side, and the darkness on the other shall cause a destruction and dissolution.

This is an abridgment of the doctrine of Zoroaster, which is still espoused by the Majians and Guebres, who are worshippers of fire, and who always when they pray turn themselves to the rising sun.

The following is a list of such kings of Persia as had any relation to the sacred history of the scriptures.

Cyrus, the founder of the Persian monarchy, reigned

nine years after the taking of Babylon, that is from the year of the world 3466 to 3475.

Cambyzes, called Ahasuerus, (Ezra iv, 6,) reigned seven years and five months. He died in the year of the world 3482.

Orohastes the magian, called Artaxerxes, Ezra iv, 7, pretending to be Smerdis, the brother of Cambyzes reigned 5 months. He was killed by seven conspirators, one of which was Darius the son of Hystaspes.

Darius son of Hystaspes is called Ahasuerus in the Hebrew book of Esther, and Artaxerxes in the Greek of the same book. He reigned 36 years from the year of the world 3482 to the year 3519.

Xerxes I. reigned 12 years, from the year of the world 3519 to 3531.

Artaxerxes Longimanus reigned 48 years, from 3531 to 3579.

Xerxes II. reigned but one year, he died in 3580.

Secundianus or Sogdianus, his brother and murderer, reigned seven months.

Ochus, or Darius Nothus reigned 19 years, from the year of the world 3581 to 3590.

Artaxerxes Mnemon reigned 43 years, and died in 3643.

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Artaxerxes Ochus reigned 23 years, from the year of the world 3643 to 3666.

Arsen reigned three years, and died 3668.

Darius Codomanus was conquered by Alexander the Great in 3674, after having reigned six years.

It is allowed, that the most ancient among the inspired writers constantly intend Persia, when they speak of Elam and the kingdom of Elam. Thus, not to detain the reader with unnecessary quotations, when the prophet Jeremiah, xlix, 39, after denouncing many judgments against this country, adds these words, "but it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord." He is always understood to mean the restoration of the kingdoms of the Persians by Cyrus, who subdued the Babylonians, as they had before subdued the Persians.

It appears from verse 35 to verse 39, of the same chapter, that Elam must have been a very potent kingdom. "Behold I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds, from the four quarters of heaven, and will scatter them towards all those

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winds, and there shall be no nation whither the outcasts of Elam shall not come," &c.

PETHOR, a city of Mesopotamia, of which the false prophet Balaam was a native. The Hebrews call this city Pethura. Ptolemy calls it Pachora, and Eusebius Pathura. He places it in the upper Mesopotamia. Calmet takes it to be situated towards Thapsacus, beyond the Euphrates. St. Jerome, in his translation of the book of Numbers, xxii, 5, has omitted this name. He has only "To Balaam who dwelt upon the river of the Ammonites." He read the Hebrew otherwise, than we do now. The Septuagint have it, "To Balaam, son of Beor Pathura, who dwells upon the river of the country of his people." Our translators have rendered it "Unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people." Certain it is that Balaam was of Mesopotamia. See Deut. xxiii, 4.

PETRA, a city of Arabia. Lat. 30.

PHARATHONI, a city of the tribe of Ephraim, 1 Macc. ix, 50. This city is known by the name Pirathon in Judges xii, 15. Lat. 32, 12.

PHARPAR, or PHARPHAR, one of the rivers of Damascus,

or rather, it is an arm of the Barrady, or Chrysorrhoeas, which waters the city of Damascus, and the country about it, 2 Kings, v, 12. The river of Damascus, has its fountains in the mountains of Libanus, as it approaches the city, it is divided into three arms, one of which passes through Damascus, the other two water the gardens round about, and then re-uniting, they lose themselves at four or five leagues from the city, towards the north.

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PHENICE, a port of the island of Crete, to the west of the island. St. Paul having anchored at Phenice, when he was carried to Rome, Acts xxvi, 12, advised the ship's crew to spend the winter there, because the season was too far advanced. *See the Map.*

PHENICIA, or PHOENICIA, a province of Syria, the limits of which have not always been the same. Sometimes its extent has been defined from north to south, from Orthosia, as far as Pelusium. At other times its southern limit has been Mount Carmel and Ptolemais. It is certain that from the conquest of Palestine by the Hebrews, its limits were narrow, and it had nothing of the country of the Philistines, which took up all the coast

from Mount Carmel, along the Mediterranean, as far as the borders of Egypt. It had also very little extent on the land side, because the Israelites, who had all Galilee, shut it up to the Mediterranean.

Before Joshua made the conquest of Palestine, all the country was possessed by the Canaanites, the sons of Ham, who were divided into eleven families, of which the most powerful was that of Canaan, the founder of Sidon, and head of the Canaanites, properly so called, to whom the Greeks gave the name of Phœnicians. It was only those that preserved their independence, not only under Joshua, but under David, Solomon, and the preceding kings. But they were subdued by the kings of Assyria and Chaldea. Then they successively obeyed the Persians, Greeks, and Romans, and at this day they are in subjection to the Ottomans, not having had any kings of their own for more than two thousand years.

The cities of Phœnicia were Sidon, Tyre, Ptolemais, Erdippa, Sarepta, Berythe, Biblos, Tripoli, Orthosia, &c. They had anciently possession of some cities in Libanus, and sometimes the Greeks comprehend all Judea in the name of

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Phœnicia. The name Phœnicia is not to be met with in any of the canonical books of scripture writ in Hebrew, which always read Canaan—*See Canaan.*

It is said that the Phœnicians first invented the several arts of writing, navigation, commerce, and astronomy; and Bochart has labored to show, that they sent colonies to almost all the isles and coasts of the Mediterranean sea. But the most famous of all their colonies was that of Carthage.

PHILADELPHIA, the same with Rabbah or Rabbath, the capital of the Ammonites. *See Rabbath.* Some writers have mistaken this city for the subsequent one.

PHILADELPHIA, a city of Asia Minor; it lies 27 miles southeast from Sardis and 72 from Smyrna. This place, distinguished in scripture, for the purity of its faith and practice, was by a gracious providence longer protected from Turkish subjugation, than any of the other churches in this region; it was the *last* place, which surrendered, after having bravely sustained a siege of six years. In the address made to this church, Rev. iii. it is commended for its zeal, and not blamed for any vice.

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It is now distinguished for its privileges, which it obtained by express articles of capitulation, when it submitted to its Mahometan conquerors. They would have yielded their lives, could they not have retained their Christian privileges. The place is now called *Alashahir*, or the *Fair City*, still retaining the form of a city, with something of trade, being in the road of the Persian Caravans, though the walls, which encompass it, are decayed in many places, and according to the customs of the Turks, are wholly neglected. There is little of antiquity remaining, unless the ruins of a church, dedicated to St. John, made a dunghill, to receive the offals of dead beasts. However, being inhabited by many Greeks, it is adorned with twelve churches; of which St. Mary's and St. George's are the chief.

The situation of Philadelphia, is on the rising of the mountain Tmolus, having a pleasant prospect over the plains beneath, well furnished with divers villages, and watered (as I take it) by the Pactolus. The only rarity, which the Turks show in this place to travellers, is "a wall of mens bones," which they report to have been erected, by the

prince, who first took that city, who having slaughtered many of the besieged in a sally, for the terror of those, who survived, raised a wall of their bones, which was so well cemented, that the bones are yet entire. Other writers say these are not bones.

Philadelphia contains 11,000 inhabitants, among whom are 2000 Christians, who have the possession of four churches, and enjoy the privilege of a Greek archbishop. Here are more Christians, than in any of the churches of Asia, Smyrna excepted. Their present state proves the divinity of revelation, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation." The inhabitants are chiefly supported by the manufacture of coarse cotton and carpets, and by the art of dying, which is said to be better understood here, than in any other part of the neighboring country. In the suburbs are many flocks of sheep with ponderous tails. It is forty miles E. S. E. of Smyrna, lon. 28, 15, east; lat. 38, 28, north.

Like the other cities of this country, Philadelphia has undergone many changes and revolutions. In A.D. 1097, John

Ducas, the Greek general to whom Laodicea submitted, took Sardis and Philadelphia by assault. It was again reduced about the year 1106, under the same emperor. Two years after, the Turks marched from the east with a design to plunder this and the maritime cities. In 1175 the emperor Immanuel, falling into an ambuscade of the Turks, not far from the sources of the Meander, retired to Philadelphia. In 1300 the conquests of sultan Aladin being divided, the inland part of Phrygia, as far Cilicia and Philadelphia, fell to Karaman. The town in 1306 was besieged by Alizuras, who took the forts near, and distressed it, but retired on the approach of the Roman army. The Tripolines requested succor from the general, on his way by Kliara: and he defeated the enemy at Anlak. It is related, that the Philadelphians despised the Turks, having a tradition, that their city had never been taken. After this exploit the grand duke Roger returned hither, by the forts of Kula and Tumus, and exacted money. In 1390, Philadelphia singly refused to admit Bajazet; but wanting provisions was forced to capitulate. It was anciently matter of surprise that Phil-

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adelphia was not abandoned, and yet it has survived many cities less liable to earthquakes, and continues now a considerable town, of large extent, spreading on the slopes of three or four hills. Of the wall with which it was encompassed, many remnants are standing, but with large gaps. The materials of this fortification are small stones, with strong cement. It is thick and lofty, and has round towers. The bed of the Cogamus, which is on the north-east side, was almost dry. Going a little up the Cogamus, between the mountains, in the bank on the right hand, is a medicinal spring much esteemed, and resorted to in the hot months. It tastes like ink, is clear and tinges the earth with the color of ochre. Farther up beyond the town, on the left hand, is the wall, which it has been said, was built with human bones, after a massacre, by one of the sultans. That wonder is the remnant of a duct, which has conveyed water of a petrifying quality, as at Laodicea. This incrusts some vegetable substances, which have perished, and left behind, as it were their moulds. The bishop of Philadelphia was absent, says Dr. Chandler, but the proto-papas,

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his substitute, whom we went to visit, received us at his palace, a title given to a very indifferent house, or rather a cottage, of clay. We found him ignorant of the Greek tongue, and were forced to discourse with him, by an interpreter, in the Turkish language. He had no idea that Philadelphia existed before Christianity, but told us that it had become a city in consequence of the many religious foundations. The number of churches is twenty-four, mostly in ruins, and mere masses of wall decorated with painted saints. Only six are in a better condition, and have their priests. The episcopal church is large, and ornamented with gilding, carving, and holy portraits. The Greeks are about three hundred families, and live in a friendly intercourse with the Turks, of whom they speak well. Neither priests nor people understand Greek, yet the religious services are performed in that language.

The Philadelphians are a civil people. One of the Greeks sent us a small vessel full of choice wine. Some families beneath the trees, by a rill of water, invited us to alight and partake of their refreshments. They saluted us when we met.

Philadelphia being situated on one of the most capital roads to Smyrna, is much frequented, especially by Armenian merchants. The khan, in which we lodged, was very filthy, but full of passengers. Mules arrived almost hourly, and were unladed in the area. A caravan goes regularly to Smyrna, and returns on stated days. Lat. 38, 40.

PHILIPPI, one of the chief cities of Macedonia, lying to the northwest of Neapolis, and formerly called Dathos, but afterwards taking its name from Philip, the famous king of Macedonia, who repaired it. In process of time, it became a Roman colony. St. Paul came hither in the 52d year of the Vulgar era, and there converted several people; and among the rest Lydia a seller of purple. Acts xvi, 12, 13, &c. He also cured a servant maid, who had a familiar splrit, by which she foretold future events. These stirred up the whole city against St. Paul, and the magistrates caused him to be seized, and put in prison: but the day following, they let him go out, having been informed, that he was a Roman citizen and made an apology, for their ill treatment.

The Philippians were always

full of acknowledgments for the grace of faith, they had received from God, by the ministry of St. Paul. They assisted him on several occasions; (Philip. iv, 16,) they sent him money, while he was in Achaia, and being informed that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus, proffering their service to him upon all occasions. Epaphroditus fell sick, and St. Paul in order to deliver the Philippians from the concern they were in, at hearing of his sickness, sent Epaphroditus to them again, when he was recovered, with an epistle which is received as one of the canonical books of scripture. This of all St. Paul's epistles is the most pathetic, and most full of kind and affectionate expressions. Near this town, lay the fields, Campi Philippici, famous for two great battles, one between Julius Cæsar and Pompey; the other between Augustus and Antony on one side, and Cassius and Brutus on the other. The place is now a scene of ruins; few inhabitants remain; but the traveller sees that once here were marble temples, sumptuous palaces, and other magnificent monuments, the broken remains of

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which give him a grand idea of ancient architecture. It is 70 miles north of Thessalonica, and 190 W. from Constantinople, lat. 42, 15.—*Lucas*.

PHILISTIA, a territory of Canaan, now called Ascalon, with the region around. It contained the following cities, according to Bonfrerius, Gaza, Azotus, Askalon, Gath, Ekron, Joshua xiii, 3. This was a most troublesome neighborhood to Israel, occasioned them many grievous wars, and for many years, they endured this bitter affliction and cruel bondage. Nor did they rise superior to these evils, till the time of David. Philistia was only a narrow strip of land in the southwest corner of Canaan, lying about 40 miles along the shore, and extending about 15 miles back. Yet in the time of Saul, they invaded the Jews with an army of more than three hundred thousand men. In the reign of David they again made war and were subdued and continued tributary for one hundred and fifty years. *See* 1 *Sam.* iv. vii. &c. &c.

PHILISTINES, a people of Palestine, who came thither from the isle of Caphtor, which perhaps means Egypt. *See* the articles *Caphtor* and *Canaan*; but India was their original settlement. The time of

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their coming to Palestine is not known: however they had been a long time in the land of Canaan, when Abraham came thither in the year of the world 2083. The name Philistine is not Hebrew. The Septuagint generally translate it *strangers*. The Pelethites and Cherethites were also Philistines, and the Septuagint sometimes translate Cherethims, Cretes. *See* the article *Cherethims*.

The Philistines were a powerful people, even in Abraham's time; for then they had kings, and were in possession of several considerable cities. They are not comprehended in the number of nations, devoted to extermination and whose territory the Lord had abandoned to the Hebrews; however Joshua did not forbear to give their lands to the Hebrews, and to set upon them by command from the Lord, because they possessed a country, which was promised to the people of God. Josh. xv, 45—47, and xiii, 2, 3, but these conquests of Joshua must not have been all maintained, since under the Judges, under Saul, and at the beginning of the reign of David, the Philistines oppressed the Israelites. True it is, Shamgar, Samson, Samuel, and Saul, made head against them: But did not reduce their pow-

er, and they continued independent down to the reign of David, who subjected them to his government.

They continued in subjection to the kings of Judah, down to the reign of Jehoram, son of Jehoshaphat; that is for about 246 years. However Jehoram made war against them, and probably reduced them to his obedience again; because it is observed in scripture, that they revolted again, from Uzziah, and that this prince kept them to their duty, through the time of his reign. 2 Chron. xxi, 16, and xxvi, 6, 7. During the unfortunate reign of Ahaz, the Philistines made great havoc in the territories of Judah; but his son and successor Hezekiah subdued them 2 Chron. xxviii, 18, and 2 Kings xviii, 8. Lastly they regained their full liberty under the latter kings of Judah; and we may see by the menaces denounced against them by the prophets Isaiah, Amos, Zephaniah, Jeremiah, and Ezekiel, that they brought a thousand hardships, and calamities upon the children of Israel, for which cruelties, God threatened to punish them. Esarhadon besieged Ashdod, or Azoth and took it. Isaiah x. 1. And according to Herodotus, Psammeticus King of Egypt

took the same city, after a siege of twenty-nine years. There is great probability, that Nebuchadnezzar, when he subdued the Ammonites, Moabites, Egyptians, and other nations, bordering upon the Jews, reduced also the Philistines. After this they fell under the dominion of the Persians; then under that of Alexander the Great, who destroyed the city of Gaza, the only city of Phœnicia, that durst oppose him. After the persecution of Antiochus Epiphanes, the Asmonæans subjected under their obedience several cities of the Philistines, and Tryphon gave to Jonathan Maccabæus the government of the whole coast of the Mediterranean, from Tyre as far as Egypt, which included all the country of the Philistines.

PHRYGIA, a province of Asia Minor, or Anatolia, or Natolia, as it is now called. This province is repeatedly mentioned in the New Testament. St. Paul travelled all over this country, comforting and animating the Christians. Phrygia proper, according to Ptolemy, whom we choose to follow, was bounded on the north by Pontus, and Bythynia, on the west by Mysia, Troas, and the Ægean sea, Lydia, Mæonia, and Caria, on the

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south by Lycia, on the east by Pamphylia and Galatia. It lies between the 37 and 41 degrees of north latitude, extending in longitude from 56, to 62 E.

In Phrygia Major were anciently several cities of great celebrity, such as Apamea, Laodicea, Hierapolis, Gordium, &c. There were also some famous rivers, such as Marsyas, Mæander, &c. The *Mæander* is now called *Mandre* or *Mindre*, and was much celebrated by the ancients for its windings and turnings.

The Phrygians accounted themselves the most ancient people in the world. Their origin is extremely dark and uncertain, Josephus and St. Jerome say, they were descended from Togarmah, one of Gomer's sons; and that they were known to the Hebrews under the name of Tigrames. Bochart thinks that the Phrygians were the offspring of Gomer the eldest son of Japheth. The ancient Phrygians are described as superstitious, voluptuous, and effeminate, without any prudence or forecast, and of such a servile temper, that nothing but stripes and ill usage could make them comply with their duty, which gave rise to several trite, and well known

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Proverbs. One was *Sero sapiunt Phryges*, The Phrygians are wise too late. They are said to have been the first inventors of divination by the singing, flying, and feeding of birds. Their music commonly called the *Phrygian mood*, is alleged by some as an argument of their effeminacy. The change of music produces a change of manners. Therefore, in a Commonwealth, only, the most grave music should be heard. Their government was certainly monarchical. Apamea was the chief emporium of all Asia Minor. Thither resorted merchants and traders from all parts of Greece, Italy, and the neighboring islands. The Phrygians were for some time masters of the sea, and none but trading nations ever prevailed on that element.

For 2500 years they have been subject to the Lydians, the Persians, the Greeks, Romans, and Turks. To these last they are yet in subjection; this fatal government every where puts out the light of science, of commerce, of Christianity, and breaks down the spirit of man.

Colosse, Colossus, since called Chonæ, or Chonos, or Konos is situated on the south side of the Meander, in this

province. It is mentioned by ancient geographers as a considerable city; and its inhabitants, to whom St. Paul wrote his Epistle, received Christianity from its earliest preaching. But Eusebius tells us that it was overturned by an earthquake very quickly after, in the reign of Nero. It stood not far from Laodicea and Hierapolis, as one may gather chiefly from the canonical epistle above named.

PHUT. "The descendants of Phut, who was the son of Ham," Gen. x, 6; Jer. xlvi, 9, &c. This people settled in Africa, but in what part it is not ascertained. Pliny mentions the river Fut, near mount Atlas, and another writer supposes, this was a river of Morocco, at whose mouth is the town of Agasia. From the time of Moses to that of Hezekiah, the prophets always mention this people, as the hired auxiliaries of those nations to whom their prophecies have reference. It is however thought to be incredible, that the Phut mentioned in Judith, as conquered by Holofernes, should have been in Morocco. The Arabic versions understand by Phut a people in the southern part of Egypt, or perhaps rather in Nubia. According to Sanson, lat. 38. Calmet is of

opinion that Phut settled either in the canton of Phthemphuti, mentioned in Pliny and Ptolemy, whose capital was Thara in Lower Egypt, inclining towards Lybia, or in the canton Phtenotes of which Buthus was the capital.

PIBESETH, a city of Egypt, Ezek. xxx, 17, called also Jew's town. It stood south from Sin or Pelusium, and on the same stream of the Nile. This place is also called Bubastis, which signifies a she cat, under which form Diana was worshipped in Egypt.

PIHAHIROTH, the Hebrews departing from Succoth came to Etham, Exod. xiii, 20. Then the Lord said to Moses, speak unto the children of Israel that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon, before it shall ye encamp by the sea. The word Pihahiroth may be explained by *the pass of Hiroth*, or *the mouth of Hiroth*. Moses in the book of Num. xxxiii, 18, calls it simply Hiroth, in the Hebrew; and Eusebius, as also St. Jerome, in his book of Hebrew places, calls it by the same name. The Syriac version has it, *over against the ditches*. The Septuagint in Exod. xiv, 2, translate it, *over against the village*;

others over against the place of liberty, or the pass of drought. Calmet takes Hiroth to be the same with the city Heroum, or Heroopolis, situated at the extremity or point of the Red Sea, or else the city of Phagroriopolis, placed by Strabo about the same place, and the capital of the canton of Phagroriopolis. There is great probability that Pihahiroth stands for the pass which was near Heroum. It was beyond this pass, that the Hebrews went to encamp upon the Red Sea. It was doubtless the place, or pass, through which the host of Israel marched to the west bank of the Red Sea.

PIRATHON, a city of the tribe of Ephraim, in the mountain of Amalek. Abdon judge of Israel was of this city, and was buried there, Judg. xii, 15. Bachides caused this city to be fortified. It is called Phara-thoni, in 1 Macc. ix, 50.

PISGAH, a mountain beyond Jordan in the country of Moab. The mountains Nebo, Pisgah, and Abarim, &c. make but one chain of mountains. The whole chain was probably called Abarim, and Pisgah was one summit of Nebo, or perhaps the highest part; therefore, sometimes Moses is said to view Canaan from Nebo, and sometimes from Pisgah, Deut. 3d, and 34th chap-

ters. Nebo and Pisgah were, therefore, the same mountain.

The name signifies *high hill*; it might be the highest summit or peak in that region, or the highest part of the mountain. But Eusebius has observed, that Aquila, who translated the Bible into Greek, always renders *pisgah* by a word, which signifies *cut out*, and that in some places the *Seventy* do the same. Whence some suppose, that near the top of Nebo, steps were cut in the side of the mountain, that people might easily ascend, and that this part was Pisgah. According to the Hebrew the prospect of Moses from Pisgah reached from Dan in the north, to Zoar in the south; but in the Samaritan pentateuch the prospect is more extensive, "all the land from the river of Egypt, to the river, the great river Euphrates, to the utmost sea." This was the extent of Solomon's dominions, the utmost bounds of the royal power of the Jewish kings. Was this the same prospect, and seen from the same spot, which was exhibited to our Lord by the tempter? It is much to be regretted that travellers have not more particularly described the views from these mountains. This might determine the mountain where the temptation was pre-

sented, "where the utmost bounds of the ancient kings, the whole kingdom and dominion of thy ancestors," were seen, or as St. Luke figuratively says, *all the world*.

PISIDIA, a province of Asia Minor, having Lycaonia to the north, Pamphilia to the south, Cilicia and Cappadocia to the east, and the province of Asia to the west. St. Paul preached at Antioch of Pisidia, Acts xiii, 14, and xiv, 24. This country, lying on the west of mount Taurus, was once very populous, having 18 cities, and 20 episcopal sees; for seven or eight centuries Christianity flourished here; but the Turks destroy all that is good. The people were compared to lions for their courage. Antioch was a famous city of this province.

PISON, or **PHISON**, one of the four great rivers, which watered the terrestrial paradise. We take it to be the Phasis, a famous river of Cholchis. Moses says that it runs through all the land of Havilah, and that excellent gold is found there, Gen. ii, 11, 12. This river has its source in the mountains of Armenia, and discharges itself into the Euxine sea. At the mouth it is about half a league wide, and in depth about 60 fathoms. There is hardly

any river in the world, which makes more turnings and windings, because of the mountains it finds in its way, whence it came to pass, that in the time of Pliny, there were an hundred and twenty bridges over this river, and this is perhaps what Moses hinted at, when he says, "Pison *compasseth* the whole land of Havilah," which land was taken to be Cholchis. The gold of this country is much celebrated. All antiquity extols the riches of Colchis. Strabo observes that the rivers and brooks of this country, or of the neighboring countries, for we cannot tell how far its ancient limits might extend, carried lumps of gold, along with their waters, which the inhabitants gathered upon sheep skins with their wool on, or in wooden trays with holes bored in them. We think the gold of Uphaz, or Ophaz, Jer. x, 9; Dan. x, 5, sometimes mentioned in Scripture, is the same with that of Pison or of Phasis. *Calmet's Dict.* But Bochart and others believe Pison to be the western branch of the Tigris and Euphrates, after they are parted, which runs along the coast of Havilah in Arabia. Eusebius and Jerome believe that Pison is the Ganges, which passing into India, there falls into the

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ocean. A learned modern says, it is a great river of *India* flowing from Paradise. Reland supposes it was the Phases. See *India*.

PITHON, one of the cities that the children of Israel built for Pharaoh in Egypt, Exod. i, 2, during the time of their servitude. This is probably the same city with Pathumos, mentioned by Herodotus, which he places upon the canal made by the kings Necho and Darius, to join the Red sea with the Nile, and by that means with the Mediterranean. We find also in the ancient geographers, that there was an arm of the Nile, called Pathmetichus, Phatmicus, Phatnicus, or Phatniticus. Bochart says, that Pithom and Raamses are about five leagues above the division of the Nile, and beyond this river, but this assertion has no proof from antiquity. This author contents himself with relating what was said of Egypt in his own time. Marsham will have Pithom to be the same as Pelusium, or Damiatta. See *Rameses*.

PONTUS. The province of Pontus in Asia Minor, is bounded by the Euxine Sea to the north, Cappadocia to the south, Paphlagonia and Galatia to the east, and the lesser Armenia to the west. It is

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thought St. Peter preached in Pontus, because he addresses his first epistle to the faithful of this province, and to those of the neighboring provinces, 1 Pet. i, 1. St. Jerome in Gen. xiv, 1, puts Arioch, king of Pontus, with Chedorlaomer and his confederates, who came to make war with the inhabitants of the Pentapolis. But the Hebrew has *Molech Ellasar*, king of Ellasar; Jonathan, 'king of Thalassar;' the Syriac, 'king of Dalassar, Isaiah xxxvii, 12, insinuates to us, that this country of Thalassar, was either in the country of Eden or very near it, since he speaks of the children of Eden, that were at Thalassar, and testifies that this province was conquered by the kings of Assyria, with the other provinces about the Tigris. The Septuagint and Onkelos, as well as Le Clerc, and our version of the Bible, have kept to the original word Ellasar; St. Jerome has followed Symmachus, in translating it king of Pontus. Grotius thinks he was king of the Elizarians, a people of Arabia, mentioned by Ptolemy. But it is much more credible, that he was a king, beyond the Euphrates, as well the other kings with Chedorlaomer. Lat. 42, 30.

POOLS OF SOLOMON, are distant two hours from

Bethlehem, the road leading to them, consisting entirely of rock, is almost impassable. These fountains are three, situated in a sloping hollow of a mountain, one above another; so that the waters of the uppermost descend into the second, and those of the second into the third. They are nearly square, and the breadth of all is nearly the same, being about eighty or ninety paces broad, and the first about one hundred and sixty paces long, the second 200, and the third 220. They are lined with stone and plastered. These pools supplied Bethlehem and Jerusalem with water; a garden near these waters is called the garden of Solomon, watered by rills, which descend from the rocks above.

PTOLEMAIS, *see Acre*.

POTTER'S FIELD, the field purchased with the silver, which had been given as the price of our Savior's blood; it lay at the foot of mount Zion, on the west side of the valley of Hinnom. This was also called the field of blood; but is now denominated the Holy Field. It is a small plat of ground, not above thirty yards long, and about half as broad. One moiety of it is taken up by a square fabric, twelve yards

high, built for a charnel house. The corpses are let down into it. *See Aceldema*.

PROMISE, *Land of*, a country of Turkey in Asia, divided from Syria on the north by mount Libanus, or Lebanon; from Arabia Deserta on the east by the mountains of Seir; it has the deserts of Arabia Petrea south, and the Mediterranean west. This country is called, indifferently, Canaan, Palestine, Judea, the Holy Land, or Land of Promise. It was called Canaan from the son of Ham, whose posterity settled here, and in Egypt. It was called Palestine from the Philistines, who possessed a large portion of the country; it was called Judea, from Judah, whose tribe was the most distinguished and eminent, as Jacob had prophesied: "Thy brethren shall praise thee," or as it may be rendered, "Thy brethren shall pride themselves in being called by thy name." It was called the land of promise, from being promised to Abram and his posterity; the Holy Land it is called on account of the signal favors by which it has been distinguished by Providence. In one of her cities was "the habitations of his holiness." Here the Son of God was born; here he

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preached, bled, and finished the work of human redemption.

This country is 200 miles long, and 80 broad, containing 16,000 square miles, and 10,240,000 acres, including lakes, rivers, mountains, &c. It lies between Lat. 31, 30, and 33, 20 N., and between Lon. 34, 50, and 37, 5, E. from London.

At the time of Abram's coming into this country, it was divided into a great number of tribes or petty kingdoms. When Joshua entered, many ages after, with an army of 600,000 soldiers, a great part of these nations were destroyed; most of those who survived became tributary, while a few for a long time retained their independence, and were very troublesome neighbors to Israel. The first settlers of these countries were Ham and his eleven sons. They came from the confusion at Babel. Heth, one of these sons, settled near Hebron. The Hethites, or Hittites, extended their settlements to Beersheba, and the brook Besor, the south limit of Canaan. The Jebusites, or children of Jebus, another son of Ham, bordered on the Hittites north, and extended their towns to Jerusalem, which from

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them was called Jebus. On the east of Jordan were settled the Amorites, between the little river Arnon, on the south east, and mount Gilead on the north. The Girgashites settled next above the Amorites on the east side of the sea of Galilee. Further north, round the base of mount Lebanon, were found the Hivites. The sons of *Sena* are supposed to have given names to the desert of *Sin* and mount *Sinai*. The Perezites dwelt along the west bank of the Jordan. As far as can be understood from the sacred records, such was the state of this country, with respect to its inhabitants, when Abram came here from Mesopotamia. Perhaps it may give a more lucid view of this interesting country to mention, briefly, the *situation* of various neighboring tribes, though they will be more particularly described under their particular names.

The *Ammonites*, who were descended from Lot, by his youngest daughter, possessed a large territory on the east side of the Arnon, adjoining to the Amorites.

The *Moabites*, descended from another incestuous son, by the eldest daughter, dwelt on each side the lower part of the

Arnon, and extended themselves southward along the shores of the Dead Sea. The Amorites seized a part of their country, and confined them to the south part of their territory.

The *Midianites* lay contiguous to the Ammonites on the south, and the Moabites to the east of the Dead Sea. Their capital was Midian, it stood to the east of the Dead Sea. These people were descended from Midian, the son of Abram by Keturah. They were the enemies of Israel and often corrupted their morals and their religion.

The *Edomites* descended from Esau, and inhabited round the mountains of Seir, on the south of Judea, and bordering on Arabia Petrea. The Amalekites early opposed the entrance of Israel into the land of Promise, for which God required his people to wage perpetual war with them till the name of Amalek should be blotted from the earth. The pretext for the enmity of this people was, that Jacob had supplanted their progenitor Esau. They dwelt along the mountains to the south of Judea.

Bashan, the country of Og, lay on the north of Judea. In this kingdom was the extensive country of Argob, con-

quered by Moses, Deut iii, 4.

Next above Bashan lay *Zobah*, and on the north-east towards the confines of Syria, lay *Hamath*.

This is a general view of ancient Canaan, when Joshua entered with the triumphant banner of Israel.

The twelve tribes of Israel were located in the following order. After a march of forty years through the wilds of Arabia, they broke through the mountains of *Seir*, and entered the land of hills and valleys, of springs and brooks "a land flowing with milk and honey." The tribes of Reuben and Gad were so delighted with their new situation, that they petitioned for liberty of settling on the spot without passing over Jordan, Numb. xxxii, &c. Their prayer, on certain conditions, was granted. Accordingly, they remained on the east side of Jordan; but as this country was rather more than their proportion, one half the tribe of Manasseh took their lot with them. Accordingly their Lawgiver gave the southern part of this district to the tribe of Reuben, which extended from the north-east coast of the Dead Sea, along the eastern bank of the Jordan, and on the north was separated from the tribe of

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Gad by a small river, and on the south and south-east from the Moabites and Amorites by the river Arnon. This province or tribe reached from Lat. 31, 40, to 32, 25, N. and from 36, to 37, E. Long, from London. The chief mountains were Pisgah, Nebo, and Phegor; the principal towns were Heshbon, Jasa, Ramoth-Baal, Bethphegor, Medaba, Edom, Bozra, Beth-Jeshimoth, &c. &c.

On the north of Reuben lay the tribe of Gad, extending up the Jordan on the eastern side, having the half tribe of Manasseh on the north, and the Ammonites on the east. This was likewise a fertile tract affording good pasturage. The chief towns were Mahanaim, and Penuel, both so called by Jacob, on account of the heavenly visions, which there comforted his heart. Here was, also, Succoth, where he built booths for his cattle, also Mispha, Rabbah, Ramoth, and Rogelim, the native place of good old Barzillai, who supported David in his flight from Absalom. In this tribe was also Sharon, and Enon, where afterwards John baptized many people.

North of Gad extended the half tribe of Manasseh to the head waters of the Jordan, and

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from the north-east to the south-west, in a crescent rose the mountains of Hermon, and Bashan, and Gilead. This canton was afterwards called Galilee of the Gentiles, being as large as the portion of Reuben and Gad. It lay between Lat. 32, 36, and 33, 36, N. and Long. 36, 30, and 37, 20, E.

East from the half tribe of Manasseh, across the Jordan lay the tribe of Naphtali. This was a very fruitful district, in the north of which were the two springs, Jor and Dan, the sources of the Jordan. This tribe extended from mount Lebanon down the river to the sea of Galilee, and contained many populous cities. Between this and the Mediterranean lay the tribe of *Asher* in the north-west corner of the country. This region was remarkably fruitful in corn, wine, and oil. As Jacob had prophesied of Asher, "His bread shall be fat, and he shall yield royal dainties."

South of these was seated the tribe of Zebulon, having the sea of Tiberias east, and the Mediterranean west, and bounded by the river Kishon south. The situation precisely verified the prediction of Jacob, many ages before, "Zebulon shall dwell at the haven of

the sea, and he shall be for a haven of ships." Moses had also prophesied in the same style, "that he should suck the abundance of the seas, and of the treasures hid in the sand." From the sand of the river Belus, which watered this tribe, abundance of glass was made. Here were several ports and populous cities. Sicaminum, and Acre were celebrated harbors on the same bay. Here were also Nazareth, Tabor, and Joppa. South of Zebulon lay the tribe of Issachar, extending from the Mediterranean to the Jordan, opposite to the tribe of Gad. Here were many celebrated places, among which are *Carmel*, *Gilboa*, *Jezreel*, where poor Naboth was stoned for not selling his vineyard to Ahab, *Shunem*, where lived the hospitable woman, who entertained the good prophet Elisha, *Endor*, where the Pythoness entertained Saul, and raised Samuel, *Nain*, where Jesus Christ raised the widow's son, &c.

South of Issachar was settled the other half tribe of Manasseh; afterwards this canton was called Samaria, bounded west by the Mediterranean, east by the Jordan. This was a delightful portion of Canaan, remarkably varied in its appearance by plains and hills, and

mountains, well watered and enriched with a luxurious soil.

On the banks of the Jordan rose the splendid turrets of Bethshan; some of its marble ruins still remain. On its bloody walls were hung the bodies of Saul and Jonathan, after the defeat on mount Gilboa. Other opulent cities enriched this district. South of Samaria, Ephraim reached from the sea to the river Jordan, bounded south by Benjamin and Dan. The land of Ephraim was mountainous and rocky, but the valleys were fruitful. Sharon, and Shiloh, and many other cities stood in this region.

Judea, properly so called, embraced the tribes of Benjamin, Judah, Dan, and Simeon. This was the most important section of the country, having the Mediterranean west, the tribe of Ephraim north, the Jordan and Dead sea east, and Idumea south. The soil here, likewise, was remarkably productive, the surface is beautifully varied with hills, and plains, and valleys, with deserts, pleasant streams, springs, and rivulets, producing plenty of the comforts and luxuries of life. This is the warmest district of Canaan, lying in lat. 32; but the sea and the mountains in the vicinity cool the

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air, and render the country delightful. Benjamin lay south of Ephraim, and had the Jordan east, and Philistia and part of Dan west, which lay between Benjamin and the sea. The cities of this tribe were not so numerous, as those of some others; but they were the most celebrated. Here was Jerusalem, and other places rendered remarkable by the great events, which there took place. Here was mount Moriah and mount Zion, Nebo, Gihon, Olivet, and Golgotha, also Bethany, Gethsemane, &c. *See Jerusalem.*

The tribe of Judah lay south of Benjamin, extending south-east to the mountains of Seir, and the territory of Idumea, being 47 miles in length. It was bounded east by the Dead sea, and west by Dan and Simeon, which lay between Judah and the Mediterranean. This was the largest and most populous of all the tribes, the men were the most warlike; it was the royal tribe. Except at the south, near the mountains, where it was rather barren, this district was opulent in the productions of the field and garden. Here Abram and his descendants dwelt, till they went down to Egypt; here are many sepulchres of the patriarchs.

Between the tribe of Judah

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and the sea, lay the two remaining tribes of Dan and Simeon. Simeon lay at the south-west corner of Canaan, being bounded south by the brook Sichor, or river of Egypt; the territory was small and barren. The Philistines, however, for a long time held a great part of the coast, and a number of the principal cities in these tribes, as Gath, Accaron, Ashdod, or Azotos, Ascalon, and Gaza. Dan was bounded north by Ephraim, south by Judah and Simeon. Its greatest length from north to south, was 40 miles, 25 miles broad. The small extent of this tribe induced some of the inhabitants to emigrate to Laish, near the head waters of the Jordan, Judg. xviii, 7, &c. It was, however, a remarkably fruitful part of Canaan, abounding in wheat, oil, grapes, and all kinds of fruit. The most considerable towns were Joppa, now Jaffa, Ajalon, Zora, &c. We here remark, as we have concerning several other tribes, the remarkable fulfilment of Jacob's prophecy concerning the destinies of Simeon and Levi. These tribes felt the sad effects of their father's curse, as long as they existed, for their cruel slaughter of the innocent Shechemites, "Cursed be their anger for it was fierce, and their wrath,

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for it was cruel; I will *divide* them in Jacob, and *scatter* them in Israel." Levi had *no* lot, nor inheritance among the tribes; only a few cities and territories were appointed to them, with the tithes, paid by the rest; but such was often the irreligion of Israel, that the tithes were poorly paid; God himself was robbed, and the Levites were reduced to poverty and want. As to Simeon, tho' he had a lot among his brethren, it was a frontier corner of the country, always exposed to be harassed by the Philistines on one side, and the Idumeans on the other. Their country was small, and loaded with barren mountains. Hence from the beginning, they were obliged to seek a livelihood among the other tribes. Often they volunteered themselves as mercenaries to fight their battles, receiving some small share of the conquest for their reward; often they were employed abroad as scribes, notaries, schoolmasters, &c. So dreadful, so long continued, is the punishment of sin.

Four hundred and seventy-six years after the settlement of the Israelites in the land of Canaan, the kingdom was divided. Judah and Benjamin formed the kingdom of Judah. The other ten tribes were denomin-

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ated the kingdom of Israel. This kingdom, two hundred and fifty-four years after their independence, was demolished, and the people led away captive by the Assyrians, and their country settled by strangers, who were called Samaritans. About one hundred and thirty years after this, the Babylonians carried away the people of Judah, leaving their country uninhabited. About A. D. 70 the country was again taken by the Romans; Jerusalem was razed from its foundations; more than a million of people were destroyed, and the rest dispersed all over the world, in every part of which they are found at the present day, according to various prophecies. Jerusalem was again taken by the Persians in A. D. 614, and again by the Saracens in 636. In 1099 it was taken from the infidels by an army of Christians under Godfrey. The Christians kept possession, till 1187, when it was again subdued by Saladin. In A. D. 1217 the Turks expelled the Saracens, and have retained the country to the present time.

The modern Palestine, is now governed by a Beglerberg, whose seat is at Damascus. From the Turks we learn nothing respecting this country. From strangers they conceal

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every thing in their power; we shall present what has occurred most worthy of notice, from a considerable list of travellers and other writers. A general idea of the climate may be formed from the following circumstances: In July, August, and September 1801, the thermometer never rose higher than 95 degrees of Fahrenheit. The sky was beautifully clear, without a cloud, the atmosphere pure and benign. In October and November the rains fell with violence. During the preceding parts of the year, there had been little rain, but copious dews (even in a total suspension of showers) were sufficient to bring forward vegetation. The prevailing winds in summer are from the north and north-west. In the latter part of November the rains cease to fall; the weather again becomes pleasant and salubrious. At this season, before sunrise, the thermometer ranges from 42 to 53, at noon from 66 to 76. On the coast the seabreezes prevail through the day; in the evening they give place to a gentle land breeze, which continues till nine o'clock in the morning. In 1801 the weather in January was tempestuous, with heavy rains, vivid lightnings, awful and tremendous explosions of thun-

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der. In one instance was a little hail. But by the 10th of February the air became warm and tranquil, the fields appeared verdant, and the aspect of the country cheerful.

This country may be considered, as rather mountainous; but in several parts are extensive plains, intersected with moderate hills. Near Joppa are such plains. As you approach Jerusalem the mountains are lofty; their rocky sides are scarcely covered with earth, bearing at present nothing but olive trees, whose roots penetrate the crevices of the rocks. The trees conceal the barren appearance of the mountains. At present the country is very thinly covered with trees, having few woods or thickets. Wherever the land is capable of being cultivated, (unless it be entirely neglected by the lazy Turks) abundant crops of wheat, barley, Indian corn, tobacco, and cotton, are produced. Pomegranates, figs, oranges, lemons, citrons, melons, grapes, and olives, are every where plenty. The melons are large, weighing, commonly 20 or 30 pounds. In December they have not lost their exquisite flavor. The people are excessively fond of them, and during the summer months, they furnish a great

part of their subsistence. But so wretched is the state of society, so hopeless their labors, that the fields of Canaan are generally open or unfenced. Where enclosures have been attempted, they are formed with the prickly pear tree. They use a wooden plough, drawn by one pair of oxen; barley, and wheat are sown in January and reaped in May. Numerous flocks of sheep and goats are spread over the country. The people live chiefly on vegetables; they eat no veal, and but little beef. Their most common meat is mutton and goats flesh. Grapes are a considerable article of food, and few can afford to make them into wine; that which is made is excellent. Their mules are large; their horses small and swift. They also enjoy the aid of the noble camel.

The inhabitants, who are chiefly Turks and Arabs, are extremely simple and abstemious in their diet, which consists chiefly of salted olives, bad cheese, coarse bread, poorly baked, and rancid butter or oil. When they eat flesh, it is stewed with rice; water is their common drink. The people are in general of an ordinary stature, of a spare and thin make, but alert and active. They walk and run with

great speed, and being inured to privations and fatigue, they are capable of enduring great exertions for a long time, with very scanty sustenance. In this they remarkably resemble our Indians. Their hair is a shining black, very long, and dressed in a fanciful manner. Their countenances are meagre and wan, and sometimes almost black. The rare occurrence of pulmonary or consumptive complaints, and the numerous instances of longevity among the inhabitants, many of whom live to be 100, or 110 years of age, are arguments to prove the healthy climate of Palestine. As the character, if I may so term it, of this country is a subject of contest between Christians and Infidels, as the latter exult in the disadvantageous circumstances in which they now find it, doubtless it will be expected that this subject should be carefully examined. Some repetition will be considered only as evidence corroborated and multiplied. Voltaire and other infidel writers have raised difficulties and objections against the authority of scripture itself, and strengthened the cause of impiety and atheism from the pretended sterility of Palestine. In answer to which, the Abbe Guenee, about the

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year 1780, communicated to the Academy of Inscriptions, and *belles lettres* at Paris, two Memoirs concerning the fertility of Palestine, in order to show that such objections had no solid foundation.

In the first of them the author proves, that from the captivity of Babylon to the war of Adrian, Judea was always considered a rich and fertile country. The positive, and multiplied authorities of the writers of that period, Jews, Greeks, and Romans, not only attest in general the fertility of that country, but many of these writers entering into a particular detail of circumstances, prove it from the nature of the climate, the qualities of the soil, and the excellencies and variety of its productions. These are confirmed by proofs of another kind, but which are of a very convincing nature, even those resulting from a great number of medals struck, under the reigns of the kings of Syria, and Judea, and under the Romans, both by Jews and Pagans, which all bear the symbols of a rich fertility. To these proofs are added a multitude of facts, recorded in the history of the Jews during this period; the efforts of the neighboring kings to conquer their country; the long and bloody wars that the

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Jews carried on with vigor and sometimes with success, against powerful princes, and nations; the tribute and taxes they paid to the kings of Egypt and Syria, to the Romans, and to their own princes; the magnificence of their sovereigns, and among others of Herod; the troops he raised, and kept on foot; the temples, fortresses, palaces, and cities which he erected, and embellished, not only in his own country but in Syria, Asia Minor, and even in Greece; the immense sums he lavished among the Romans, the donations he made to his own people, and the vast treasures, which he left behind him: all these circumstances concur in proving the fertility and riches of Palestine during that period.

In the second Memoir the the Abbe Guenee considers the state of Palestine, as it was from the emperor Adrian to the Caliphate of Omar, which comprehends a period of four centuries. From sundry facts, he shows that it could not have been the barren country, which it has been represented by some skeptical writers. He particularly mentioned the project formed by Adrian of building and embellishing Jerusalem, of forming it into a Roman colony, and giving it his own name,

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a project of which he could never have entertained a thought, if Judea, which he had seen, and examined with his own eyes, had appeared to him such a barren and wretched country, as it is said to be by some, who have neither seen that country, nor examined the matter with care and attention. Our author also produces a variety of other facts to show that Judea, after all that it had suffered from the desolations of war both in ancient and modern times, still remained at the period in question, fertile, rich, and populous. This is the idea, which the writers of the time, Pagan and Christian, as well as Jewish, have given of Palestine. Antoninus Martyn, a citizen of Placentia, who in the sixth century travelled to Palestine, and composed an account of his voyage, which is still extant, says that the canton of Nazareth was not inferior to Egypt in corn and fruits, and that though the territory of that city is not very extensive, it abounded in wine, and oil, and excellent honey. The country about Jericho appeared to him still more fertile. He saw mount Tabor, which he represents as surmounted with cities; and he observed in the neighborhood of Jerusalem, vineyards, great

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plantations of fruit trees, and through the whole country a considerable number of hospitals, monasteries, and beautiful edifices.

It ought to be considered that this country was then inhabited by an industrious people, who knew how to improve every inch of their land, and had made even the most barren places to yield some kind of productions, by proper care and manure, so that the very rocks, which now appear quite bare and naked, were made to produce corn, and pulse or pasturage. We may add, that the kings themselves were not above encouraging all kind of agriculture, both by precept and example, and that above all, they had a Divine blessing promised to their honest endeavors and industry; but now it is and hath been long inhabited by a poor, lazy, indolent people, groaning under an intolerable servitude, and all manner of discouragements; by which their aversion to labor and agriculture, further than to supply their present wants, is become in a manner natural and invincible. The judicious Mr. Maundrel observes that there is no forming an idea of its ancient flourishing state when under the blessing of heaven, from what it is now

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under a visible curse. And if we had not several concurring testimonies, from profane authors, who have extolled the fecundity of Palestine, that single one of Julian, the apostate, a sworn enemy to the Jews and Christians, would be more than sufficient to prove it, who frequently makes mention in his epistles, of the perpetuity, as well as excellence and great abundance of its fruits and productions. The visible effects of God's anger, which this country has felt, not only under Titus Vespasian, but much more since that emperor's time, in the inundations of the northern barbarians, of the Saracens, and of the more cruel and destructive Christians, during the Holy War; and in the oppression it now feels under the Turkish yoke; may be easily owned to be more than sufficient to have wrought the dismal change, we are speaking of, and to have reduced the far greater part into a mere desert.

Nevertheless, if we may credit those, who have viewed it in this doleful condition, they will tell us, there are still such visible signs of its natural richness, and fertility, as plainly show, that the bare want of culture is the main, if not the only cause of its present poverty and barrenness.

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"The Holy Land (says Dr. Shaw,) were it as well peopled, and cultivated, as in former times, would still be more fruitful, than the best part of the coast of Syria, and Phœnice; for the soil in general is much richer, and all things considered, yields better crops. Thus the cotton, which is gathered in the plains of Ramah, Esdrelon, and Zebulon, is in greater esteem, than what is cultivated near Sidon, and Tripoli. Neither is it possible for pulse, wheat, or any sort of grain, to be more excellent, than what is sold at Jerusalem. The barrenness, or scarcity rather, which some authors may, either ignorantly or maliciously, complain of, doth not proceed from the incapacity, or natural unfruitfulness of the country, but from the want of inhabitants, and their great aversion to labor and industry. There are, besides, such perpetual discords, and depredations, among the petty princes, who share this fine country, that allowing it was better peopled, yet there would be small encouragement to sow, when it was uncertain who should gather in the harvest. Otherwise, the land is "a good land," and still capable of affording its neighbors, the same supplies of corn, and oil, which it is known to have done, in the time of Solomon."

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And Volney in his *Travels in Egypt and Syria*, says that though the whole of Palestine, is almost an entire level plain, without either river or rivulet, in summer, more doura, sesamum, water-melons, and beans, are sown here, than in any other part of the country. They also raise cotton, barley, and wheat; but though the latter be most esteemed, it is less cultivated, for fear of inviting the avarice of the Turkish governors, and the rapacity of the Arabs.

In the days of the Jewish prosperity, this country supported more than 8,000,000 of inhabitants.

The militia in the reign of David amounted to 1,300,000. But this glory of all lands, as foretold in the prophecy, has in a great degree long been desolate and waste; and as Dr. Adam supposes, now has not more than 400,000 inhabitants. The words of their legislator are literally fulfilled, "Thou shalt plant a vineyard, and shalt not gather the grapes; thou shalt be oppressed, and crushed." Instead of being convinced by this, infidels have made it an argument to confirm their infidelity. Deists have doubted whether this country was ever so fruitful, as He, who made it, declares it was; "A land of

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wheat, and barley, of vines, and figs, of milk and honey." Yet all this, learned and judicious travellers confirm. Mr. Maundrel asserts, "That there is no place upon the earth more fruitful, even at present, than the plain country, and valleys, either for the production of corn, or pasturage of cattle." The hills also bear corn, melons, gourds, cucumbers, and other vegetables, which for several months in the year, are the chief food of these countries. The most rocky parts might bear vines and olive trees; and even the salt plains of the Dead sea produce honey. Dr. Shaw asserts that were the holy land as well cultivated as in former times, it would be more fruitful than the best part of Syria, or Phœnicia; for the soil is generally much richer, and all things considered yields much better crops. It is impossible for pulse, wheat or grain to exceed what is generally sold in Jerusalem. Therefore the barrenness of which some authors complain does not proceed from the natural unfruitfulness of the country, but from a want of inhabitants, the aversion to labor which prevails among the few who possess it, and the perpetual discords, and depredations among the petty princes, who share

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this fine country; so that whoever sows is uncertain who shall gather the harvest. He says, "I travelled in Syria, in December and January; the whole country looked verdant, and cheerful." Mr. Wood, another observing traveller, tells us, "The valley of Bochat, in which Baalbec is situated, might be rendered one of the most beautiful places in Syria, for it is more fertile than the celebrated vale of Damascus, whose clusters of grapes, according to Lucas, weighed 30 or 40 pounds, and better watered than the rich plains of Esdrelon, and Rama. The region round Joppa, Lusignan calls "This fertile country." The Baron De Tott, speaking of the country between Joppa, and Rama, says, "six leagues in breadth it is extremely fertile." Thevenot says he was "stricken with the corn land, the meadows, and fair cattle, in the neighborhood of Gaza." A native of the country says, "In both the Galilees there are fat, and fruitful pastures, and they are planted with all kinds of trees, so as to entice those, who are no lovers of husbandry. The country of Samaria is wonderfully fruitful. Judea like Samaria is mountainous and rich, fit for husbandry. But we need not inquire of

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travellers. The following facts demonstrate its fertility.

The plain of Acra for want of culture is overrun with weeds, as high as the horses backs; a tree on Lebanon is 12 yards 6 inches in circumference, 37 yards in the spread of its boughs, which divides at the height of 5 yards into 5 branches, each equal to a large tree." That man has not begun his observations on different soils, who imagines that such weeds, or such trees rise from any, but the richest lands. In Maine, New Hampshire, and Vermont their most lofty trees are found only in their richest vales and plains. Accordingly Bowen, and others, say that "without manuring, and plowing only with a wooden coulter, one horse, or a yoke of oxen, Palestine produces a great variety of the richest flowers, plants, herbs, and fruits." "The abundance of its produce not only supplied its own millions, but furnished neighboring kingdoms with great quantities of oil and other commodities." Pulse of all sorts, fruits of all kinds, which might be called perpetual, new buds appearing before the old fruit was ripe, citrons, apples of Paradise, vines, which yielded grapes three times in a year, dates, melons,

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sugar canes, cotton, balsam, and other drugs," load their fields.

Vegetables are in equal abundance as the coulcas, not unlike the potatoe, the okoe, a rich mucilaginous vegetable, which gives a beautiful flavor to their soups, also excellent cabbages, cauliflowers, spinage, lettuce, endive, turnips, cucumbers, radishes, and onions, extremely mild. So mild, and pleasant is the climate, that it may support many more inhabitants than a cold country of the same extent. "Though it seldom rains, abundant dews secure a luxuriant crop, and the cold is never severe, while the heats of summer are constantly moderated by cooling breezes. Russel says, "They are so free from frost, that they may plough all winter," and "that the most delicate at Aleppo need no fire till November." De Herbelot says "that February puts an end to fire for the use of warming themselves." Dr. Chandler, and his company in their travels here in October, slept in the open air, the shepherds did the same. We learn from Shaw and Chardin, that their cattle have no shelter; neither does the farmer mow in summer to preserve the flocks in winter. It is custom-

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ary to sleep all night on the roofs of their houses. The history of the crusades proves the mildness of the climate. In those wars, sieges, marches, and battles proceeded in every month of the year, without regard to the heat of summer or cold of winter.

The multitude of fish, which inhabit the waters of Palestine, is another circumstance, favorable to the population of this country. Doubdan says, "that the Mediterranean between Sidon and Joppa abounds with fish." Thevenot informs us that, "Large fish are caught in the Tigris: Irwin relates, that in the Red Sea are fish in abundance. The pleasant waters of their lake, or the sea of Tiberias abound with a variety of fish of exquisite taste and shape." Speaking of this lake, Le Bruyn says, "On what side soever I cast my eye upon the shore, I saw a fish swim." Josephus says, it had in it a great variety of fish, which for taste and shape were not to be found any where else." Thus scripture, and authentic history coincide, and the objections of infidels vanish. If it now be inquired why the people are so poor, while the lands and waters are so rich, we conceive a satisfactory answer is not difficult. No man has spirit to toil and

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sow, when it is quite uncertain who shall reap the harvest. Dr. Adam says, that the inhabitants have no property real or personal. When a father dies, the estate goes to the sultan. He arrogates a right to all the lands. A traveller asserts, he had often seen the husbandman sowing, accompanied by an armed friend to prevent his being robbed of his seed. Another says, he had seen the Arabs appeased by handfuls of wheat given them in harvest. The arm of government is strong enough "to oppress and crush" the wretched subject, but has not power to protect him from rapine and violence. Therefore, it is as different writers inform us, "that large tracts of the country are uncultivated." The tyranny of the Turkish government has reduced many parts of it to a mere waste wilderness. One instance of oppression may give an idea of the rest. In the sea of Galilee, where formerly many people obtained support, where many ships were constantly loaded with excellent fish, now not a single boat leaves the shore, not a solitary hook is cast into the water, so heavily is the fishery taxed by the Turkish government. If the avaricious Pacha finds no plausible pretext for confiscat-

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ing the property of a prosperous man, he requires him to contribute a sum beyond his power; when he fails of producing the sum, his own life and the lives of his relatives, are often the forfeiture. These things being facts, is any man of reflection surprised that we now look in vain for the ancient splendor and population of this country? Does not all appear natural, and satisfactory to the eye not made dim by infidelity? Under so many embarrassments would it be strange should famine and desolation follow? should the despot who oppresses, and the robber stained with blood, both be left to starve together? Instead of this, so excellent are the soil and climate, that the inhabitants are generously supported; wheat, barley, pulse of all kinds, fruits, wine, and oil, are produced in such quantities, that they are distributed in the neighboring provinces of Syria. Among its productions are also silk, tobacco, drugs, and aromatic herbs. Wheat, barley, pulse, and other valuable commodities are transported to the cultivated shores of Europe. A person, who was there in 1801, relates, that the most remarkable thing in the country is the cheapness of provisions, wine being two pence per bottle, and

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figs three half pence per pound; cheese is very plenty: that it may with propriety be styled "the Land of Promise," "a land flowing with milk and honey." Every thing is in great abundance; the country wants for nothing. When the Jews shall return to this delightful land of springs and brooks, of hills, plains, and luxuriant vales; when this active people shall once more inhabit this enchanting spot, where the Prince of peace accomplished the work of redemption; when a just and energetic government, and the mild spirit of Christianity shall be restored, probably more than 8,000,000 souls will again enjoy this happy clime, rebuild her cities and palaces, throng her temples, and swell her songs of praise.

The next remarkable division was made by king Solomon, who divided his kingdom, into 12 provinces or districts, each under a peculiar officer, and every one of these was to supply the king with provisions for his household in his turn, that is, each for one month in a year, 1 Kings iv, 7, &c.

Under the second temple, the distinction of Israel and Judah lasted a considerable time, and the same bloody hatred, and

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hostilities continued between these two kingdoms; that of Israel taking the name of Samaria from its capital. The inhabitants were a mixture of the old Israelites, and of new colonies sent there by the kings of Assyria, after their conquest of it, till they were subdued by the Maccabees, and their metropolis destroyed. Under the Romans it began to be divided into tetrarchies and toparchies. The larger were those of Judea, Samaria, and Galilee, Upper and Lower; the less, those of Geraritica, Saron, and others of less note; all which lay on this side Jordan. The rest on the other side, were those of Gilead, Peraea, Gaulonitis, Auranitis, Batanea, and Decapolis. Josephus mentions another division made in Gabinus's time, into 5 districts, as he styles them Counsels, agreeable to the Roman manner; these were Jerusalem, Jericho, and Sephoris, on this side Jordan; and Gadara, and Amathus on the other side. In the reigns of the Christian emperors, it was divided afresh into Palestina Prima, Palestina Secunda, and Palestina Tertia, or Salutaris; which last included a far greater part, if not the whole country, as is known to all who are acquainted with history. On that account we shall wave

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all other divisions, and changes that happened to it under northern barbarians, Saracens, &c. and conclude this article with the present state and division of it under the Turks. The whole country of Palestine is now reduced to a district or province, under the beglerbegate, or bassaship of Scham or Damascus, who hath the seven following sangiacs, or subgovernors under him, styled, according to the different places of their residence. 1. The sangiac of Damascus, who is under the bashaw of that province: 2. Of Jerusalem, or as the Turks call it, Cudjembaric, or Coudscherif: 3. Ag-hem: 4. Bahana: 5. Scifat: 6. Gaza: 7. Nabolos. Each of these have a number of ziamets, and each ziamet, a number of tirrariots under them; for the better understanding of which terms we shall refer our readers to Sir Paul Ricaut's account of the Ottoman empire. At present it will be sufficient to say of these inferior subdivisions, under the sangiac of this district, or sangiacate of Jerusalem, that it hath nine of the former, and sixteen of the latter class. Neither must the reader imagine those sangiacates or sub-governments to be any thing considerable, or the residence of these officers to be places of any note or opulence.

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The former indeed live by oppressing the people under them, and extorting contributions of every thing that comes within their reach, such as the protection of travellers, merchants, and caravans; but being all under their respective bashaws, who are still more griping, than their underlings, they are commonly fleeced of a great part of their unjust gains.

PUL, Isa. lxvi, 19. This is the name of an island in the Nile, not far from Syene. Here are the ruins of noble temples, erected by the ancient Egyptians. That the ancient people in scripture called Pul might give name to this island is not impossible, or it may more probably show, that this people were once inhabitants of this region.

PUNON, or PHUNON, a station of the Hebrews in the wilderness, Num. xxxiii, 42, 43. It is also called Phaeno, Phaino, and Metallo-phaenon, because of the mines of metals there found. Eusebius says, that this place was situate between Petra and Segar; and elsewhere he places it four miles from Dedan. He says also that mines were dug by convicts, who were punished in this way. St. Athanasius says, that these mines of Phanos were so dangerous, that murderers condemned to work there, could

live but a few days. We find bishops of Phenos in the subscriptions of the councils. It is thought to be at Punon, that Moses erected the brazen serpent, for the cure of the murmuring Israelites, who had been bit by the fiery serpents. Others believe that this happened at the encampment of Zalmonah.

PUZZUOLI, or **PUTEOLI**, an ancient celebrated city of Naples, on the beautiful bay of Baia. Earthquakes and volcanoes have nearly destroyed its former splendor. Vast ruins are yet visible, among which are the baths of Nero, and Caligula's bridge, built of boats, three miles long, across the bay of Baia, over which this monster passed in triumph for three successive days, in imitation of the naval triumph of Xerxes. The water of the springs, called the baths of Nero, are of sufficient heat to boil eggs. These springs are 18 miles from Vesuvius, and the city of Naples intervenes. What must be the danger of a country undermined as this is, with incessant and violent fires? In this city is a temple of Jupiter Serapis, an interesting monument of antiquity, being quite different from the Roman and Greek temples, and built in the manner of the Asiatics; probably

by Egyptians and Asiatic merchants, settled at Puzzuoli, which was the great emporium of Italy, till the Romans built Ostia and Antium. The ruins of Cicero's villa, near this place, are of such extent, as to give an high idea of the wealth of this great orator: 6 miles west of Naples. Here St. Paul stayed a whole week on his journey, as he was going prisoner to Rome, Acts xxviii, 13. Several bishops of this place were members of the ancient councils. Lat. 40, 55.

QUARANTANIA, this name is not in the Bible, but a mountain is mentioned to which it is supposed by some, that this name is now applied. Different opinions have been entertained respecting the mountain where our Lord was tempted, by an offer of all the kingdoms of the world. Tabor has been supposed the place; it is very high; and from its summit is an immensely extended prospect, but considering all the circumstances, it is now probably some mountain nearer to Jerusalem. Sanson does not hesitate to say, this is the mountain to which Christ was led. Mr. Maundrel informs us, that in his journey from Jerusalem to Jordan, after he had passed over mount Olivet, he proceeded in an intricate way among

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hills and vallies interchangeably, and after some hours travel in this sort of road, he arrived at the mountainous desert into which our blessed Savior was led to be tempted. A most miserable, dry, barren place, saith he, it is, consisting of rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down in a steep valley, as we passed along, we saw ruins of small cells and cottages; which they told us were former habitations of hermits, who retired thither for penance and mortification. And certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose. From the top of these hills of desolation, we had however a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which last we descended after about five hours march from Jerusalem. As soon as we entered the plain, we turned on the left hand, and going about one hour that way, came to the foot of the Quarantania, which they say, is the mountain, into which the devil took our blessed Savior, when he tempted him with that visionary scene,

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of all the kingdoms and glories of the world. It is, as St. Matthew styles it, an exceeding high mountain, and its ascent, not only difficult but dangerous. It has a small chapel at the top, and another about half way up, founded on a prominent part of the rock. Near this latter are several caves and holes in the side of the mountain, inhabited anciently by hermits, and by some at this day, for places in which to keep their Lent, in imitation of our blessed Savior. In most of these grotts we found certain Arabs quartered, with fire arms, who obstructed our ascent, demanding 200 dollars for leave to go up the mountains: so we departed without farther trouble, not a little glad, of so good an excuse, for not climbing up so dangerous a precipice.

RAAMAH, whether this place was in Lybia, or Arabia Felix is uncertain. It was a place of commerce, and the people traded at Tyre. Michaelis and others suppose it was in Arabia, which is most probable.

RAAMSES, or **RAMESSES**, a city built by the Hebrews, during the time of their servitude in Egypt, Exod. i, 11, and which probably took its name from the king of the country, who set them to work. Its

situation is not known. Herodotus speaks of Papremisus in the Lower Egypt, and Pliny joins together the Ramisians and Patamians, which are probably the people, that inhabited the two cities of Pithom and Raamses. He joins them to the Arabians bordering upon Egypt. *See Ramesses.*

RABBAH, or AREBBA, a city mentioned by Joshua, xv, 60. Perhaps it is the same with Arbea, or Hebron. St. Jerome speaks of a city called Rebbo, bordering upon Eleutheropolis towards the east.

RABBAH, or RABBATH, or RABBAT-AMMON, or *Rabbath of the children of Ammon*, afterwards called Philadelphia, the capital city of the Ammonites, situated beyond Jordan. It was famous and considerable, even in the time of Moses, who tells us, that then was still to be seen there the iron bedstead of king Og, Deut. iii, 11. When David declared war against the Ammonites, his general, Joab, laid siege to Rabath-Ammon, where the brave Uriah lost his life. When the city was reduced to the last extremity, David himself went thither, that he might have the honor of taking it, 2 Sam. xii, 28, 29. From this time it became subject to the kings of Judah. Afterwards the kings of Israel

became masters of it, with all the rest of the tribes beyond Jordan.

But towards the conclusion of the kingdom of Israel, Tiglath-Pileser having taken away a great part of the Israelites of that country, the Ammonites put in execution many cruelties against those that remained; and from whence it followed, that the prophets Jeremiah xli, 9, i, 2, 3, and Ezek. xx, 20, and xxv, 5, pronounced very severe prophecies against Rabboth, the capital city of the Ammonites, and against the rest of the country, which probably had their completion five years after the destruction of Jerusalem. Antiochus, the Great, took the city of Rabath-Ammon, about the year of the world 3786. Some time before this, Ptolemy Philadelphus had given it the name of Philadelphia. It is thought it was to this city of Philadelphia, that St. Ignatius the martyr wrote his epistle, a little before his martyrdom. Philadelphia is not far from the fountain of Arnon. *See Philadelphia.* Lat. 32, 20.

RABBATH-MOAB, or RABATH of the children of Moab, the capital city of the Moabites, called otherwise Ar, or Areopolis. *See Ar.* This city has gone through a great

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variety of revolutions, and the prophets have often threatened it with great misfortunes. The kings of Judah, Israel, and Edom, once laying siege to it, 2 Kings iii, v, 6, 7, &c. when the king of Moab saw he must fall into the enemies hands, he took his eldest son, and sacrificed him to the gods upon the walls of the city. This excited such an abhorrence or compassion in the kings without the city, that they drew off, and broke up the siege. *See Tophet.*

RABBITH or **RABBOOTH**, a city of the tribe of Issachar, Josh. xix, 20.

RACHAL, a city of the tribe of Judah, 1 Sam. xxx, 29; whither David sent some of the prey, which he had taken from the enemies, who had plundered Ziklag.

RAGAU, a large plain where Nebuchadnezzar overcame Arphaxad, king of the Medes, in the country of Arioch, king of the Elymeans, Judith i, 5, 6. The plains of Ragau, are probably those that lie about Rages in Media. Lat. 31. *See Rages.*

RAGES, a city of Media, standing upon the mountains of Ecbatana, about a days journey from that town. Tobit having deposited the sum of ten talents, Gabael, a citizen

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of Rages, sent his son Tobias to fetch it, Tob i. But Tobias staying at Ecbatana to celebrate his marriage with Sara, the daughter Raguel, he deputed the angel Raphael, to go to Gabael, and bring him the money, which commissison Raguel performed. It is supposed that this city was founded by *Reu*, a son of Peleg. The seventy call it Ragau. This city, according to Brocardus Monachus, was afterwards called Edessa. *See Helbon.* A learned writer says, there is no doubt, but this is the modern *Rey* of which incredible stories are told by the Persian writers. They say that in the ninth century, it was so large as to be divided into ninety-six districts, each containing forty-six streets; that it had six thousand, four hundred colleges, and fifteen thousand mosques, and other edifices in proportion. It is now greatly reduced. The air is unhealthy, tinges the complexion yellow, and occasions agues. Yet the inhabitants live as long as those in other places, which made the Persians say that "the angel of death himself flees from the unwholesome vapors of Rey." Among its titles is, *the market of the universe.* No wonder then, that Jews were found here.

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The people being commercial, are polite and humane. They manufacture fine linen, cotton, and camelots, which are sent to all parts of the world. Lat. 36 35.

RAHAB, that part of Lower Egypt, called the Delta, Psalm lxxxvii, 4; and lxxxix; 11; and Isaiah xxx, 7.

RAKKATH, a fenced city belonging to the tribe of Naphthali, Josh. xix, 35. It probably stood on the sea of Galilee or the Jordan, as its name is supposed to denote "Bank-town."

RAKKON, a city of the tribe of Dan, Josh. xix, 46.

RAMAH, or **RAMA**, a city of Benjamin, Josh. xv, 23; situate between Gaba and Bethel, Judg. iv, 5; towards the mountains of Ephraim, six miles distant from Jerusalem, on the road to Bethlehem, to the north. St. Jerome places it near Gabo, seven miles from Jerusalem: it was still in being in his time, and was then only a small village. This city stood on the road that went from Samaria to Jerusalem, 1 Kings xv, 17; 2 Chron. xvi, 1; whence it was that Basha, king of Israel caused it to be fortified, that there might be no passage out of the land of Judah into that of Israel. Josephus calls it Ramathan.

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This Ramah is also thought to be the city of Samuel, 1 Sam. i, 19; and ii, 11, &c. Here he was buried; but in the reign of Arcadius his body was removed to Constantinople, where Jerome informs us, it was received with inexpressible joy.

It is also very probable, that Jeremiah speaks of this Ramah, when he says, Jer. xl, 1, 2, 3; that Nebuzaradan, having found him among the captives at Ramah, set him at liberty, and permitted him to go wherever he pleased. And it is of the same place, that father Calmet explains that other prophecy of Jeremiah, in which the Lord comforts Rachel, Jer. xxxi, 15, 16, 17, for taking away the children of Ephraim and Manasseh, which had been carried into captivity.

The scripture often joins Ramah with Gaba, Geba, or Gibeah, as being two neighboring places: so Ezra ii, 26; Neh. vii, 30; Isa. x, 26; Hosea v, 8. We see also, 1 Sam. xxii, 6, that when Saul abode in Gibeah, and sat under a tree at Ramah, that he was informed of David's having been seen in the forest of Hareish; but in this place Calmet takes *Ramah*, only to signify the eminence that was at Gibeah. From Mr. Thevenot we learn

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that the present inhabitants may amount to three thousand Christians and Turks. The caravans from Cario in Egypt, to Damascus, to Aleppo and Constantinople pass through this town. Here are two churches and a convent. The doors of the houses in this town are very low, not three feet high, to prevent the ferocious Arabs from riding into their houses. To such a barbarous state of society, Solomon refers, Prov. xvii, 19; "he that exalteth his gate seeketh destruction," i. e. exposes himself to be destroyed. The Arabs will seldom plunder or do injury if it be necessary for them to dismount from their horses. Pilgrims commonly tarry here, while on their way to Jerusalem. Lydda is three miles distant. At Rama, while on a journey Rachel died and was buried. At her grave Jacob set up a monumental stone. This was certainly standing in the time of Moses. Mr. Maundrel speaks of this tomb, as yet shown to travelers. This may be the true place of her grave; but the grave stone of Jacob is gone, and a tomb erected in modern style. Mr. Mariti says the place is now called Ramla, and has three convents for the reception of pilgrims; here are

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also several Turkish mosques; the town has no walls and belongs to the pacha of Jerusalem. The people here, says Mariti, are very generally afflicted with a disease of the eyes. Both young and old are visited with blindness. This he thinks rises from want of comfortable diet and clothing. The town stands upon an eminence, surrounded with a plain extending several miles, which is fertile and well cultivated. The town is built with stone, and the houses have domes and terraces. The villages of the Arabs in this region are constructed with stone and mud, in a round form like a bee hive; they have one small hole where they enter, which admits the air, and lets out the smoke. The roof is of bushes or grass covered with mud. As lately as 1800, Dr. Wittman, who was here, says, the houses of Ramah are built of stone, and are provided with domes and terraces. The country round is a plain of several miles in extent, extremely fertile. The town is situated on a rising ground, commanding a very extensive view of the open, level country, which surrounds it on all sides. At Ramla we saw several plantations of Indian corn, with vineyards, gardens, and fields

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of cotton. The numerous olive trees without the town, and the date trees among the buildings, furnished a most agreeable picture. The pavements of the streets are intermixed with portions of marble, and the houses being partly built of marble, which is here of a yellow cast, have a neat appearance. In the town are many ruins of churches and other buildings, which show what the town formerly was. The place is 20 miles W. by N. from Jerusalem. The Baron de Tott says, this part of the Holy Land, is covered with the ruins of the crusades. Lat. 31, 52.

RAMAH, a city of the tribe of Naphtali, Josh. xix, 36, upon the frontiers of Asher, Josh. xix, 29. St. Jerome reads Horma in the Hebrew, but our version, the Septuagint, and Eusebius read Ramah. The same Eusebius and Cyrillus of Jerusalem, upon Zechariah, own there was a Ramah in the tribe of Asher, and another belonging to Naphtali.

There are some other cities of this name, spoken of by ancient geographers; but these two are the only towns of this name distinguished in scripture.

RAMATHEM, or RAMATHAIM, or ARIMATHEA, a city

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on the road from Joppa to Jerusalem, which belonged to the three toparchies, added to Judea, 1 Macc. xi, 34. About three miles from this town, are to be seen the ruins of the ancient Lydia. It was in this city that St. Peter cured Eneas of his palsy, Acts ix, 33, 34. This town is now almost ruined says M. D'Arvieux. There remain but a few houses, with a mosque of considerable size, and in good condition, which is highly venerated by Turks and Jews, because they believe it contains the tomb of Samuel the prophet.

RAMASES. Whether this be a city or territory in Egypt is uncertain. It is the same, which in other places is called the land of Goshen. The Septuagint render Goshen, *Herosempolis*, or the city. Ancient geographers place this region or city in the east of Egypt, not far from the Red sea. Others do not hesitate to consider this a city, for the building of which the Israelites made brick, during their slavery in Egypt, and suppose, it stood west from the north point of the Red sea. Dr. Shaw supposes that Ramases stood where Cairo has since been built, Gen. xlvii, 11, and Exod. i, 11. Jerome says it was a city of Egypt, built by the Israelites. Lat. 30.

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RAMATHA, a city of mount Ephraim, 1 Sam. i, 50, and xv, 34. Jerome says it was situated in the neighborhood of Timnah, near Diospolis.

RAMOTH, a famous city in the mountains of Gilead. It is often called Ramoth-Gilead; sometimes only Ramath; and sometimes Ramath-mispeh, or the *watch-tower*, Josh. xiii, 26. Josephus calls it Ramathan or Aramatha. This city belonged to the tribe of Gad, Deut. iv, 43, and xx, 8. It was assigned for an habitation to the Levites, and was one of the cities of refuge beyond Jordan, Josh. xx, 8, and xxi, 37. It became famous during the reigns of the latter kings of Israel, and was the occasion of several wars between these princes and the kings of Damascus, who had made a conquest of it, and from whom the kings of Israel, who laid claim to it, endeavored to regain it, 1 Kings, xxii, 3, 4, &c. Joram king of Judah was dangerously wounded at the siege of this place, 2 Kings, viii, 28, and 2 Ch. xxii, 5. Jehu, the son of Nimshi was here anointed king of Israel, by a prophet sent by Elisha, 2 Kings, ix, 1, 2, &c. And Ahab king of Israel was killed in the battle, that he fought with the Syrians before this place, 2 Ch. xviii, 3, 4,

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5, &c. Eusebius says, that Ramoth was fifteen miles from Philadelphia towards the east. St. Jerome places it in the neighborhood of Jabbok, and consequently to the north of Philadelphia.

RAPHON, a city beyond Jordan, upon a brook not far from Carnaim, beyond and to the north of the brook Jabbok, where Judas Maccabeus lay encamped, when he obtained that final victory over Timotheus, 1 Macc. v, 37, 38, &c.

RAPHON, a city of Canaan in the region of Gilead, north from the brook Jabbok. Here Judas Maccabeus had encamped before he obtained victory over Timotheus, 1 Macc. v, 37.

RAMOTH NEGEBH, a city of Simeon, Joshua xix, 8.

RAPHON, a place east of the brook Jabbok, 1 Macc. v,

The RED SEA, called by the ancients *Sinus Arabicus*, and now *gulf of Mecca*, is that part, or branch, of the southern sea, which interposes itself between Egypt on the west, Arabia Felix, and some part of Arabia Petrea, on the east, while the northern bounds of it touch upon Idumea, or the coast of Edom. Edom in the Hebrew tongue signifies *red*, and was the nickname given Esau for selling his birthright, for a mess of pottage. This coun-

try, which his posterity possessed, was called after his name, and so was the sea adjoined to it. The Hebrews call it the sea of *suph*, or *flags*, by reason of the great abundance of that kind of weed, which grows at the bottom of it; and the Arabs at this day, name it *Buhr-el Cholzemi*, i. e. the sea of Clysona, from a town situated on its western coast, much about the place where the Israelites passed over from the Egyptian, to the Arabian shore; but as the word Clysona may denote a *drowning or overflowing with water*, it is not improbable that the town, built in this place, as well as this part of the sea, might have such a name given it in memory of the Egyptians, who were drowned here.

Wells' Geog.

Clysmain Greek, and Kolso-rem in Arabic, may signify destruction, a very expressive name for a town, built near where so many Egyptians had been destroyed. Josephus says, there were 50,000 horse, and 200,000 foot drowned in their pursuit of Israel. The passage of the Israelites through the Red Sea, is one of the most remarkable events in the whole Jewish history; the Lord having opened this sea, and dried it up, so that no less than six hundred thousand effective men, beside wo-

men and children, and aged men, passed it over dry shod. The Rabbins and many of the fathers, from the following words in Psalm cxxxvi, 13, "To him, who divided the Red Sea into parts," have maintained, that God divided this sea into twelve passages, so that each of the twelve tribes marched through a different passage. Other authors have advanced, that Moses, having lived a long time near the Red Sea, in the country of Midian, had observed, that it kept its regular ebbing and flowing, like the ocean; so that taking the advantage of the time of ebb, he led the Hebrews over: but the Egyptians, not knowing the nature of the sea, and rashly entering it, just before the return of the tide, were all swallowed up and drowned, as Moses relates. It was thus, that the priests of Memphis explained it, according to the report of Artapanus, which opinion has been adopted by some moderns.

Some of the ancients thought that the Israelites did not pass *through* the Red Sea, from shore to shore, but only coasted it, and during the time of the flux ascended a little from the place they were in, towards the shore upon the higher ground; so that they made a kind of semicircle in the sea. This opin-

ion is also espoused by Thomas Aquinas, Tostat, Paul de Burgos, Grotius, Genebrard, Vatablus, and some Rabbins. But not to enter into a nice discussion of all these opinions, not to undertake to refute them, particularly, and not to deny that the Red Sea may have its ebbing and flowing, we need only allege the text of Moses, and other sacred authors, who have mentioned this miraculous passage: we may see plainly that no other account can possibly be supported, but that which supposes the Hebrews to pass through the sea from shore to shore, in a vast space of dry ground, which was left void by the waters at their retiring, Exod. xiv, 16, 17, "Lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea: and Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the waters were a wall unto them, on their right hand and on their left. When the Egyptians likewise were entered the sea, the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come a-

gain upon the Egyptians, upon their chariots and upon their horsemen. And Moses stretched forth his hands over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. But the children of Israel walked in the midst of the sea, upon dry land, and the waters were a wall unto them, on the right hand, and on the left."

And in the canticle that Moses sung at their coming out of the Red Sea he says, Exod. xv, 8. "With the blast of thy nostrils, (or with the wind of thy fury,) "the waters were gathered together; the flood stood upright as an heap, and the depths were congealed in the heart of the sea." And the Psalmist says, Ps. lxxxviii, 13. "He divided the sea and caused them to pass *through*, and he made the waters to stand as an a heap." He says elsewhere, that the sea fled at the sight of God, Ps. civ, 3, 4. that the Lord made himself a *path* in the sea; that he walked in the *midst* of the waters, Ps. lxxxvii, 19; Isa. lxiii, 11, &c. says that the Lord *divided* the *waves before* his people, that he conducted them through the bottom of the

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abyss, as the horse is led through the midst of a field. Habakkuk, iii, 15, says, that the Lord made himself a road to drive his chariot and horses across the sea, across the mud of great waters. Lastly the author of the book of Wisdom, xix, 7, 8; see also Wisdom x, 17, 18, says that the dry land appeared all on a sudden, in a place where water was before; that a free passage was opened in a moment through the midst of the Red Sea, and that a green field was seen in the midst of the abyss, &c. See the commentators upon Exod. xiv. *M. Le Clerc's Dissertations upon the passage over the Red Sea, and Calmet's Dissertation* upon the same subject. It is thought that the place where the Hebrews passed the Red Sea, is two or three leagues below the northern point at the place called Kolfum, or Clysma, where some of the ancients have testified, that in their time might still be seen the ruins of the wheels of Pharoah's chariots, and evident marks of these chariots.

On account of the miraculous passage of Israel through this sea, it has been famous in all ages, especially with those nations acquainted with the history of Moses; but others have

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heard the fame of the wonderful event. The words of Diodorus are to this effect, "Among the neighboring Ichthyophagi, there is an old tradition, delivered down from their ancestors, that formerly the sea parting, and the waters falling back, some on one side, and some on the other, opposite to it, the whole gulf, i.e. as to its breadth, was dry, and the bottom of it appeared of a green color; but some time after the sea returned again to its usual place." It is not reasonably to be doubted, but this tradition refers to the miraculous passage of the Israelites through the sea. We may from this and other testimonies observe the falsehood of that opinion, which will have the Red Sea to be named from the red color of its waters, or of the sand at the bottom. This, in a degree is confirmed by a passage in the wisdom of Solomon, chap. xix, 7, "Where water stood before, dry land appeared, and out of the Red Sea, a way without impediment, and out of the violent stream, a green field." Concerning the name, as we have already seen, several opinions have been entertained. The Hebrew name *Jam-Suph* signifies weedy sea, and several ancient writers mention it a place producing abundance of

weeds, though a late traveller as I shall soon show, contradicts this. This sea grows narrower the farther north it extends. Thevenot says, that for four or five days he kept along its coast, going to mount Sinai, and that no where did he observe it to be more than eight or nine miles over. The water of this sea lying in a warm climate, and receiving but a few large rivers, is remarkably salt. After passing into this sea from the ocean, a ship draws several inches less water than before. (*Modern Geography.*) As no river falls into it of sufficient force to counteract the tides, it is more affected by their motions, than other inland seas. The winds generally blow from north to south, and being periodical, like the monsoons of India, they decide the season for sailing into or out of this sea. Before I quit this article, I will quote a few sentences from a learned modern traveller. At the place where he supposed the Israelites passed through, he says the sea is not quite twelve miles broad; they might, therefore, easily have crossed it in one night. There is, saith he, about fourteen fathom of water in the channel; and nine at the sides; with good anchorage every where; on the farthest

side is a low 'sandy coast, and a very easy landing place. It was proposed to Mr. Niebuhr, when in Egypt, to inquire *upon the spot*, whether there were not some ridges of rocks where the water was shallow, so that an army at particular times might pass over. Secondly, whether the Etesian winds, which blow strongly all summer from the north-west, could not blow so violently against the sea, as to keep it back on a heap, so that the Israelites might have passed without a miracle. Saith Mr. Bruce, a copy of these queries was left for me, to join my inquiries likewise. But, I confess, however *learned* the gentlemen were who proposed these doubts, I did not think they merited any attention to solve them. If the Etesian winds, blowing from the north-west in summer could keep up the sea as a wall on the right, or to the south, of fifty feet high, still the difficulty would remain of building the wall on the left hand, or to the north. Beside, water standing in that position for a day, must have lost the nature of a fluid. Whence came that cohesion of particles, which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done

that *once*, they must have repeated it many a time before and since, from the same cause.

"Yet," saith he, referring to the passage which we have quoted in this article, "Diodorus says, the indigenous inhabitants of that very spot had a tradition from father to son, from their very earliest and remotest ages, that once this division of the sea did happen here. The words of this author are of the most remarkable kind. We cannot think this pagan is writing in favor of revelation. He knew not Moses, nor says a word about Pharaoh and his host, yet records the miracle of the division of the sea in words nearly as strong as those of Moses, from the mouths of unbiassed and undesigning pagans."

Mr. Clogher, in his journey to mount Sinai, says, "that from the fountains of Moses, which are seven or eight hours journey, southerly, from Suez, may be now seen the aperture of the mountain on the western side of the sea, through which Israel passed into the water? The aperture is west south-west from the fountains; the breadth of the sea there is about four or five hours travel."

Mr. Pinkerton says that the Red Sea, from the strait of Babelmandel to Suez extends a-

bout 12 degrees, or 1470 miles, it is in general about 120 broad, terminating in an extensive western branch, while the eastern ascends, but little beyond the parallel of mount Sinai. The tide here never rises more than three feet and six inches. Between lat. 22, 30 and 29.

REHOB, a city of the tribe of Asher, in the north part of the tribe, given for a dwelling to the Levites of the family of Gershon, Josh. xix, 23. This city was in Syria upon the road of Hamath, Numb. xiii, 21, &c. and probably between Libanus and Anti-Libanus. The city of Dan or Laish was in the canton of Rehob. From this place the people of Asher could not drive out the ancient inhabitants, Judg. vii, 31. Lat. 33, 16.

REHOB, a kingdom in the north-west part of Canaan, 1 Sam. x, 6—8.

REHOBOTH, a river of Idumea. Saul a descendant of Esau, who reigned in Idumea, was a native of the country bordering upon the river Rehoboth. Lat. 33, 30.

REHOBOTH, a town seated on the Tigris, near Nineveh, and near the mouth of the river Lycus.

REHOBOTH, a town of Edom, where Saul king of Edom was born, Gen. xxxvi, 37.

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REBOBOTH, the name given to a well, which was dug by Isaac, east from Gerar; so called, because that the Lord there made *room* for him, Gen. xxvi, 22.

REHUM. *See Samaritans.*

REKEM, a city of Judea, of the tribe of Benjamin, Josh. xviii, 27.

REMETH, a city of the tribe of Issachar, Josh. xix, 21; and the same with Ramoth, 1 Chron. vi, 73.

REMMON, or **RIMMON**, a city of the tribe of Simeon, Josh. xix, 7; and probably the same that is ascribed to Judah, Neh. xi, 29. Eusebius places it to the south of Judah, sixteen miles from Eleutheropolis to the south.

REMMON-METHOAR, a city bordering upon the tribe of Zebulon, Josh. xix, 13; to the east of that tribe, Lat. 32, 44.

REPHAIM, the name of a valley near to Jerusalem, Josh. xv, 8, &c. The road from Jerusalem to Bethlehem, Mr. Maundrel informs us, goes through this valley, which is famous for being the theatre of many victories gained by king David over the Philistines. Hence it has been supposed to receive its name from the Rephaim being subdued here, or perhaps more probably from

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some of the Rephaim living here before the conquests of Joshua.

REPHAIMS, the ancient giants of Canaan. There were anciently several families of them in this country. It is commonly thought that they were descended from one called Rephah, or Bapha; but others imagine, that the word Rephaim properly signifies giant, in the ancient language of this people. There were of the Rephaim, beyond Jordan, at Ashteroth Karnaim, in the time of Abraham, when Chedorlaomer made war against them, Gen. xiv, 5. There were also some of them in this country in the times of Moses. Og king of Baashan, was one of the posterity of the Rephaim, Josh. xii, 4. Also in the time of Joshua there were some of their descendants in the land of Canaan, Joshua xvii, 15. Lastly we hear of them still in David's time, in the city of Gath, 1 Chron. xx, 4, 5, 6. The giants Goliath, Sippai, Lahmi, and others, were some remains of the Rephaim. Their magnitude and strength are known from scripture.

The valley of the Rephaim, or giants, was a famous place in Joshua's time, Josh. xv, 8, xviii, 16, and also in king David's, 2 Sam. v, 18, 22. It is

mentioned, likewise, by Isaiah, xvii, 5. The Philistines encamped there more than once, 1 Chron. xi, 10; xiv, 9.

It is also called in the Greek the valley of the Titans, and in our translation and the vulgate, the valley of the giants, and sometimes in the English version, the valley of Rephaim, as in the two last places quoted, and in 2 Sam. xxiii, 13. Joshua places the valley of Rephaim as one of the limits of the portion of Judah. It was very near Jerusalem, and it may be doubted whether it belonged to Judah or to Benjamin; because of the proximity of these two tribes. Eusebius places it in Benjamin, but Josh. xvii, 16, and those passages of the book of Samuel, in which it is mentioned insinuate, that it belonged to Judah, and was to the south or west of Jerusalem.

Though in the scripture, we are told of *giants*, who were produced from the marriages of *the sons of God* with *the daughters of men*, yet this passage has been differently interpreted, so as to render it doubtful whether the word translated *giants*, does there imply any extraordinary stature. In other parts of scripture, however, giants with their dimensions, are mentioned in such a manner, as we cannot possibly doubt,

as in the case of Og, king of Baashan, and Goliath. In a memoir read before the academy of sciences at Rouen, M. Le Cat gives the following account of giants, that are said to have existed in different ages.

“Profane historians have given seven feet of height to Hercules, their first hero, and in our days we have seen men eight feet high. The giant, who was shown in Rouen in 1735, measured eight feet, some inches. The emperor Maximin was of that size; Skenkius and Platerus, physicians of the 17th century saw several of that stature, and Goropius saw a girl, who was ten feet high. The body of Orestes, according to the Greeks, was eleven feet and an half, the giant Gabbara, brought from Arabia to Rome under Claudius Cæsar, was near ten feet, and the bones of Secondilla and Pusio, keepers of the gardens of Sallust, were but six inches shorter. Funnam, a Scotsman, who lived in the time of Eugene II, king of Scotland, measured eleven feet and an half, and Jacob Le Maire in his voyage to the straits of Magellan, reports that on the 17th of September, 1615, they found at port Desire several graves covered with stones, and having the curiosity to remove the stones,

they discovered human skeletons of ten and eleven feet long. The Chevalier Scory, in his voyage to the peak of Teneriffe, says, that they found in one of the sepulchres or caverns of that mountain, the head of a guanache, which had 30 teeth, and that the body was not less than 15 feet long. The giant Ferragus, slain by Orlando, nephew of Charlemagne, was 18 feet high. Rivland, a celebrated anatomist, who wrote in 1614, says, that some years before, there was to be seen in the suburbs of St. Germain the tomb of the giant Issoret, who was 20 feet high. In Rouen, in 1509, in digging in the ditches near the Dominicans, they found a stone tomb, containing a skeleton, whose skull held a bushel of corn, and whose shin bone reached up to the girdle of the tallest man there, being about 4 feet long, and consequently the body must have been 17, or 18 feet high. Upon the tomb was a plate of copper on which was engraved, "In this tomb lies the noble and puissant Lord, the Chevalier Ricon de Vallemont, and his bones." Platerus, a famous physician, declares that he saw at Lucerne, the true human bones of a subject, which must have been at least 19 feet high.

Valence in Dauphine, boasts of possessing the bones of the giant Bucart, tyrant of the Vivarais, who was slain by an arrow, by the count de Cabillon, his vassal. The Dominicans had a part of the shin bone, with the articulation of the knee, and his figure painted in fresco, with an inscription, showing that this giant was 22 feet and an half high, and that his bones were found in 1705, near the banks of the Morderi, a little river at the foot of the mountain of Crussol, upon which (tradition says) the giant dwelt.

January 11, 1613, some masons digging near the ruins of a castle in Dauphine in a field, which (by tradition) had long been called *the giants field*, at the depth of 18 feet discovered a brick tomb, 30 feet long, 12 feet wide, and 8 feet high, on which was a grey stone with the words, *Theutobochus Rez*, cut upon it. When the tomb was opened, they found a human skeleton entire, 25 feet and a half long, ten feet wide across the shoulders, and five feet deep from the breast bone to the back. His teeth were about the size, each of an ox's foot, and his shin bone measured four feet.

Near Mazarino, in Sicily, in 1516, was found a giant 30 feet

high, his head was the size of an hog's head, and each of his teeth weighed five ounces. Near Palermo, in the valley of Mazara, in Sicily, a skeleton of a giant 30 feet long, was found in the year 1548, and another of 33 feet high in 1550, and many curious persons have preserved several of these gigantic bones.

The Athenians found near their city two famous skeletons, one of 34, the other of 36 feet high.

At Totu, in Bohemia, was found a skeleton, the head of which could scarce be encompassed, by the arms of two men together, and whose legs, which they still keep in the castle of that city, were 26 feet long. The skull of the giant found in Macedonia, Sept. 1691, held 210 pounds of corn.

The celebrated Sir Hans Sloane, who treated this matter very learnedly, does not doubt these facts, but thinks the bones were those of elephants, whales, or other enormous animals.

Elephants bones may be shown for those of giants; but they can never impose on connoisseurs. Whales, which by their immense bulk, are more proper to be substituted for the largest giants, have neither arms nor legs, and the head of that animal hath not the least

resemblance to that of a man.

"If it be true, therefore, that a great number of the gigantic bones, which we have mentioned have been seen by anatomists, and by them have been reputed real human bones, the existence of giants is proved."

With regard to the credibility of all, or any of these accounts, it is difficult to determine any thing. If in any castle in Bohemia, the bones of a man's leg 26 feet in length is preserved, we indeed have decided proof of the existence of a giant, in comparison of whom others would be but pigmies. Nor indeed could these bones be supposed to belong to an elephant, for an elephant itself would be but a dwarf in comparison of such an enormous monster. But if these bones were really kept in any part of Bohemia, it seems strange that they are not frequently visited, and particular descriptions of them given by the learned, who have travelled in that country. It is certain however, that there have been nations of men, considerably exceeding the common stature. Thus all the Roman historians inform us, that the Gauls and Germans exceeded the Italians in size, and it appears that the Italians in those days, were of much the same stature with the people

of the present age. Among these northern nations, it is also probable that there would be as great differences in stature, as there is among the present race of men. If that can be allowed, we may easily believe, that some of these barbarians might be called *giants*, without any great impropriety. Of this superiority of size, indeed the historian Florus gives us a notable instance in Teutichochus above-mentioned, king of the Teutones, who being defeated and taken prisoner by Marius, was carried in triumph before him at Rome, when his head reached above the trophies that were carried in the same procession.

But whether these accounts are credited or not, we are very certain that the stature of the human body is by no means absolutely fixed; we are ourselves a kind of giants compared with the Laplanders, nor are these the most diminutive people on the earth. The abbe la Chappe, in his journey into Siberia in order to observe the last transit of Venus, passed through a village inhabited by people called *wotiacks*; neither men nor women are above 4 feet high. The accounts of the Patagonians also, which cannot be entirely discredited, render it very probable, that

somewhere in South America, there is a race of people very considerably exceeding the common size of mankind, and consequently, that we cannot altogether discredit the relations of giants handed down to us by ancient authors; though what degree of credit we ought to give them is not easily determined. We might from good authority multiply the accounts of the great variety of stature among mankind. Homer speaks of the giants Otus and Ephialtes, who were nine cubits round, and thirty-six in height. The body of Orestes being dug up, by order of an oracle, was found to be ten feet and a half in length. At Rome in the reign of Claudius, one Gabbaus was nine feet nine inches high. In 1572, Delerio saw at Rohan a native of Piedmont above nine feet high. In 1719, at Stonehenge in England, a human skeleton was dug up, which was nine feet four inches long. On the other hand we read of whole tribes of men in different countries as remarkable for their diminutive stature. In the interior of Madagascar among the mountains, which are 10 or 12,000 feet above the ocean, is a nation of dwarfs. The ordinary height of the men is 3 feet 5 inches; that of the women is less. The men

wear their beards long; their hair is short and woolly; they are intelligent, active, and courageous. They defend themselves with lances and weapons, which they form from iron and steel of their own manufacture. These people are called Quimos or Kimos; they have plenty of cattle and provisions. *Pinkerton, Modave, Commerson.*

Finally, to show from good authorities, that the stature of Goliath was not impossible, nor incredible, I will mention Gagara, who in the time of Claudius, the emperor, was brought out of Arabia. He was nine feet nine inches high. *Pliny.* Maximus, the emperor, was eight feet and a half in height: he was a Thracian, barbarous, cruel, and hated of all men; he used the bracelet or armlet of his wife as a ring for his thumb, and his shoe was longer by a foot than that of an ordinary man. There were in the time of Augustus Cæsar, two persons, called Idusio and Secundilla, each of them was ten feet high, and somewhat more. Their bodies after their death, were kept and preserved for a wonder in a sepulchre within the Salustian garden. Vitellus sent Darius, the son of Artabanus, an hostage at Rome, with divers presents, among which was a man seven cubits,

or ten feet two inches high, a Jew born. He was named Eleazer, and was called a giant by reason of his greatness. Merulla, who succeeded Justus Lipsius, as professor of history in the university of Leyden, asserts that he himself saw in France a Fleming, who exceeded nine feet in height. This was in 1583. Becanus saw a man near ten feet high, and a woman full ten feet high. We remember to have seen in London, Bamford, a hatter by trade, who lived near Temple Bar, who measured eight feet and six or eight inches, yet wilfully lost four inches of his stature by a habit of stooping, which he had contracted: and we know that O'Brien, lately exhibited under the name of the Irish giant, measured eight feet six or eight inches while living, and I think, two or three inches more when dead. *Parkhurst's Hebrew Lexicon, &c.*

REPHIDEM was the eleventh station or encampment of the Israelites in the desert, Ex. xvii, 1. Departing from the wilderness of Sin, they came to Rephidem, where the people wanted water; they began to murmur against Moses. God commanded him to carry the people to the rock of Horeb. Moses in the presence of the elders did what God had com-

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manded him to do. He struck the rock and presently the waters burst forth in abundance.

Rephidem could not be far from Horeb, because God ordered Moses to go from thence to the rock of Horeb, to give the people water. And it was this same water that served the Israelites not only in the encampment of Rephidem, and in that of mount Sinai, but also in their other encampments, perhaps as far as Kadesh-Barnea. St. Paul, 1 Cor. x, 4, says that this rock followed them in their journey, and that it was the figure or type of Jesus Christ. "For they drank of that spiritual rock that followed them, and that rock was Christ." Whether the stream of water followed them, or that they followed the running water, or whether they always carried of this water along with them, as Ælian says the water of Choaspes always followed the king of Persia, that is, that it was always carried after him, because he would drink no other: or lastly, whether the rock of Horeb might not be drawn upon a carriage in the manner of a great tun, always full and always open to whoever had inclination to drink. This last hypothesis is embraced by the Rabbins, and by some of the ancient fathers.

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The Jews add, that these waters being granted for the sake of the merits of Miraim, the sister of Moses, they failed as soon as she was dead; and hence it is, that in the encampment of Kadesh Barnea, which was soon after the death of Miriam, we see the people again fall into murmurings, for want of water, Numb. xx.

This miracle at Rephidem, happened in the year of the world 2513, in the second month after their departure from Egypt. Travellers say that at the foot of the mount of Horeb is still to be seen the brook of water that God caused to gush out from thence, at the instigation of Moses. Others say, that indeed there is a stream that runs at the foot of this mountain, but as to the rock itself, there is no water that runs from it, but there may be seen, as it were, twelve mouths, whence water may have flowed heretofore. *Morison's Voyages*, Book I.

The rock is thus described: It is a rock of red marble, about four yards square. In all the openings or mouths are horizontal, and in some of them perpendicular cracks, which could never have been produced by any tool. Like the rent in the rock of Calvary, it produces religious surprize in the

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most philosophical spectators. In the wilderness of Kadesh, is the other rock, mentioned in Numbers xx, from which water flowed, and a stream followed the camp, being twice smitten by the rod of Moses, 38 years after the other miracle. From the bottom to the top now appear various openings, whence the waters burst forth. The Arabs have a tradition, that once a river watered this neighborhood.

RESEN, a city of Assyria, built by Asher, between Nineveh and Calah, Gen. x, 12. Some think that all three places, with Rehoboth, are finally united in Nineveh. But perhaps Resin, is the same as Larissa on the Tigris, which was eight miles in circuit, the walls 100 feet high, and 25 broad. In A. D. 772, among the Ninevite cities, which were depopulated by the Arabs, we find *Ressin*, which no doubt is the Resen of scripture; it is mentioned among the cities of Assyria.

RESEPH, a city of Syria, known in the second book of Kings xix, 12.

REGIUM, a maritime city of Italy in the kingdom of Naples. St. Paul landed here when he went to Rome, in the year of Christ 61, Acts xxviii, 12, 14. St. Luke be-

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ing then of his company, and having said nothing of those miracles, that are pretended to have been performed by St. Paul in this place, his silence should at least render them very much suspected. This place is now called Reggio. It stands on the strait of Messina; it has a large woollen factory, and is 190 miles south by east from Naples. It was originally settled by a colony from Chalcis. After the defeat of Pompey, Julius Cæsar rebuilt this place in a splendid style; since which it has often been injured by earthquakes, and plundered by Turks. The place is now the seat of an archbishop, and has two colleges, but its commerce has declined, and its population is not numerous.

RESSA, a famous city of Arabia Petrea, probably the Rissah, and encampment of Israel in the desert. Josephus mentions the castle of Ressa in Idumea: and St. Jerom, in the life of St. Kilamon, says that saint converted the whole city of Ressa, situate between Kadesh and Gaza. Perhaps this is the Larissa, mentioned by William of Tyre; and Arischi, an episcopal city in the desert of the children of Israel.

REUBEN, this tribe was situated at the south-east corner of Canaan, the Moabites

lying on the east, and the Midianites south: concerning Reuben his father hath said, "Unstable as water, thou shalt not excel;" or as Dr. Clark renders the words, "Pouring out like the waters—thou shalt not excel." Accordingly this tribe never rose to any eminence in Israel; it was not so numerous by almost one third as either Judah or Dan. When numbered in the wilderness of Sinai, the tribe of Reuben was 46,500. "These were the males 20 years old and upwards, able to go forth to war." But those in Dan were 62,700, in Judah 74,600. We have no mention in the history of Israel, of either king, or judge, or prophet, or any renowned person in any profession, descended from Reuben. The remark of Mr. Scott is, "That children actually do suffer in this world for the crimes of their parents." Reuben had committed incest with his father's concubine. When this tribe was numbered again on the plains of Moab, their militia amounted to no more than 43,730, while Zebulon was 60,500. The very situation of this tribe, which yet they chose for themselves, exposed them to perpetual devastations from their enemies. They were a frontier to the Syrians, Moabites, and Ammonites. In the

days of Deborah, the Reubenites were so embarrassed with their own broils, that they could send no help to Barak. Finally, Tiglath-pileser carried them captive into the north-eastern part of his empire, Judges xv, 16; 1 Chron. xii, and xxvii.

RHODES, an island lying south of the river Caria, in Lesser Asia, and among the Asiatic isles, is accounted for dignity next to Cyprus and Lesbos, it being 40 miles long, and 15 broad. It was remarkable among the ancients, for the expertness of its inhabitants in the art of navigation; for a college, in which the students were eminent for eloquence, and mathematics; it was a principal university of the Roman empire. The old academies of the empire were Rhodes, Marseilles, Tarsus, Athens, and Alexandria. Rhodes was also remarkable for the clearness of its air, there not being a day in a year, when the sun did not shine upon it; for its pleasant and healthy climate, which induced the Roman nobility to make it a place of their recess, and more especially for its prodigious statue of brass, consecrated to the sun, and called his colossus. This statue was 70 cubits high, had every finger, as big as an ordinary man, and standing astride, over the mouth

of the harbor, so that the ships sailed between its legs. On account of its vast bulk, it was reckoned one of the seven wonders of the world. This colossus was thrown down by an earthquake; when carried to Egypt, it furnished a load for 900 camels.

When St. Paul went to Jerusalem in the year of Christ 58, he went from Miletus to Coos, from Coos to the isle of Rhodes, and thence to Patana in Lycia, Acts xxi, 1.

The Septuagint and Samaritan Bibles, instead of Dodanim, Gen. x, 4, &c. read Rodanim. St. Jerome, Isidore, and Eusebius follow them; and think the isle of Rhodes to have been peopled by the Rodanim or posterity of Javan: but in the Hebrew it is Dodanim, and in that language nothing can happen more easily, than to confound the *Daleth* and the Resh. See the articles *Dedan* and *Dodanim*. Probably the island was settled by the sons of Dodanim, who was the grandson of Japhet. These islanders were once a most formidable maritime power; the Romans called them the maritime people, or a nation of sailors; they commanded the neighboring seas, and maritime causes were decided according to the laws of the Rho-

dians. The soil of the island was fruitful, producing the most delicious wines and the richest fruits. The Rhodians maintained a long contest with the Greeks and Romans; but having applied to the Romans for aid against their enemies, they as may be expected in all similar cases, seized the island for themselves, and made it a Roman colony. Concerning its subsequent history we only add, that in A. D. 1124, the Venetians took Rhodes and held it three years. In 1283 it was again taken by the Turks; but in 1308 they were driven off by the knights of St. John of Jerusalem; but in 1522 Rhodes was attacked by Solyman, the magnificent, with 300 ships, and 200,000 men, the capital surrendered after having lost 90,000 of its people. The loss of the Turks was much greater. The present population of the island is estimated at 4,700 families of Turks, 2,500 of Greeks, 100 Jews, in all, 7,300, or probably about 36,500 souls.

RHODES, the capital of the above island, built by Hypodamus, a famous architect of Miletus, was three leagues in circumference, the beauty of its harbor, says Strabo, of its streets and walls, and the magnificence of its monuments ren-

der it so much superior to all other cities, as to admit of no comparison. Their schools attained so high a degree of celebrity, that they were resorted to by some of the greatest men of Rome; among whom were Marcus, Brutus, Cicero, Cato, Cassius, Cæsar, and Pompey. Alexander, who regarded this city as the first in the world, chose here to deposite his last will. The modern town, built on the ruins of the ancient city, occupies only a quarter of its extent, and possesses no remarkable antiquities. Not the smallest remains of the theatre, temples, and portico, are to be discovered. Statues, collossuses, paintings, all are gone. To wide and skilfully disposed streets, to those regularly arranged edifices, where each front presented the same order of architecture, have succeeded narrow and winding lanes, and houses without taste, regularity, or decoration. The knights of Rhodes, left various traces of their residence in the island. Their armorial ensigns, and some busts of the grand masters, sculptured in relief, on marble, decorated the front of several buildings. The walls and towers, they erected still subsist, and bear the marks of their brave and obstinate defence. The church of St.

John has been converted into a mosque. The vast hospital, in which Christian charity received the faithful from all parts of the world, and furnished them with succors, at this day serves as a granary for the Turks. Rhodes has two harbors. The smallest faces the east and is called *Darea*. Rocks at a small distance from each other, in the front, block the entrance, and only leave room for one vessel to pass. Moles raised on each side, defend it from the wind. The Turks, who since the conquest of the island have not removed from it a single grain of sand, suffer it gradually to choke up. There is only water enough for merchant's ships, and even these are obliged to unload a part of their cargo, before they can enter it. The other harbor is large, it bears the name of Rhodes; and in this frigates of 30 guns may anchor. Vessels are here defended from the westerly winds, which in these latitudes, prevail nine months in the year. Long. 28, 20, east. Lat. 26, 25, north. The Jews who fled here from Spain are the principal people.

The following information from a traveller, who visited the place a few years since, gives rather a more favorable view. On the morning of the 9th I visited the different quarters of

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the town, which is of considerable extent. The houses are built of free white stone. The streets are kept in the nicest order, are very prettily paved with marble pebbles, brought from the beach and disposed with great taste. The inhabitants are a mixture of Turks, Jews, and Greeks, the latter of whom are the most numerous. As a distinct quarter is assigned to each, it may be said there are three towns in Rhodes, which are thus denominated after the different nations. The inhabitants have healthy and agreeable countenances. We rode to the north side of the island, and proceeded to the spot, which was the scite of the ancient Rhodes. It stood on a very lofty mountain, from which we had a fine view of the surrounding country. The valleys are cultivated with care; the vineyards are enclosed with stone wall, round these enclosures are fig and olive trees. Lofty trees of ash, oak, and fir, are not wanting. The high lands are covered with fragrant herbs, which perfume the air; here is plenty of game, cattle, and sheep: the bread and fruits are excellent. Rhodes is a salubrious, fertile, and pleasant island; the seasons are never in the extremes; but the population is now reduced to 15,000.

RIM

RIBLAH, a city of Syria in the country of Hamath, which according to St. Jerome, was the same with what was afterwards taken for Antioch of Syria. *See the article Antioch.*

However this may be, the situation of Riblah was one of the most agreeable of all Syria, whence it was that the kings of Babylon were so willing to make their abode there. Pharaoh-Necho, king of Egypt, made a stop there, at his return from the expedition of Carchemesh, 2 Kings xxiii, 33.

RIMMON, a city of Canaan, belonging to the tribe of Zebulon, 1 Chron vi, 77. This was also the name of the rock, to which the children of Benjamin retreated, after their defeat, Judg. xx, 45; xxi, 13. Lat. 31, 51.

RIMMON, the name of a valley, Zech. xiv, 10; or as Lyra thinks, a city not far from Megiddo.

RIMMON-METHOAR, a city of Zebulon Josh. xix, 13.

RIMMONO, a city of priests in the tribe of Zebulon, 1 Chron. vi, 62; thought by some to be the same as Rimmon-Methoar.

RIMMON-PARES, the sixteenth encampment of the Israelites in the wilderness, Numb. xxxii, 19. From Rithmah they went to Rimmon.

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pires, and from thence to Libnah. Lat. 29, 36.

RISSA, or RESSA, an encampment of Israel in the wilderness. They came from Libnah to Rissa, and from Rissa they went to Kehelathah. Lat. 30. *See Ressa.*

RITHMATH, or RETHMA, another encampment of Israel in the desert. From Hazeroth they arrived at Rithmath, whence they went to Rimmon-pires. Lat. 29, 30.

ROGEL, a fountain near Jerusalem, in Judah north. The fuller's fountain, where articles were washed by treading on them with the feet, as the name imports.

ROME, the capital of Italy, mistress of the Roman empire, was founded by Romulus and Remus, according to Usher, in the year 3966 of the Julian period, in the year of the world 3256, before the Vulgar Christian era, 748, toward the end of the reign of Hezekiah king of Judah. The sacred authors of the Old Testament, have never once mentioned it, as we know; but it is well known in the books of the Maccabees, and of the New Testament. St. Peter in his first epistle, v, 13, has marked it out by the figurative name of Babylon. The church that is at Babylon elected, together with you, sa-

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luteth you." St. John in his Revelation, xiv, 8; xvi, 19; xvii, 5; xviii, 2; x, 21, points it out, more than once, by the same name, and describes it in such a manner, as can agree only with Rome; by its command over all nations; by its cruelty to the saints, and by its situation upon seven hills, Rev. xvii, 9.

The Rabbins commonly give to Rome the name of Edom, and say that the prophecies denounced against Edom, shall have their accomplishment in the destruction of this great city.

The Jews generally call the Romans, Idumeans, and the Roman empire, the cruel empire of Edom. It is difficult to imagine for what reason they give this denomination to Italy and Rome, which are so far from Idumea, and have never had any communication with the Idumeans. When the more knowing Rabbins are asked the reason of this, they maintain with great assurance and obstinacy, that the Idumeans embraced Christianity, settled themselves in Italy, and there extended their dominions.

St. Jerome seems to have thought that Chittim, was put for Italy, as he translates this word, by Italy. See Vulgate Bible in Numb. xxiv, 24; and Ezek. xxvii, 6. Several

of the Rabbins are also of opinion, that by the word Chittim, we should understand Rome and Italy; and Bochart has displayed all his learning to support this opinion: but the sentiments of commentators, with regard to the signification of the word Chittim, have been delivered already in this work under the head *Chittim*.

The same St. Jerome also translates the Hebrew word Tubal, Isaiah lxvi, 19; by Italy, which according to some, signifies Spain, and according to others, the Tibarenians.

The Roman empire is marked out in Dan ii, 40, by the kingdom of iron, which bruises and breaks in pieces all the other kingdoms. This is the explication of almost all interpreters. But the geography and history of Rome and Italy, are too familiar to occupy the pages of this work. In the apocryphal books of the Maccabees, and in the New Testament, mention is made of Rome and the people. For example it is said, 1 Maccab. viii, 1, 2, &c. That "Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them.

And that they were men of great valor. It was told him also of their wars and noble acts, which they had done among the Galatians, and how they had conquered them, and brought them under tribute." Judas had also been informed, of the conquests they had made in Spain; that they had brought under their empire very distant countries, and had overcome kings, that came to make war with them, from the extremities of the world. Lastly, that they conquered Philip and Perseus, kings of Macedonia, or of the Chittims, and Antiochus the Great, king of Syria, that had deprived him of a great part of his provinces; that they had also reduced the Greeks, who had attempted to make head against them; and in a word, that they confirmed in their kingdoms, all those they had a mind should reign; and on the contrary, deprived those of their crowns whom they did not intend should longer enjoy them. Yet nevertheless, that none of them would wear either the diamond or the purple, but that they had chosen a senate from among themselves, consisting of three hundred and twenty senators, who consulted every day about the affairs of the republic; that they committed every year the sovereign

magistracy to one person, 'who had the whole command through all their territories; and that thus all were agreeable to one, without any envy or jealousy among them.

This is what fame had published in Judea, concerning the Romans, and what inclined Judas Maccabeus to send two ambassadors to Rome, to make friendship and alliance with them, and to desire them to free the Jews from the yoke of the Syrians, who could oppress them in their liberties and overturn their religion. These ambassadors were very well received by the Romans, and here is the substance of the reply they sent back to Jerusalem, which remained written at Rome upon tables of brass. "May the Romans and the nation of the Jews, be replenished with all happiness for ever, both by sea and land, and may the sword and the enemy be removed at a great distance from them. If any war should happen against the Romans or their allies, through the whole extent of their dominions, the Jews shall assist them heartily in the same, as far as the circumstances shall allow them to do; nor shall the Romans be obliged to provide any thing for such troops, as shall come to their assistance. That if in

time to come, either of the parties shall think fit to add any thing to, or to take any thing from, what is here agreed to, it shall be done by mutual consent, and whatever shall be added or taken away shall be firm and stable. And as to the misfortunes that Demetrius Soter, has occasioned to the Jews, we have writ to him in these words. Why have you laid such a heavy yoke upon the Jews, who are our friends and allies? Know therefore, that if they shall any more make these complaints to us, we shall do them justice, and shall invade your dominions by sea and land."

Such was the first alliance, that the Jews made with the Romans, in the year of the world 3842. Some years after this, namely, in the year of the world 3860, Jonathan the brother of Judas Maccabeus, 1 Maccab. xii, 1, 2, 3, &c. finding the opportunity to be favorable, sent a deputation to Rome to renew their alliance with the senate, and the senate sent them letters, directed to the governors of the several provinces, to have them reconducted safe to Judea. Lastly, Simon Maccabeus, brother to Judas and Jonathan, sent to Rome upon the same errand, an ambassador called Numen-

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ius, with a present of a great golden buckler. Numenius was very well received, the senate granted what was desired, and the Romans called the Jews their friends, brethren, and allies. Demetrius Nicator being informed of this, conferred great honors upon Simon the high priest, confirmed him in the priesthood, declared him his friend, and raised him to a high degree of glory.

Before this happened, in the year of the world 3840, Quintus Memmius, and Titus Manilius, the Roman legates, 2 Macc. xi, 37, 35, 36, being sent into Syria to settle some affairs with king Antiochus Eupator, interested themselves in promoting the tranquillity of the Jews, and wrote to them in this manner. "We confirm to you the same things that Lysias the king's kinsman has granted to you. And as to such things which he thinks ought to be laid before the king, send somebody hither as soon as you can, after you have well considered among yourselves, that we may make such determinations about them as may be for your advantage; for we are going soon to Antioch. Wherefore make haste to write to us, that we may be well informed of what you desire."

The Romans took the city

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of Jerusalem no less than three times: first by the arms of Pompey, in the year of the world 3941. The second was by Sosius, in the year 3967; and the third and last time was under Titus, in the 73d year of Christ, or the 70th of the vulgar Christian era, when both the city and temple were utterly destroyed. They reduced Judea into a province, first after the banishment of Archelaus, and in the 19th year of Jesus Christ, and it continued in this state till the fortieth year of the Christian era. It was again reduced, in the 47th year of Christ, and remained thus till it was entirely overthrown.

The Latins say that St. Peter, who for his genius, energy, and virtues was the prince of the apostles, was covered and fortified by divine arms, and who alone by his powerful mind, carried the excellent merchandize of the true Light from the east to the west, was in the reign of Claudius led to Rome. The foundation of the Roman church is ascribed to Peter and Paul; the latter being the apostle of the pagans, the former of the Jews. After the martyrdom of these under Nero, the following persons were pastors of this church. Linus succeeded the apostles, and

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was continued 11 or 12 years. He was mentioned by Paul in his letter to Timothy. "Salute Eubulus, Prudens, *Linus*, and Claudia." He was succeeded by Anacletus, who after a ministry of nine, or as others say, of only two years, was removed by death. In A.D. 91, and in the 10th of Domitian, Clement became bishop of the church in Rome. A letter of his to the church at Corinth is still extant. The apostle Paul, writing to the Philippians, informs them that Clement was his fellow laborer. He must, therefore, have been advanced in life, before he commenced his ministry at Rome; yet he continued to preach the word of God with great care for nine years and four months, finishing his earthly labors in the third year of the emperor Trajan. He had been condemned to labor in the marble quarries, near the Euxine, and by the command of the emperor was finally thrown into the sea with an anchor fastened to his neck. Euaristus, by birth a Greek, though his father was a Jew of Bethlehem, now succeeded to the ministry of the church in Rome, which he enjoyed for nine, or as others say, thirteen years, when he was crowned with martyrdom in the last year of Trajan. In the third year

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of Adrian, Alexander, a Roman, though young in years, was grave in his manners and conversation. His ministry was terminated by martyrdom after ten years and seven months. Xistus was the next pastor of Rome and suffered martyrdom after having served the church ten years. He was buried in the Vatican. In the first year of Antoninus Pius, who succeeded Adrian, after he had governed the empire twenty-one years, Telesphorus became bishop of the imperial city; the mistress of the world. After a ministry of eleven years and three months, he received the honor of martyrdom, and was buried near St. Peter in the Vatican. The next bishop was Hyginus, the son of an Athenian philosopher, who continued four, or as Eusebius says, eight years. He was succeeded by Pius, an Italian, who continued bishop for eleven years and four months, though Eusebius says, fifteen years. Anicetus, a native of Syria, now became bishop of Rome, who after nine, or as others say, eleven years, was condemned to martyrdom, and buried in the *Via Appia*, in the cemetery of Callistus. In his time Polycarp went to Rome. Would the limits of this work permit, it would be an interesting em-

ploy to recite the progress of the gospel in the Roman empire, the zeal of its advocates, and the surprising magnanimity of its martyrs. Sometimes the government was fierce as the tigers of the forest for the destruction of the Christians, sometimes it was more mild. Of the last description was the reign of Adrian. A short letter of his may be a curiosity. "Unto Minutius Fundus, Proconsul of Asia, Adrian sendeth greeting. I received a letter from Serenus Granianus, that excellent man, thy predecessor, on account of which I cannot remain silent, lest it should occasion trouble to others, and leave open a door to vile sycophants. Wherefore, if the people of thy province can prove what they allege against the Christians, and support it before the court, let them proceed; but do not impeach and make outcries against the Christians merely for their *name*. It is very important that their accusations should be known and examined by you. Therefore, if any accuse the Christians, as transgressing the laws, see that you judge and punish according to the nature of the crime; but in plain words, if any one from a spirit of slander, spite, or malice, make complaint against

them, see that you punish him for his slander, and chastise him for his malice." *Eusebius*.

ROOB, or ROOBA, a city of Syria.

ROSH, the name of a people. Bochart thinks that they dwelt in the country around the Araxes.

RUMA, *see Arumah*.

RUMAH, a city in the tribe of Judah. Lat. 31, 9. *See Dumah*.

SABA, a region supposed to be in Arabia, near the coast of the Persian gulf. Lat. 24.

SABEANS, Isa. xlv, 14. "The Sabeans are men of stature." These are probably the Sabeans of Arabia Felix, or those of Asia. They submitted themselves to Cyrus, and acknowledged his government.

The Sabeans, a people of Arabia, were descended from Saba: but as there are several known by the name of Saba, or Sheba, who were all heads of a people, or of tribes, these must be distinguished. Those, who took away the flocks of Job, are thought to be a people of Arabia Deserta, who dwelt about Bozra, the descendants of Sheba, the son of Jokshan. The Sabeans, descendants of Sheba, the son of Cush, it is probable, were those of Arabia Felix, famous for their spices; and it is the opinion of some, that it was from hence the queen

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of Sheba came to hear the wisdom of Solomon. The Psalmist, lxxii, 10, Jeremiah vi, 20, and Isa. lx. 6, speak of the spices and riches of Seba or Sheba. The Sabeans, sons of Sheba, son of Rheumah, taken notice of in Ezek. xxvii, 22, and Joel iii, 8, are also thought to have dwelt in Arabia Felix. Sabeans, descendants of Joktan, are probably mentioned by Ezekiel, xxvii, and are supposed to have lived beyond the Euphrates. Sabeans are also placed in Africa, in the isle of Meroe. Josephus, Mr. Bruce, and others, believe, that the queen of Sheba was from this region, Abyssinia, and that anciently the name of Saba or Sheba was applied to Meroe.

SALAMIS, was once a famous city in the isle of Cyprus, opposite to Seleucia, on the Syrian coast. It was the first place in the island where the gospel was preached, and was in the primitive times, made the see of the Primate, or metropolitan of the whole island. In the reign of the emperor Trajan, it was destroyed by the Jews, and rebuilt: but after that, being in the time of Heroditus, sacked and rased to the ground by the Saracens, it never recovered its former splendor, though out of its ruins, is said to have risen Famagusta, which was the chief

place of the isle, when the Turks took it from the Venetians, in the year 1570. St. Paul came hither, with St. Barnabas, in the 44th year of the Vulgar era, and these converted Sergius Paulus, Acts xiii, 5. Lat. 35, 40.

SALEHAH, a city of Bashan, called also Zalecha, Deut. iii, 10. Lat. 33, 22.

SALEHAN, **SALECHA**, or **SALCHA**, a city in the kingdom of Og, in the country of Bashan, east from Jordan, in the extreme part of Manasseh.

SALEM. The name of Salem is given to Jerusalem, Ps. lxxvi, 2, "In Salem also is his tabernacle, and his dwelling place in Zion." The common opinion is, that Melchisedec, king of Salem, was king of Jerusalem.

SALEM, or **SHALEM**, a city of the Shechemites, where Jacob arrived at his return from Mesopotamia, Gen. xxiii, 18. Eusebius and St. Jerome, take notice of this city; but some commentators translate the Hebrew thus: "Jacob came safe and sound to a city of Shechem." *Shalem* in Hebrew, may signify *safe in health*, &c.

SALEM, Jerome says, that a place near to Jerusalem was called Salem, to the west.

SALEM, or **SALUMIAS**, a place in the vicinity of Scythopolis, eight miles distant.

SALEM, the city of Shiloh, is so called by the Seventy.

SALEM, the city where reigned the celebrated Melchisedec. Jerome and Reland think this was not Jerusalem. Jerome places it near Scythopolis, where in his time ruins were visible, of what was said to have been the palace of Melchisedec.

SALEM, or **SALIM**, the place where John the Baptist, baptised upon the Jordan, John iii, 23. The manuscripts are very indifferent as to Salem and Salim. The exact situation of this place is not known; it is however, supposed to be in the province of Samaria.

SALISSA, **SALISA**, **BAAL-SALISA**, or **SALISHA**, a city of Canaan, north from Jerusalem, and 15 miles from Diospolis, 1 Sam. ix, 4, 2 Kings iv, 42.

SALMON, a city and seaport in the island of Crete. St. Paul passed near this city, Acts xxvii, 7, in his way to Rome, in the year of Christ 60. Dr. Wells, however, supposes it was a cape and not a town which St. Paul passed with difficulty, and says it still retains this ancient name. Others unite these opinions, and suppose this the name of a city on the cape of the same name. This city is gone, but the cape retains its ancient name. Lat. 34, 40.

SALT SEA, a considerable

body of water in Palestine, where once stood Sodom and several other cities, mentioned in Genesis xiv, 3. Josephus says, that it was seventy-two miles long, and nineteen broad. But perhaps, like many lakes in this country, its limits are contracted from its former state; for modern travellers assure us, that now it is no more, than 6 or 7 miles broad. On its east and west sides rise very high mountains; on the north, where it receives the Jordan, extends the fruitful plain of Jericho. Mr. Maundrel tells us, that the water of the lake is salt to the highest degree, is bitter and nauseous, and has a bituminous stench. But as we are informed, Gen. xiii, 10, that Lot chose this region for his herds and flocks, because it was well watered, we may suppose the waters then were not brackish.

Quantities of bitumen are gathered in the vicinity, which in appearance exactly resembles pitch; but may be distinguished from it by its sulphureous smell and taste: It is used as pitch by ship-carpenters; it is also good as a salve for ulcers and wounds. Pebbles are also found here, which burn, when held in a blaze, producing an intolerable stench, but lose nothing of their size. It has been supposed, that after the

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cities were destroyed by fire, the ground on which they stood was sunk by an earthquake. But is it not possible, that all was effected in a very natural manner; that the lightning, which set the towns on fire, might consume the combustible earth, charged with bitumen and sulphur, and the Jordan would fill the excavation with its waters, which are the Salt Sea. The Jordan, the Arnon, the Kidron, and other streams, discharge their waters into this lake. It has no visible communication with the sea. No fish can live in its waters; hence it has been called the Dead Sea. This is the general account of authors, but the monks of St. Saba told Dr. Shaw, that they had seen fish caught here, and Dr. Pococke swam in the lake nearly a quarter of an hour, and experienced no inconvenience. He says the water is very clear, and having had a bottle analyzed, it contained nothing but salt and a little alum. Dr. Shaw says, that large hemispheres of bitumen rise from the bottom, and as they touch the surface of the water, they burst with a great smoke and noise. Here are doubtless, submarine fires, which are said to have continued burning, till after the days of the apostles.

SAM

SALT, valley of. Interpreters generally place it to the south of the Dead Sea towards Idumea; because it is said in scripture, 2 Sam. viii, 13, 1 Chr. xviii, 12, that Abishai killed there eighteen thousand Idumeans; that Joab killed there twelve thousand of them; and that a long while after this, Amaziah, king of Judah killed ten thousand Idumeans, 2 Kings xiv, 7, 2 Chr. xxv, 11. Galen informs us, that they made use of the salt of the lake Asphaltites to season their meat; and that it was a stronger caustic, and digested much more, than the other salts; because, said he, it is more boiled. We see also by the Maccabees, 1 Mac. xi, 35, and x, 29, that the kings of Syria had brine-pits in Judea. Ezekiel, xlvii, 11, says, that the shore and the marshes on the Dead Sea, should be assigned for the making of salt. Mr. Halifax, in his account of Palmyra, speaks of a great plain all covered with salt, from whence the whole country round about is supplied. This plain is about a league from Palmyra, and extends itself towards the eastern parts of Idumea, the capital city of which was Bozra. David beat the Idumeans in the valley of salt, as he returned from Syria of Zobah.

SAMARIA, a province of

Palestine, bounded west by the Mediterranean, east by the Jordan, north by Galilee, and south by Judea proper. Hence Jesus Christ must need go through Samaria, when he went from Judea into Galilee, John iv. It was the country of the Ephraimites or the ten tribes. In the New Testament, Samaria always signifies the territory between Judea proper, and Galilee, where the tribes of Ephraim, Manasseh, and Issachar had dwelt, Acts viii.

SAMARIA, the capital city of the kingdom of Samaria, or of the ten tribes. It was built by Omri king of Israel, who began to reign in the year of the world 3079, and died 3086, 1 Kings xvi, 24. He bought the hill Samaria of Shemer, the owner of the hill, for 3041 dollars, 67 cents; though some think there were already some beginnings of a city, because before the reign of Omri, there is mention made of Samaria, 1 Kings, xiii, 32, in the year of the world 3030.

Samaria was situated upon an agreeable and fruitful hill, twelve miles from Dothaim, twelve from Merom. Josephus says it was a day's journey from Jerusalem. The kings of Samaria omitted nothing, to make this city the strongest, the finest, and the richest possible.

Josephus says, that Herod built in the land of Sebaste, a city with a very fine wall of twenty furlongs, and brought into it six thousand inhabitants; in the middle he erected a very large temple to Cæsar, and made a grove about it of three half furlongs, and called the city Sebaste. Benjamin of Tudela says, that Sebaste is Samaria, where the palace of Ahab, king of Israel is still known. Now this city stood on a mountain, was well fortified, had springs, land, well watered, gardens, a paradise, vineyards, and olive yards. It is eight miles from Sychem, which stands in a valley between Gerizim and Ebal, and has about a hundred Cutheans, observing the law of Moses only: they are called Samaritans; and have priests of the seed of Aaron. They sacrifice in the temple, on mount Gerizim on the day of the passover, and on feast days upon the altar built there of the stones set up by the children of Israel, when they passed over Jordan. Mount Ebal is dry, rocky, and stony.

The following is the account of this city, as given by D'Arvieux.

Napoli of Samaria is certainly taken for the ancient Sychem. This city is situated partly on the declivity of a

mountain, partly on the beginning of a plain. It has been so often ruined and rebuilt, that the attempt to discover any of its ancient buildings would be fruitless. It is the only city of this province, and of course is the residence of the governor. One thing very remarkable in the mountain on which it is situated is, that half of its surface is covered with trees, shrubs, and verdure, while the other half is arid and waste. There would be nothing extraordinary in this, if the bare division had a northern aspect; many others have this peculiarity, but these two distinctions of this mountain, divide the northern aspect equally between them, without any other visible distinction.

There are gardens all round the city, not on the mountain but in the plain. These are watered by a little river, and by a number of rivulets, which render this plain of an admirable fertility. The orange trees, lemon trees, fig trees, pear and apple trees, are in perfection and produce excellent fruits.

About a quarter of a league from the city is a fountain, which falls into a bason of white marble. About five hundred paces from the city, toward Jerusalem, is a well, at which some say, Jacob watered the

flocks of Rachel: others say, that at which our Lord met the Samaritan woman. The Christians venerate it, and keep it covered with great stones. On lifting up these stones, we descend into a vaulted cave, wherein is the mouth of the well. It appears to be of great antiquity, is well built, and may be thirty or forty feet to the surface of the water.

SAMARITANS. The Samaritans are the people of the city of Samaria, and the inhabitants of the province of which Samaria was the capital city. In this sense it should seem, that we might give the name of Samaritans, to the Israelites of the ten tribes, who lived in the city and territory of Samaria. However, the sacred authors commonly give the name of Samaritans, only, to those strange people, whom the kings of Assyria sent from beyond the Euphrates, to inhabit the kingdom of Samaria, when they took away captive the Israelites, that were there before. Thus we may fix the epoch of the Samaritans, at the taking of Samaria by Salmaneser, in the year of the world 3283. This prince carried away captive the Israelites, that he found in the country, and assigned them dwellings beyond the Euphrates, and in Assyria, 2

Kings xvii, 24. He sent other inhabitants in their stead, of which the most considerable were the Chuthites, a people descended from Cush, and who are probably of the number of those, whom the ancients knew by the name of Scythians.

It does not appear, that there was any temple in Samaria, in common to all these people, who came thither from beyond the Euphrates, before the coming of Alexander the Great into Judea. Till that time, every one was left to his own discretion, and worshipped the Lord, where he thought fit. But they presently comprehended, from the books of Moses, which they had in their hands, and from the example of the Jews their neighbors, that God was to be worshipped in that place only, which he had chosen. So that since they could not go to the temple of Jerusalem, which the Jews would not allow, they bethought themselves of building a temple of their own, upon mount Gerizim, near the city of Shechem, which was then their capital. Therefore, Sanballat the governor of the Samaritans, applied himself to Alexander, and told him he had a son-in-law, called Manasses, son to Jaddus the high priest of the Jews, who had retired to Sa-

maria with a great number of other persons of his own nation; that he desired to build a temple in this province, where he might exercise the high priesthood; that this undertaking would be the advantage of the king's affairs, because in building a temple in the province of Samaria, the nation of the Jews would be divided, who are a turbulent and seditious people, and by such a division would be made weaker, and less in a condition to undertake new enterprises.

Alexander readily consented to what Sanballat desired, and the Samaritans presently began the building of the temple on Gerizim, which from that time they have always frequented until very lately, as the place where the Lord intended to receive the adoration of his people.

The Samaritans having received the Pentateuch, or the five books of Moses, from the priest, that was sent by Essarhaddon, have preserved it to this day, in the same language and character it was then, that is, in the old Hebrew, or Phœnician character, which we now call the Samaritan, to distinguish it from the modern Hebrew character, which at present, we find in the books of the Jews. These last after

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their captivity changed their old characters, and took up those of the Chaldee, which they had been used to at Babylon; and which they continue still to use. It is wrong, says F. Calmet, to give this the name of the Hebrew character, for that can be said properly only of the Samaritan text. The critics have taken notice of some variations, between the Pentateuch of the Jews and that of the Samaritans; but these varieties of reading chiefly regard the word Gerizim, which the Samaritans seem to have purposely introduced, to favor their pretensions, that mount Gerizim was the place, in which the Lord was to be adored. The other various readings are of small importance.

The religion of this people was at first the Pagan. Every one worshipped the deity, they had been used to in their own country, 2 Kings xvii, 25; xxx, 31. The Babylonians worshipped Succoth-benoth; the Chuthites, Nergal, the Hamathites, Ashima, the Avites, Nibhaz and Tartak; the Sepharvites, Adrammelech and Anamelek. If we would enumerate all the names of false gods to whom the Samaritans have paid a sacrilegious worship, we should have enough to do.

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The Samaritans at present are very few in number. Joseph Scaliger being curious to know their usages, wrote to the Samaritans of Egypt and to the high priest of the whole sect, who resided at Neapolis in Syria. They returned two answers to Scaliger, dated in the year of the Hegira 998. By these letters it appears, that they believe in God, in his servant Moses, the holy law, the mountain Gerizim, the house of God, the day of vengeance and of peace; that they value themselves upon observing the law of Moses, in many points more rigidly than the Jews themselves. They keep the Sabbath with the utmost strictness required by the law without stirring from the place they are in, but only to the synagogue. They go not out of the city, and abstain from their wives on that day. They never delay circumcision beyond the eighth day. They still sacrifice to this day in the temple on mount Gerizim, and give to the priest what is enjoined by the law. They do not marry their own nieces, as the Jews do, nor do they allow themselves a plurality of wives. Their hatred of the Jews may be seen through all the history of Josephus, and in several places of the New Testament. The Jewish historian informs

us, that under the government of Coponius, one passover night, when they opened the gates of the temple, some Samaritans had scattered the bones of dead men there, to insult the Jews, and to interrupt the devotion of the festival. The evangelist shews us, that the Jews and Samaritans, held no correspondence together. There are still at this day some Samaritans, at Shechem, otherwise called Naplouse. They have priests there, who say they are of the family of Aaron. They have a high priest, who resides at Shechem, or at Gerizim, who offers sacrifices there, and who declares the feast of the passover, and all the other feasts, to all the dispersed Samaritans. Some of them are to be found at Gaza, some at Damascus, and some at Grand Cairo. The Samaritans have been scattered over several countries. They once had synagogues in Cairo, Damascus, Joppa, Gaza, Askelon, and Cesarea; but for a long time, their chief residence has been Naplouse, the ancient Sichem. Benjamin of Tudela found there only one hundred of them, poor and miserable. In 1590 they wrote to Scaliger; they ask for charity, and consider themselves of the tribe of Joseph by Ephraim; and speak

of their pontiff, son of Eleazar, son of Aaron, and the two hundred and twentieth from Aaron. Their pontiffs never go out of the temple. The Samaritans offer sacrifices; the shoulder and some other parts they give to the priests. They celebrate seven feasts; they are monogomists, and practise the ablutions of the law. The Jews they reproach with not observing continency, with going out of the city, and lighting fires on the Sabbath, and not obliging children to fast till they are seven years of age, while the Samaritans excuse none but children at the breast. In 1691 we hear from them again. "We have here a small number," say they, "who are very poor." They considered themselves as the only Hebrews and Israelites. They despise, hate, and fly from the Jews for fear of being contaminated by them. They have preserved the Pentateuch with remarkable care; a providential event to establish the authenticity of that portion of the sacred scriptures, before the utter extinction of this feeble colony. So lately as 1808 we learn that they continued at Naplouse, inhabiting old deserted houses, in a bad part of the city, that their employments just furnished them with

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bread, that they were in the most abject poverty. They marry only among themselves; if they are forced to touch a stranger, or his garment, they purify themselves as soon as possible. Their own dead are considered as impure, and are therefore burned by the Mahometans or Christians. Like the wretched of all countries, the men are intemperate. The first day of the passover, they celebrate at midnight; a sheep is killed in the synagogue, roasted, and eaten there. They write that there are no Samaritans in the East, excepting at Naplouse and Jaffa. These amount to two hundred persons, men, women, and children, composing thirty families. Thus are they oppressed and crushed. Hos. viii, 7, "They have sown the wind, and they shall reap the whirlwind; it hath no stalk; the bud [or standing corn] shall yield no meal: if so be it yield, the strangers shall swallow it up." Since the year 1788 they have not been able to repair to mount Gerizim for worship; but have made their sacrifices in the city Naplouse.

SAMOS, a famous island of the Archipelago upon the coast of Asia Minor, 80 miles in circuit. The Romans wrote to the governor of Samos in favor of the Jews, in the

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time of Simon Maccabeus, 1 Macc. xv, 23. St. Paul went ashore on this island, as he went to Jerusalem, Acts xx, 15. This isle was 40 miles south-east of Chios, and five miles from the continent of Asia. The lands are naturally fruitful, and the wines very pleasant, but commerce is discouraged under the abominable government of the Turks, and the people are poor, not attempting to raise any thing only for their own wants. This was formerly an independent commonwealth, and carried on successful wars against their neighbors. But this island once so commercial and opulent, is now reduced to that miserable condition, that pirates land, and plunder, and murder with impunity. No Turk dares to show his head here, lest he should be carried off by these rovers. The people have plenty of partridges, woodcocks, snipes, thrushes, woodpigeons, turtle doves, wheaters, and poultry. The inhabitants are clothed in the Turkish manner, except a red coif, and their hair hanging down their backs, with plates of silver, or block tin, fastened to the ends. They have abundance of melons, lentiles, kidney beans, muscadine grapes, and white figs, four times as big as the common sort, but

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not so well tasted. Their silk is fine, and the honey and wax admirable. They have iron mines, and most of the soil is of a rusty color; they have also emery stone, and the mountains are of white marble. Pythagoras was a native of this island. The inhabitants, about 12,000, are chiefly Greeks; have a bishop, who resides at Corea; lon. 27, 13 east; lat. 37, 46 north. *Tournefort, &c.*

SAMOTHRACIA, an island of the Ægean Sea. St. Paul departing from Troas to go to Macedonia, arrived first at Samothracia; then landed in Macedonia, thence he went to Neapolis, and then to Philippi, Acts xvi, 11. Samothracia is a *small* island lying off the coast of Thrace on the west. It is now called *Samandraci*, and has commodious harbors. The island is twenty miles in circuit; and pretty well cultivated; it has no town of note, and is in the present age much frequented by priests.

The island was originally peopled by a colony of the Pelasgi and Athenians, and afterwards by the Samians. It was anciently famous for the worship of the Cabiri, or the great gods of the heathen. Foreigners of the first distinction deemed it an honor to be initiat-

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ed into the mysteries of the Samothracian idolatry. Lat. 41, 40.

SANSANNAH, a city of Canaan belonging to the tribe of Judah, Josh. xv, 31.

SAPHIR. The Greek copies of Joshua xv, 48, place a city of this name in the mountains of Judah; but the Hebrew read Shamir. However, Micah i, 2, speaks of the inhabitants of Saphir. But perhaps intends here the city of Sephoris in Galilee. Eusebius says, that there is a city named Saphir, situated between Eleutheropolis, and Ashkelon.

SARAMEL, or **SARAMAEL**, a place mentioned in 1 Maccab. xiv, 28; supposed by some to be the same with Millo, while others will have it, that Saramael is here put for Jerusalem.

SARDIS, now **SART**, a city of Asia Minor, formerly the capital of Croesus, king of the Lydians. St. John in his Revelation, iii, 1, 2, 3, &c. writing in behalf of Jesus Christ, to the angel or bishop of Sardis, says, "I know thy works, that thou hast a name, that thou livest and art *dead*. Be watchful and strengthen the things, which remain that are ready to die; for I have not found thy works perfect before God. Remember, there-

fore, how thou hast received, and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not *know what hour* I will come upon thee. Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

We know not the name of the bishop, that was at Sardis. Some moderns have thought that it was Melito, a famous bishop of this city, an apologist for the Christian religion, who wrote in the time of Marcus Aurelius, about the year 170 or 175. If this were so, we must allow him to have been a bishop above 75 years; which is not easy to believe: for none of the ancients have said, that he was a disciple of the apostles, or that he lived a very long time. We ought not, therefore, to impute this antiquity to him without any proof; which besides is not very honorable to him, since St. John speaks of the angel of Sardis, in terms not very advanta-

geous to him. The city stood on the Pactolus, and was the royal city of the Lydian kings, till Cræsus, the last of them, was conquered by Cyrus, the first Persian emperor. In the time of Xerxes, being taken by the Greeks, it so startled him, that he commanded one of his attendants, to say aloud every day, while he was at dinner, "the Grecians have taken Sardis," continuing that *memento*, till it should be recovered. Being overthrown by a most terrible earthquake, it was rebuilt at the cost of Tiberias, and continued long to be the metropolis of Lydia: Strabo tells us, that it was a great and ancient city; yet of later date than the state of the Trojans. It had in his time a castle well fortified; the mountain Tmolus hanging over the city, in the top of which was erected an high tower of white stone, built after the Persian manner, from whence is a pleasing prospect over all the adjacent plains; and a view of the Cayster. Out of the Tmolus flows the Pactolus; whose stream anciently brought gold with its current; from whence Cræsus and his ancestors, amassed their riches: but now these springs of gold have failed. The rivers, Pactolus and Hylas, fall into the Hermus, and empty

themselves into the Phocian Sea, now called Fogia, or rather Fochia. But whatever this city was in former days, it is now only a poor habitation of shepherds, living in low and humble cottages; yet the ancient pillars and ruins lift up their heads as unwilling to lose the memory of their ancient glory. However, here is a large caravansary, where there are handsome lodgings for travellers; it lying on the great road from Smyrna to Aleppo, and the Turks have a mosque, formerly a Christian church. There are also a *few* Christians, who drag out their life in miserable servitude, having neither church, priest, nor any Christian privileges. So fatal are the threatenings of God against sin. While she had the name of being *alive* she was *dead*. Her divine Judge therefore said to her, "I will come on thee as a thief," to ruin and destroy, "and thou shalt not *know what hour* I will come." Sudden was their destruction, by a terrible earthquake.

This city is seated at the foot of mount Tmolus, as Strabo has well described it. The castle, which is erected on a high and steep mountain, is almost inaccessible. But being on the top, there appears the most pleasant prospect,

says Sir Paul Rycaut, that ever my eyes beheld, to which the Pactolus gives a wonderful embellishment, which turns and winds so delightfully through the plains, watering all parts so as to make that country fertile and rich, and from thence might occasion the saying, that the Pactolus ran with golden streams. To the south of the town are extensive ruins, which show what Sardis was before earthquakes produced its present desolation. East of the castle, are the ruins of a great church, the worshippers were insincere and wicked; they are gone, but the walls remain in mournful solitude. Northerly are seen other vast ruins. Sardis is 70 miles E. from Smyrna. Lat. 38, 44, N. Long. 28, 30, E. *Dr. Smith, &c.*

SAREPTA. See *Zarephath*.

SARID, a city in the tribe of Zebulon, Joshua xix, 10. Lat. 32, 43.

SCYTHIANS, an ancient people inhabiting the northern parts of Asia, and some of the north-eastern parts of Europe. They are now called Tartars or Tatars. This vast territory, which extends itself from the Ister or Danube, the boundary of the Celts, that is, from about the 25th, to almost the 110th

degree of east longitude, was divided into Scythia in Europe, and Scythia in Asia, including, however, the two Sarmatias; or as they are called by the Greeks, *Sauromatos*, now the Circassian Tartary, which lay between, and severed the two Scythias from each other. *Sauromatia*, was also distinguished into European and Asiatic; and was divided from European Scythia by the river Don or Tanais, which falls into the *Palus Meotis*; and from the Asiatic, by the Rha, or Volga, which empties itself into the Caspian sea.

1. The Asiatic Scythia comprehended in general, great Tartary, and Russia in Asia; and in particular, the Scythia beyond or without Imaus, contained the regions of Bogdoi, Ostiacoi, and Tanguti. That within, or on this side Imaus, had Turkestan, and Mongal, the Usbeck or Zagatia, Kalmuc, and Nugaian Tartars; besides Siberia, the land of the Samoi-edes, and Nova Zembla. These three last not being so soon inhabited as the former, as may be reasonably supposed, were wholly unknown to the ancients; and the former were peopled by the Bactrians, Sogdians, Gundari, Sacks, and Massagetes. As for Sarmatia, it contained Albania, Iberia,

and Colchis, which makes now the Circassian Tartary, and the province of Georgia.

2. Scythia in Europe reached (towards the south-west) to the Po, and the Alps, by which it was divided from Celto-Gallia. It was bounded on the south by the Ister or Danube, and the Euxine sea. Its northern limits have been supposed to stretch to the spring heads of the Boristenes or Nieper, and the Rha or Volga, and so to that of the Tanais. The ancients divided this country into Scythia *Amrimaspœa*, which lay eastward, joining to Scythia in Asia, and *Sarmatia Europæana* in the west. In Scythia, properly so called, were the *Amrimaspœa* on the north; the *Getæ* or *Dacians* along the Danube, on the south, on the *Nuri*, between these two. So that it contained the European Russia, or Muscovy, and the *Lesser Crim Tartary*, eastward; and on the west, Lithuania, Poland, part of Hungary, part of Transylvania, Walachia, Bulgaria, and Moldavia. *Sarmatia* is supposed to have reached northward to that part of Swedeland, called *Feningia*, now *Finland*; in which they place the *Oænes*, *Panoti*, and *Hippopodes*. This part they divided from northern Germany, now the west part of Swe-

den and Norway, by the *Mare Sarmaticum* or *Scythicum*, which they supposed run up into the northern ocean, and dividing Lapland into two parts, formed the western part of Sweden, with Norway, into one island, and Finland into another; supposing this also to be cut off from the continent by the gulph of that name.

Although the ancient Scythians, were celebrated as a warlike people, yet their history is too uncertain and obscure to enable us to give any detail, which would not prove equally tiresome and uninteresting to the reader. Mr. Pinkerton in his dissertation on their origin, endeavors to prove, that they were the most ancient of nations; and he assigns for the place of their first habitation, the country known by the name of Persia. From Persia he thinks they proceeded in numerous herds westward, surrounded the Euxine, peopled Germany, Italy, Gaul, the countries bordering on the Baltic, with part of Britain and Ireland. That the Scythians were of Asiatic origin, cannot we think, be questioned; and as Persia was peopled at a very early period, it may not improbably have been their parent country; but when our author contends that their empire

had subsisted for more than 1500 years before Ninus, the founder of the Assyrian monarchy, and that it extended from Egypt to the Ganges, and from the Persian gulf and Indian sea, to the Caspian, we cannot help thinking that his prejudices against the Celts, and his desire to do honor to his favorite Goths, have made him advance a paradox inconsistent with the most authentic records of antiquity. These barbarians offered sacrifices, and even human victims on their cruel altars; though we scarcely ought to call them barbarians *merely* on this account. It is a remarkable fact, supported by all history, that sacrifices have been offered, as acts of religious worship in all parts of the world. As far back as we can trace the records of nations, these devout sacrifices have been offered from Japan to Mexico, from Lapland to the Cape of Good Hope. From offering articles of food, things most useful, and also those most valued, as luxuries, delicacies and aromatics, the transition was made to their own species, their criminals, their captives, their slaves, and finally to their children, and dearest friends. The idea obtained general currency, that the more precious the offering, the more

acceptable it was to the deity. Hence in many instances persons have been induced to offer themselves in sacrifice. The sacrifice of human beings has been as universal, as other things. The Magi of Persia, and the Druids of Europe, stained their altars with human blood. The queen of Xerxes caused fourteen boys of the noblest families in Persia to be buried alive, a sacrifice to "the infernal gods." The Scythians sacrificed to Mars one out of every hundred of the captives, whom they took in war. In the island of Ceylon, and the whole region of the Indies, human sacrifices were common. In the land of Canaan the altars of Moloch were stained with human blood. In Gaul they enclosed men in a kind of wicker-work, and then burned them in honor of their gods. The banks of the Nile drank the blood of human victims, which were offered in sacrifice upon extraordinary occasions; the Romans offered their children on their country's altars. Marius sacrificed his own daughter. The same custom prevailed in Greece. Themistocles sacrificed three women to Bacchus. A daughter was offered on the altar by a king of Athens. The Carthaginians not only immolated their own

children in hundreds; but in times of calamity themselves also. On the islands lately discovered in the South sea, their sacred places are cumbered with the skulls of men offered to evil spirits. In Peru they tied a living man to a stake, pulled his flesh from his bones in small pieces, broiled, and eat it before his eyes. In Terra-firma, they also honored their deities with offerings of human blood. In Mexico they annually sacrificed twenty thousand men. The aborigines of Canada, Virginia, and New England, sometimes offered their captives in sacrifice to their martial deities. In the time of Julius Cæsar, the Britons constructed hollow images; these they filled with human beings, whom they burned alive. So remarkable were they for this abomination, that even the Romans forbid them the exercise of their religion. Since the above was compiled, "Lectures on the evidence of Divine Revelation" have been published, written by one of the most learned men of the present age, from which it appears, that the following nations of Asia offered human sacrifices, viz. the Hindoos, Persians, Massagetæ, Scythians, Arabians, Ionians, people of Tenedos, Rhodians, Syrians, Chaldeans,

Babylonians, Albanians, Sarmatians, nations of Canaan, Jews, in the latter times of their nation, people of Dumah, or Idunea, Phœnicians, Laodiceans, Blemyans, Taurians, and Neurians; in Europe by the ancient states of Greece; particularly Messene, the Pelasgi, the people of Lacedæmon, Attica, Phœcea, Chios, Lesbos, Salamis, Crete, Cyprus, the Celtæ, who inhabit Britain, Gaul, Switzerland, the north of Italy, Spain, and the northern parts of Thrace, the Thracians, Tauric Chersonesians, Massilians, Germans, Romans, Norwegians, Swedes, Danes, the Getae, Scottish islanders, Icelanders: In Africa, by the Egyptians, Carthaginians, inhabitants of the Canary Isles, nations of Guinea; and in America, by the Mexicans, and Peruvians.

To this I shall subjoin a few remarks.

The writers testifying to the fact of human sacrifices, are *Cicero, Ennius, Livy, Pliny, Tacitus, Seneca, Lucan, Silus Italicus, Cæsar, Porphyry, Sanchoniathon, Manetho*, the author of the *Ayeen Akberry*, &c. &c. *Pliny* observes, that the people of *Marseilles*, when a distinct state, coincided in offering human sacrifices, with the whole world, although un-

known to them, and differing from them in other respects. *Sanchoniathon* declares, that from the earliest times princes and magistrates offered human victims, particularly their own, dearest children. This custom is directly recognised in the question of *Balak*, king of *Moab*, to *Balaam*, recorded by the prophet *Micah*: *Shall I give my first born for my transgression; the fruit of my body for the sin of my soul?*

The general testimony of *Hindoo, Persian, Roman, and Greek* writers on this subject, declares, that sacrifices were chiefly expiatory. The *Scandinavians* held, that it was essential to their prosperity to offer human sacrifices; and believed human victims to be more auspicious than any other; particularly victims of the blood royal. Many nations selected their victims: as the *Egyptians, Phœnicians, Romans, Scandinavians, Albanians, Britons, Carthaginians, &c.*

The *Albanians* chose the best men of their nation, and the *Egyptians*, the handsomest.

The *Romans* sacrificed annually, a male and female *Gaul*, and a male and female *Greek*.

The *Tauric Chersonesians*, sacrificed to *Diana* every stranger, whom chance threw on their coast.

SCY

The *Lacedæmonians* whipped their boys to death to *Diana Orthia*.

Aristomenes, the Messenian, sacrificed 300 *Lacedæmonians* at once to Jupiter.

The *Carthaginians* offered up in a single sacrifice, 300 young noblemen.

The *Peruvians* offered the same number in their yearly sacrifice.

The *Hindoos* and *Egyptians*, had large and expensive cavern temples, consecrated to this dreadful service.

The people of various parts of *Guinea*, still offer human victims, as do also the *Hindoos*, and several other nations.

From these facts, it is abundantly evident, that the custom of sacrifices, was coeval with mankind, that nations most remote, who held no intercourse, united in this rite; that, therefore, sacrifices must have been revealed to mankind, as a religious duty; but the blood of animals do not "take away sin," therefore, this must have been a typical service, having reference to Jesus Christ, who has made propitiation for the sins of the world. This sheds a gospel splendor, on the ceremonies of the Mosaic dispensation.

SCYTHOPOLIS. See *Bethshan*. Lat. 32, 17.

SEA

SEA OF EGYPT, mentioned in Isaiah xi, 15, means that part of the Mediterranean that waters the coast of Egypt.

SEA, *tongue of the*, a bay or arm of the sea; the Hebrews and Arabians call that a tongue of the sea, which runs into the land; as we call that a tongue or neck of land, that advances into the sea. See Josh. xv, 5; xviii, 19; Isa. xi, 15.

SEA, *The Great. The Great Sea, the Western Sea, the Hindermost Sea, the Sea of the Philistines*, generally denote the Mediterranean, which lay westerly from the Land of Promise.

This sea bursts forth from the great Atlantic, and spreads its waters between Europe, Asia, and Africa, giving these three great sections of the globe, an extensive maritime border. The Mediterranean has justly been pre-eminent, for having presented on its shores the first displays of civilization and the arts, in Africa and Europe, if not in Asia. Had Africa from the west been penetrated with such an inland sea, Carthage and Egypt would have seen other rivals in those sciences, which elevate and embellish human life. Instead of wandering hordes of idle savages, the prey of American *slave ships*, the blessings of industry and the

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comforts of security would have improved those miserable regions. The showers of heaven would have enriched their soil, the din of business would have cheered their cities and villages, and the sails of commerce have whitened their waters. The pillars of Hercules, or the rock of Abyla, now called Ceuta or Kalpe in Spain, or the more celebrated Gibraltar, mark the western point of the Mediterranean. Its length to its furthest extremity in Syria, is 2000 miles; but in the ancient maps the length was extended 2500 miles, hence all the old maps place the towns of Palestine several degrees further east than our modern geographies. On the northern side of this sea, open two immense gulfs, that of Venice and the Archipelago; the former being the Adriatic, and the latter the Egean sea of the ancients. From this last, a strait, called the Hellespont, leads to the sea of Marmora, the classical Propontis; and another, now styled the strait of Constantinople, the ancient Thracian Bosphorus, leading to the Euxine, or Black sea, which to the north, presents the shallow Palus Mæotis, or sea of Azof, the utmost maritime limit of Europe in that quarter. This wide expanse of the Mediterranean is

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beautifully sprinkled with islands, and environed with opulent coasts, abounding with the most sublime and picturesque features of nature. Tides are not perceivable, excepting in the narrowest straits; but according to physiologists there is a current along the Italian shore, from the west to the east, and towards the African coast in an opposite direction. In the Adriatic the current runs north-west along Dalmatia, and returns by the opposite shore of Italy.

The Mediterranean abounds in fish, many of which are little known in more northern latitudes. The chief fisheries are those of the tunny, of the sword fish, of the sea dog, a species of shark, and of the diminutive anchovy. It is also the chief seminary of coral, now discovered to be the work of marine insects. This supposed plant is of three colors, the red, the vermillion, and the white; its greatest height is about eleven inches. It is equally hard in the water and in the air, and is generally brought up by a kind of net from the depth of 60 or 125 feet. The sea of Azof is polluted with mud, and united to the Euxine by the strait of Caffa, the ancient Cimmerian Bosphorus. The Mediterranean, the eastern part of

which, bordering on Asia, is often called the Levant, is from 80 to 500 miles broad. Long. 6, west, to 36, 30, east. Lat. 31, to 44, north.

Pinkerton, Gazetteer.

SECACAH, a city of Canaan, belonging to the tribe of Judah, Josh. xv, 61. It was situate at the southern limit of this tribe, and in the desert. Lat. 21, 22.

SEIR, *mountains of*, are to the east and south of the Dead Sea. Moses says, Deut. ii, 1, that there were eleven days journey between Horeb and Kadesh-barnea, by the way of Seir; or rather going round the mountains of Seir. Deborah, in her canticle says, "that the Lord is come forth from Seir," Judges v, 4. Moses affirms, Deut. xxxiii, 2, that the Lord appeared to his people at Seir, and Sinai, and at Paran. This proves that the mountains of Seir were to the south of the Dead Sea, inclining towards Elath, and Ezion-geber, upon the Red Sea. Jacob at his return from Mesopotamia, fearing that Esau should come and set upon his company, sent to him at Seir; and Esau soon after came to meet him between Peniel and Jordan, and returned the same day to Seir, Gen. xxxii, 3, and xxxiii, 16; therefore he must live not far off in

the mountains, which are to the east of the Dead Sea. Josh. xi, 17, and xii, 7, seems to say, that they stretched out still farther towards the north, since he gives an account that he made a conquest of all the country from Seir as far as Baalgad, at the foot of Libanus, and of mount Hermon; and that he distributed all this country to the children of Israel. But it is known, that the Israelites had no possessions beyond the country of Moab to the east, or the south. Lastly, Moab and mount Seir are frequently mentioned together, 2 Chr. xx, 10, xxii, 23; Ezek. xxv, 8, but Moab inhabited to the east of the Dead Sea. *See Idumea. Calmet's Dic.*

SEIR, a mountain upon the frontiers of the tribes of Judah and Dan, Josh. xv, 10. Lat. 30, 55.

SEIRATH, the place where Ehud stopped, after the slaughter of Eglon. It was probably near Bethel, Judg. iii, 26.

SELAH, the capital of the Edomites, which Amaziah took in war, and changed its name to Joktheel. It was doubtless named Selah from its rocky situation, and if it was the Petra of the Arabs, as is supposed, it was situated on a plain, surrounded by remarkable rocks. After taking the place, Ama-

ziah cruelly murdered a great part of the people. Isai. xvi, 1, calls on the people of Selah to send tribute or sacrifices to Jerusalem, the daughter of Zion.

SELEUCIA, a city of Syria, situate upon the Mediterranean, near the place, where the Orontes discharges itself into the sea. St. Paul and St. Barnabas arrived at Seleucia, Acts xiii, 4, where they embarked to go to Cyprus. This is the same city of Seleucia, which is mentioned in the first book of Maccabees xi, 8, where it is said, that Ptolemy Philometer made himself master of all the maritime cities, as far as Seleucia, which is upon the sea. Lat. 35, 40.

SEMECHON, or **SAMECHON**, a lake through which the Jordan passes; it is 60 furlongs in length, and thirty broad. Some think, this lake is called in Joshua, the waters of Merom, or the upper waters; and in Judges v, 18, the canton of Merome. In our translation, the high places of the field. But we think Merom to be near Dothaim, and far enough from Semechon. The lake Semechon must be pretty near the city of Dan, and the fountains of Jordan, 120 furlongs from the lake of Tiberias south. Josephus says, that the marsh-

es of this lake, extended even to Daphne. But there is great probability that instead of Daphne, it should be read Dane, for he says in the same place that the waters of Jordan fall into this pool, below the temple of the golden calf. Now the temple of the golden calf was at Dan. It is extraordinary that this lake should never be mentioned in scripture that we know of. It is thought Pliny intended this lake, when he mentions a lake 150 furlongs distant from the Mediterranean, not far from Libanus, where the sweet scented reed grows.

SENAAH, or **HASENAAH**, a city of Canaan, of whose people 3630 returned from the Babylonish captivity with Ezra ii, 35.

SEPHAR, a mountain of the east, probably about Armenia. The sons of Joktan had their dwelling from Meshah, "As thou goest unto Sephar, a mount of the East." Gen. x, 29. Calmet believes these mountains to have been the dwelling of the Sepharvaim, of which mention is made in scripture, and of the Saphires, of whom geographers speak. But Bochart and Sanson place this mountain in Arabia. Lat. 21, 30.

SEPHARVAIM. When

Salmanezzer, king of Assyria carried away the Israelites from the kingdom of Samaria to places beyond the Euphrates, he brought other people in their stead into Palestine, among whom were the Sepharvaims, 2 Kings xvii, 24, 31. It is not exactly known where was the place of their former habitation. Some pretend, they inhabited the city of Siphera, or the city of the Sipharenians, upon the Euphrates. We think their dwellings to have been in the mountains of Sephar, of which mention is made, Gen. x, 29, and that the Saspire, who according to Herodotus, were the only people that inhabited between the Colchians and the Medes, are the same as the Sepharvaims of the scripture. *See Sephar.*

The scripture speaks of the king of the city of Sepharvaim, Isa. xxxvii, 13; 2 Kings xix, 13, which probably was the capital of the people of this name; and the king of Sepharvaim is no other than the God of these people. This appears pretty plainly from comparing these passages, 2 Kings xviii, 34, "Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivah?" and elsewhere, Isa. xxxvii, 13; 2 Kings xix, 13, "Where is the king of Ha-

math, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?" Lastly, it is said, 2 Kings xvii, 30, "The Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim." There is therefore great probability that Hena and Ivah are the same as Anammelech and Adrammelech, the gods of the Sepharvites. But Anammelech apparently stands for the moon, and Adrammelech for the sun. The first word signifies *merciful King*, and the second *magnificent King*. The Orientals gave to the moon the name of God and King. *Calmet's Dict.* These people were partly destroyed by the Assyrians, and the residue were transplanted to the country of the ten tribes.

SEPHORIS, a famous city of Zebulon, and the capital of Galilee; afterwards named Diocesarea. The Jews place it eighteen miles from Tiberias, though others say, but ten miles. It was not far from Tabor and the great plain. I do not find it in Joshua, or in the sacred authors; but Josephus often speaks of it. He says, that Gabinius placed here one of his five tribunals; that Sephoris was in the midst of Judea; that it was the largest

and best city in the country, first enter into a large court, and that it became its capital, after Nero had given Galilee to the younger Agrippa; that on mount Asamon is pretty near Sephoris, which is, as it were, the centre of Galilee. The first city of Galilee, that one came to from Ptolemais was Sephoris.

SEPULCHRE OF DAVID. Josephus relates, that Solomon put abundance of riches into David's monument; and that thirteen hundred years after, Hircanus being besieged in Jerusalem by Antiochus Pius, and not knowing where to get money to induce this prince to raise the siege, he opened David's sepulchre, and took out three thousand talents. He adds, that Herod the Great, having once more searched this monument, took great sums out of it. David's monument was always much respected by the Jews. St. Peter tells them, Acts ii, 29, that his sepulchre was still among them; the heathens themselves knew it; and Dio informs us, that part of this mausoleum fell down, in the reign of the emperor Adrian. The following is the description that curious travellers give of this edifice, which now is without the walls of Jerusalem, but probably was then included within the walls. You

first enter into a large court, about 26 feet square, cut out and smoothed within the rock, which is of marble. On the left hand is a gallery, cut out of the rock likewise, as are also the pillars that support it. At the end of the gallery there is a little opening through which you pass, by creeping upon the ground, to go into a large chamber of about 24 feet square, round about which there are other smaller chambers, which communicate one with another, by doors of stone. The ceiling, the doors, as well as the rest, their hinges, their posts, their frames, &c. are all out of the same rock, which is justly looked upon as a wonder; for the doors were never out of their present places, nor brought from elsewhere; they were worked before the chambers, and they still adhere to the same rock, out of which they were wrought. In the sides of the small chambers now mentioned are several niches, within which the bodies of the kings are deposited in stone coffins. This work, which was the burying places of the kings of Judah, is perhaps the only real one that now remains of ancient Jerusalem.

SEPULCHRE, OR TOMB OF OUR LORD JESUS CHRIST. This was upon mount Calvary,

to the north-west of Jerusalem, John xix,* 41, and was hewn out of a rock, as the gospel informs us. It is a kind of small chamber, almost square within; its height from bottom to top eight feet and an inch, and its breadth fifteen feet and ten inches. The entrance, which looks towards the east, is but four feet high, and two feet four inches wide: this door was shut up by a stone cut out of the same rock: it was to this stone the chief priests affixed their seal, and this the holy women doubted whether they had strength to remove, Mark xvi, 3, "Who shall roll us away the stone from the door of the sepulchre?" Lastly, it was upon this same stone, that the angel sat down, after Jesus Christ had left the tomb, Matt. xxviii, 2. The place where the body of our Savior was laid, takes up the whole of one side of this cave; it is a stone raised from the ground to the height of two feet four inches, its length is five feet eleven inches, placed lengthwise from east to west. It remains even to this day, but all encrusted with a white marble. But this interesting spot deserves a more minute description, which I shall give from an entertaining and instructive writer. Mount Calvary is honored with a church, called the Church of the Sepulchre, as being built over the place where our Lord's sepulchre was. It is less than one hundred paces long, and not more than sixty wide; and yet, it is supposed to contain under its roof twelve or thirteen sanctuaries, or places consecrated to a more than ordinary veneration, by being reputed to have had some particular actions done in them relating to the death and resurrection of Christ. As first, the place where he was derided by the soldiers: secondly, where the soldiers divided his garments: thirdly, where he was shut up, whilst they digged the hole, to set the foot of the cross in, and made ready for his crucifixion: fourthly, where he was nailed to the cross: fifthly, where the cross was erected: sixthly, where the soldier stood that pierced his side: seventhly, where his body was anointed, in order to his burial: eighthly, where his body was deposited in the sepulchre: ninthly, where the angels appeared to the women after his resurrection: tenthly, where Christ himself appeared to Mary Magdalene, &c. The places where these and many other things relating to our blessed Lord, are said to have been done, are all supposed to be contained within the narrow

precincts of this church, and are all distinguished and adorned with so many several altars. In galleries round about the church, are also little buildings annexed to it; on the outside, are apartments for the reception of friars and pilgrims; and in those places almost every Christian nation anciently maintained a small society of monks, each society having its proper quarter assigned it, by the Turks: such as the Latins, Greeks, Syrians, Armenians, Abyssinians, Georgians, Nestorians, Maronites, &c. But all these, except four, have forsaken their quarters, not being able to sustain the severe rents and extortions, which their Turkish landlords impose upon them. The Latins, Greeks, Armenians, Cophtites, keep a feeble footing still; but it is supposed, they are hastening apace to follow the example of their brethren. Besides their several apartments, each fraternity has its altars, and sanctuary distinctly allotted to its own use. At which places they have a peculiar right to perform their own divine service, and to exclude other nations. But that which has already been the great prize contended for by the Christians of the several nations, is the command and appropriation of the

holy sepulchre, a privilege contested with much warmth, especially between the Greeks and Latins. For putting an end to the quarrels between the several sects of Christians, the French king, Louis XIV, by a letter to the grand vizier, requested him to order the holy sepulchre to be put into the hands of the Latins, according to the tenor of the capitulation in the year 1673. In consequence, the holy sepulchre was appropriated to the Latins; but this was not accomplished till the year 1690, since which, only the Latins have the privilege to say mass in it. And though it be permitted to Christians of all nations to go into it for their private devotions, yet none may solemnize any public office of religion there but the Latins.

In order to the fitting of this hill for the reception of a church, the first founders were obliged to reduce it to a plain area; which they did, by cutting down several parts of the rock, and by elevating others. But care was taken that none of those parts of the hill, which were reckoned to be more immediately concerned in our blessed Lord's passion, should be altered or diminished. That part of Calvary where they say Christ was fastened to, and

lifted up on his cross, is left entire, standing at this day eighteen steps above the common floor of the church. And the holy sepulchre itself, which was at first a cave hewn into the rock, having had the rock cut away from it all round, is now, as it were, a grotto above ground. About a yard and a half distant from the hole in which the foot of the cross was fixed, is seen a cleft in the rock, said to have been made by that memorable earthquake, which happened at the suffering of the Redeemer, when, as St. Matthew xxvii, 51, witnesseth, the rocks rent and the graves were opened. This cleft as to what now appears of it, is about a span wide, at its upper part, and two deep; after which it closes: but it opens again below, (as you may see in another chapel contiguous to the side of Calvary) and runs down to an unknown depth in the earth. That this rent was made by the earthquake which happened at our Lord's passion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by art, the sense and reason of every one who sees it, may convince him, for the sides of it fit like two tallies to each other, and yet it runs in such intricate

windings, as could not be counterfeited by art, nor reached by any instrument. It is proper here to speak more of that very stone, laid to secure the door of our Savior's sepulchre. That this stone was to be seen in the fourth century, both St. Cyril and St. Jerome, who lived in that age, inform us. It was accordingly kept for a long time in the church of the sepulchre; but the Armenians stole it thence by a stratagem, and conveyed it to the church above mentioned, where Caiphas's house stood, which as Mr. Maundrel tells us, is two yards and a quarter long, one yard high, and as much broad. It is plastered all over, except in five or six little places, where it is left bare, to receive the kisses and other devotions of pilgrims.

I shall close this account of mount Calvary with observing, that it was a tradition, reported among the primitive Christians, that the first as well as the second Adam was buried here: and much more credibly, that this was the place where Abraham sacrificed his son Isaac; the type of our blessed Savior.

About half an hours travel from Jerusalem is a convent of Greeks, taking its name from the holy cross. This convent is very neat in its structure,

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and its situation delightful. But that for which it is most noted, is the occasion of its name and foundation. It is then, because here is "the earth, that nourished the root, that bore the tree, that yielded the timber, that made the cross."

SHAALABBIN, a city of Palestine in the tribe of Dan, Josh. xix, 42. It joins to Ajalon and Heres, Judg. i, 35, and to the cities of Makaz and Bethshemesh. Lat. 31, 34:

SHAALBON, the name of a place in Judea. Shaalbon is doubtless the same as Selbon beyond Jordan. This must be a considerable place, since Josephus takes notice of it, as giving name to the canton Selbenite, which limits Perea towards the east, with Philadelphia and Gerar.

SHAARAIM, a city of the tribe of Simeon, 1 Chron. iv, 31, apparently the same as Shaarim or Saarim, of the tribe of Judah, Josh. xv, 36. Several of the cities of Judah were afterwards yielded up to the tribe of Simeon.

SHAHAZIMAH, a city of Canaan in the tribe of Issachar. Lat. 32, 37.

SHALIM, or **SALIM**. See *Salem*, and 1 Sam. ix, 4, where Shalem may stand very well for Jerusalem.

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SHALISHA, or **SALISSA**, or **BAAL-SALISHA**. Mention is made of Shalisha, 1 Sam. ix, 4, and of Baalshalisha, 2 Kings iv, 42. Shalisha was fifteen miles from Diospolis, in the canton Thamnitica, to the north of Jerusalem.

SHAMIR, the name of two cities, one in the tribe of Judah, Josh. xv, 48; and another in the tribe of Ephraim, and in the mountains belonging to this tribe, where dwelt Tola, the judge of Israel, Judg. x, 1.

SHAPHIR, or **SEPHIR**, Numb. xxxiii, 23. Mount Shaphir was one of the encampments of the Israelites in the desert, between Kehalathah and Haradah.

SHARAIM, a city of Canaan, belonging to the tribe of Judah, Josh. xv, 36, &c.

SHARON, or **SARON**, there are three cantons of Palestine, known by the name of Sharon. This name was almost become a proverb, to express a place of extraordinary beauty and fruitfulness. See Isai. xxxiii, 9, and xxxv, 2. The first, according to Eusebius and St. Jerome, is a canton, between mount Tabor and the sea of Tiberias. The second, a canton between the city of Cesarea of Palestine and Joppa. And the third, a canton beyond Jordan, in the country of Ba-

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san, and in the division of the tribe of Gad, 1 Chr. v, 16. Mr. Reland maintains, that there was no Sharon beyond Jordan, and that those of the tribe of Gad came to feed their flocks, as far as the canton, that lies about Joppa, Cæsaria, and Lydda: but to Calmet, and I should think to every one else, this seems incredible, because of the distance of the places: Besides this country of Basan itself was very fine and fruitful. Modern travellers give this name also to the plain, that lies between Ecdippa and Ptolemais. Sharon was noted for its roses and excellent pastures.

SHARON, or LASHARON, a city whose king was taken and slain by Joshua, Josh. xii, 18. St. Luke, in the Acts ix, 35, seems to take notice of a city by the name of Sharon or Saron, and in the Chronicles, 1 Chr. xxvii, 29, we find one called Shitrai the Sharonite, who fed his flocks in Sharon. But these passages may well enough be supposed to stand for a country or canton, and not a city by the name of Sharon.

SHARUHEN, or SAROHEN, a city of the tribe of Simeon, Josh. xix, 6, probably the same as Sarahem. Lat. 31, 27.

SHAVEH, or SAVE, the

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valley of Shaveh, otherwise called *the valley of the King*, Gen. xiv, 17. It was probably near Jerusalem; because Melchisedec, king of this city, and the king of Gomorrah, came to meet Abraham at his return from the defeat of the five kings, as far as the valley of Shaveh.

SHAVEH-KIRJATHAIM.

The Emims, an ancient people beyond Jordan, dwelt at Kirjathaim, Gen. xiv, 5. Chedorlaomer and his confederates defeated them the same year that they attacked the five kings of Pentapolis. Afterwards the Moabites drove out the Emims, Deut. ii, 10. Calmet thinks it probable that Shaveh-kirjathaim was a plain near the city of Kirjathaim. *See Kirjathaim.* Lat. 31, 15.

SHEBA. Josephus says, that Sheba was the ancient name of the city of Meroe, before Cambyes gave it that of his sister, and that it was from thence the queen came, who visited Solomon, 1 Kings x, 1, 2, &c. and 2 Chr. ix, 1, 2, &c. The Ethiopians or Abyssinians at this day maintain, that this princess was of their country, and that her posterity reigned there for a long time. The Eunuch of queen Candace, who was converted and baptised by St. Paul, Acts

viii, 27, was an officer belonging to a princess of the same country. The ancients acknowledge, that women were used to govern in this country. The isle of Meroe in the Nile is sometimes comprehended in Ethiopia; and this country, as well as Egypt, is to the south of Palestine. Those who would have this princess to come from Arabia, rely, first, upon the general consent of all the world, that there are Sabeans and Cushims, or Ethiopians, in Arabia. This princess was queen of Sheba, or of Cush and Ethiopia. Secondly, Arabia is to the south of Judea. Thirdly, this country, whereby is meant Arabia Felix, may very well be said to be at the uttermost part of the world, as it is said that the queen of Sheba came from the uttermost parts of the earth, Mal. xii, 42, to hear the wisdom of Solomon; because Arabia the happy, borders upon the ocean to the south; and formerly they knew no land beyond it. *Terra finesque, quæ ad orientem vergunt, Arabia terminantur*, says Tacitus. Fourthly, Arabia abounds in gold, silver, spices, and precious stones, which are the presents, that this princess made to Solomon, which cannot be conveniently said of the island of Meroe. And if popu-

lar traditions may be any thing relied on, that of the Arabians may be produced, who think that queen Balkis came out of the city of Sheba, otherwise called Marib or Mareb, situated in Yemen, to visit Solomon. On the other hand the Abyssinians boldly maintain that the queen of Sheba was of their country, and that in less than a year she became a mother by Solomon. When this child was of an age to learn, she sent him to Solomon to be instructed, who educated him as his son. He took great care of him, provided the ablest masters for him, and then sent him back to his mother, to whom he succeeded in the kingdom. The kings of Ethiopia pretend to be descended from Solomon by this young prince, whom they called Menilehec or Meilic; and they reckon four and twenty emperors of this family down to Basalides, who reigned about the seventeenth age. See *Ethiopia*. They have the catalogue of the kings descended from her; not only their names, but the order of their succession. This, in most cases, would certainly be thought decisive evidence. From these Abyssinian historians, Mr. Bruce has given us a history of the queen of Sheba and her descendants. This country,

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therefore, I think demands a description in this work.

This kingdom is of higher antiquity than any other of the African states. (*Pinkerton.*) Its length from N. to S. is about 770 miles; the medial breadth is about 550 miles. On the E. the Red sea is its boundary; on the S. mountains and deserts separate it from Gingiro and Alaba; W. and N. mountains and forests are the barriers towards Kordofan and Sennaar.

The principal lake is Tzana, or Dembea. This lake, through which passes the Nile, is 60 miles long, and about half as broad. The mountains seem to rise in irregular groups. The chain, which borders the western shores of the Red sea, and the ridge which pervades central Africa, unite here. On one side the Senegal, and many other streams, and on the other the Niger, or Nile, and Gir, have their sources. As in other high ranges of mountains, here are three ranks; the chief elevations are in the middle. From the Amhara and Samena, which are the highest mountains, and near the centre of the kingdom, the rivers run in all directions. Some of the precipices are tremendous.

Figs, tamarinds, dates, coffee, balm of Gilead, myrrh, are na-

tives of Abyssinia. Their horses are small, but spirited. In their mountains are the elephant, the lion, the rhinoceros, and a great variety of other animals. Gold is found in their streams, and fossil salt on the confines of Tigri.

The inhabitants of Abyssinia, are Christians, Jews, Mahometans, and Pagans. Jews have been settled in this country from time immemorial. Some have become voluntary proselytes to Christianity; others have been compelled to enter the church to avoid persecution, and to enjoy the common benefits of commerce and manufactures. Those, who continue to profess the Jewish religion, have retired to inaccessible mountains. Another class inhabit the frontier of the country, towards the Caffres. These are supposed, to be the descendants of those, whom the kings of Assyria and Babylon carried away captive, or from those sold and dispersed over the world by Titus Vespasian, after the final destruction of Jerusalem. These never intermixed with the original Jews, who, as their traditions say, came here with Menilek, the son of Solomon; but are looked upon as aliens, and are called strangers and exiles. They retain their synagogue

worship, and their Hebrew Bibles, in a corrupt Talmudic dialect. About a third part of the people are Mahometans. These and the Christians live quietly together. The Pagans are chiefly the Galla, a ferocious set of men. They are daring warriors, and have sometimes carried rapine and destruction the breadth of Africa, from Sierra Leone, to Arabia. Their complexion is whiter than the negroes; but they give themselves a ghastly appearance, by slashing their faces, and by turning their upper eyelid outward. They neither plant nor sow, but live by plunder and carnage. In their wars they are generally invincible; they neither give nor take quarter; they eat the flesh of their enemies, and drink their blood from cups made of human skulls. When discommoded by rain or thunder, they bend their bows against the clouds, and curse the skies.

Bruce, Battel.

The Abyssinians are in general, tall and well made. Their features are well proportioned; their eyes are large, of a sparkling black, their noses are prominent, rather than flat; their lips are small, and their teeth white and handsome. Persons of quality wear a long vest, of cotton or silk, tied

about the middle with a rich scarf. The common people have only cotton drawers, and a kind of scarf, or piece of linen, with which they cover the rest of the body. In some parts the people wear no kind of clothing. Among the lower class, the women perform all the domestic drudgeries.

Marriage does not exist in Abyssinia. The pleasure or caprice of the parties, is the only bond of union. They cohabit without the solemnity of any religious ceremony or civil form. They separate and unite again as often as they please. Upon a separation the children are divided. The eldest son goes with the mother; the eldest daughter with the father; the rest are divided by lot. From the children of a beggar to those of a king, no distinction is made between the legitimate, and those, who are illegitimate. Yet the higher class observe some parade and ceremony in their connexions, but like the vulgar, totally disregard their vows.

Two kinds of monarchy are known in Europe and Asia. One is absolute; no written laws or constitution bind the prince; he executes his will by the force of his army. In the other kind of monarchy, are laws and restraints. The Abyss-

sinian government is different from either of these, "a monstrous kind of monarchy." Here are no written laws; the lives of the subjects, and their lands, belong to the king; yet he has no military force. The troops are all in the hands of those, who are governors of the provinces. Their safety lies, in keeping the prince in want of every thing. The provinces sometimes unite to starve the capital, and leave the king without provision or clothing. Rebellions and wars are frequent.

The princes of Abyssinia claim descent from Menilek, the son of Solomon by the queen of Sheba. She was queen of Saba, or the *south*, which they say was Abyssinia. Her son Menilek, they say, being anointed king of Ethiopia in the temple of Jerusalem, returned with a colony of Jews, among whom were many of their learned men, and particularly one doctor of the law from each tribe, from whom their present judges are descended. Upon the royal arms the motto is, "The lion of the race of Solomon and tribe of Judah hath overcome." Their kings are approached with adoration, and while in council, they are concealed. The greater part of the people are said to be Christians of the Greek

church. They have the same books of the scriptures with us, though few are able to purchase entire copies. They do not profess to believe in purgatory, but they pray for the dead, and invoke saints and angels. The Abyssinians eat no meats, which are prohibited by the law of Moses. Both sexes are circumcised. Saturday and Sunday are observed as religious days. They allow of divorces, nor do their laws forbid polygamy; and it may with propriety be said, that their religion is not worthy to be dignified with the name of Christianity. It is a motley collection of tenets, rites, and traditions, which have little influence on their morals. The people of all ranks are false, intemperate, implacable, and faithless. (*Cyclopaedia*.) The Abyssinians always wash their hands, before they eat. They neither eat nor drink with strangers; they break every vessel, which has been used by a stranger. The offer of meat and drink in Abyssinia, is a pledge that your life is not in danger. It is also a constant practice to wash the feet of those, who come from Cairo, or who have been pilgrims at Jerusalem. The capital punishments are crucifixion, hanging, flaying alive, stoning to

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death, and plucking out the eyes. Criminals executed for murder, treason, and robbery, are seldom buried. The streets of Gondar are strewn with pieces of their carcasses. These lure the beasts of prey, which, as soon as it is dark, in multitudes enter the city for their portion, and it becomes dangerous to walk the streets. The dogs bring pieces of these human bodies into the yards and houses, that they may eat in greater security. The flesh of a living ox furnishes their richest banquet. The poor animal is bound at the door; servants supply the guests with the warm flesh, quivering with life. The rich have their food cut and put in their mouths, by their servants or women. The only meal is commonly in the evening.

Gondar is the capital. The population is 50,000. Axum, the ancient capital, is known by extensive ruins.

The inhabitants are estimated at 2 or 3,000,000, and the army at 30 or 40,000. *Parish's Modern Geography*.

From lord Valentia's travels, who has more recently been in this country, I add the following extracts, which though he declares the account of Bruce in general to be accurate; yet he differs in some particulars.

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He says the people of Abyssinia are ceremonious. Most of those, who come into the presence of the *Ras*, uncover themselves to the waist; others only uncover their breasts. Equals salute each other by kissing, when they meet, and repeat their compliments over and over again, and scrupulously observe the laws of good breeding. In default of kindred, the estate is sold, and half the produce of it is given to the poor; the other half is devoted to the support of Christianity. Great men have as many wives as they please; some have forty; but the children of masters by their servants, do not inherit their father's property, but are viewed in the light of menials, though they are not compelled to labor. Calves and lambs are not eaten, perhaps to promote the multiplying of their cattle and sheep. Like the Jews, they refuse to eat wild fowls. Hogs are not kept tame. The higher class of people rigorously observe their fasts, though they take up a third part of the year, but the lower people eat when they can find food. The royal family are no longer confined on the mountains. *Valentia's Travels*, vol. iii, p. 156—160.

SHEBA, a city of the tribe

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of Simeon, Josh. xix, 2, the same city as Beersheba, or perhaps the same as Shema, Josh. xv, 26.

SHEBAM, a city beyond Jordan, in the distribution of the tribe of Reuben, Numbers xxxii, 3. *See Sibmah.*

SHEBARIM, a place about Ai and Bethel. The inhabitants of Ai pursued the Israelites from the gate of their city as far as Sebarim.

SHECHEM a city of Samaria, called otherwise *Sychar*, *Neapolis* or *Naplouse*. Josephus says, that the people of the country called it Mabartha. After the ruin of Samaria by Shalmanezzer, Shechem was the capital of the Samaritans, and Josephus says, it was still so in the time of Alexander the Great. It was ten miles from Shiloh, forty from Jerusalem, and fifty-two from Jericho. St. Jerome says that St. Pabla visited the church, that was built upon Jacob's fountain. Antoninus Martyr, Adamnanus, and Villabaldus, who wrote in the eighth century, speak of this church.

At this place, just before his death, Joshua convened the tribes of Israel and gave them a solemn charge. The citizens of this place, with the family of Millo, set up Abimelech, the bastard of Gideon, for

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their king; but in about three years, as might have been expected from such a low born fellow, he destroyed the city and murdered the inhabitants. Jeroboam for a time made this place, after he had rebuilt it, the metropolis of his government. Long after this the Samaritans made it their capital, and as they were a drunken set of creatures, the city was called Sychar, or *drunkenness*. About A.M. 3870, Hyrcanus, king of the Jews, took, pillaged, and razed the city to the ground. It was rebuilt by Vespasian, about A.D. 70, and called Flavia and Neapolis. It is now called Naplouse, and is the capital of a small government under the Turks. Here live the only remains of the Samaritans, which are known to exist.

Near this town is the celebrated plain of Moreh, situate near the two hills, Gerizim and Ebal, as may be seen, Deut. xi, 29,30, where is said, "Are they not in the land of the Canaanites, which dwell in the champion over against Gilgal, beside the plain of Moreh." Jacob bequeathed this plain to Joseph, as a mark of particular affection, John iv, 5. Here was "Jacob's well," and near the plain was probably the *hill* Moreh, Judg. vii, 1. Jacob bought this field of Ha-

mor, the father of Shechem, immediately after his return from Padan-aram; it was doubtless the first land, which he ever possessed as his own. He gave a hundred pieces for it. Gen. xxxiii, 19. The critics have much disputed whether he paid so many pieces of money, or a hundred lambs or sheep. The word rendered *money*, is no where used in the Bible, but here, and in Joshua xxiv, 32, and Job xlii, 15. As the word here used, *kesitah*, signifies a lamb, it has been conjectured, that these pieces of money had the figure of a lamb stamped upon them, because each piece on an average was the value of a lamb; hence also it might be called a *lamb*, *kesitah*, from the image, which it bore. A custom somewhat like this has certainly prevailed in several countries in modern times. Formerly a certain piece of English money was called an angel, because it bore the image of an angel. Hence also a Jacobus, a Joe, because those pieces bore the image of king James and Joseph. The Athenians had a coin, called *bous*, an ox, because it was stamped with a figure of an ox. Hence a person bribed to be silent, says, "I must be silent, a great ox walks upon my tongue," i. e. a sum of money

had been given him, on which the figure of an ox was stamped. The Latin word *pecunia*, money, and the English *pecuniary* came from *pecus*, cattle, because cattle once constituted the substance of a man's property. The ancient Britons and Saxons had pieces of money on which were the image of a hog, horse, ox, or goat; probably from the circumstance, that the piece of money was supposed to be the price of the creature whose image it bore. See Dr. Clarke's Commentary. Mr. Parkhurst is of opinion that the *kesitah* bore the image of a lamb, and that these *lamb coins* of Israel, typified the Lamb of God, who in the Divine purpose, was considered, as slain from the foundation of the world, and who purchased us with his own blood. The conjecture is pious, and may suggest useful reflections. Some others, of a similar cast of mind with the above writer, have supposed that St. Peter alluded to these ancient pieces of money, bearing the image of a lamb, when he tells the Jewish converts, that "they were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Pet. i, 18, 19.

The Septuagint and Vulgate

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translate the word, sheep or lambs; but the Rabbins are generally of opinion, that it signifies a piece of money. Bochart and Eugubinus are of opinion that the Septuagint meant *minæ*, and not lambs, in Greek *hecatonamnoon*, instead of *ekaton amnoon*. A mina is worth 60 Hebrew shekels, and consequently 33 dollars. M. de Pelletier is of opinion that *kesitah* was a Persian coin, stamped on one side with an archer, (*kesitah* or *keseth* in Hebrew signifying a *bow*,) and on the other with a lamb; that it was a gold coin, known in the East by the name of a *daric*, and in value about two dollars and a half. Several learned men, without mentioning its value, say it was a silver coin, the impression of which was a sheep. Calmet was of opinion that *kesitah* was a purse of gold or silver. In the East, at the present day, they reckon by purses. Jonathan and the Targum of Jerusalem translate *kesitah*, "a pearl." It might doubtless be a purchase for money. Nor is this the first instance in the world of land bought for money. One hundred and sixty-eight years before this time, in this same region, Abraham had bought a piece of land for a burying place, and weighed silver, as

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we often do gold, current with the merchants, in payment. Thus the first land in the world mentioned in history as bought, was for a tomb; the second was to erect a place of worship. Concerning this plain of Moreh, a modern traveller says, it is a wide field, watered with a fresh stream, rising between it and Sychem. This makes it so exceedingly verdant and fruitful, that it may well be regarded, as a standing token of the tender affection of the good patriarch, Jacob, to the best of sons. Lat. 32, 9.

SHEMA, a city of Judea belonging to the tribe of Judah, Josh. xv, 26.

SHEMER, the name of the mount upon which was built the city of Samaria, 1 Kings xvi, 24. This hill was famous before the building of Samaria, for the battle fought between Abijah, king of Judah, and Jeroboam king of Israel, when Abijah, at the head of four hundred thousand men encamped on this mount, 2 Chr. xiii. This mountain was twelve miles from Dothaim, twelve from Merom, and four from Atharoth.

SHENEH, the name of one of the rocks over which Jonathan passed, to come at the garrison of the Philistines, 1 Sam. xiv, 4.

SHEPHAM, a city of Syria, which was the eastern limit of of the Land of Promise, Num. xxxiv, 10, 11. This might be the same with Apamea.

SHEPHELAH, a flat piece of ground or plain, north and north-west about Eleutheropolis. The city of Adida stood in this plain.

SHESHACH, a name by which Jeremiah points out Babylon. This prophet being directed to cause all nations to drink the cup of the fury of the Lord, "The king of Sheshach shall drink after them;" Jer. xxv, 26: and elsewhere, "How is Sheshach taken, and how is the praise of the whole earth surprised. How is Babylon become an astonishment among the nations?" Now the question is, how Babylon comes by this name? St. Jerome thinks, that Jeremiah uses this name for fear of offending Nebuchadnezzar, who was at this time besieging Jerusalem. Calmet takes Sheshach to be a pagan deity, worshipped chiefly at Babylon, and thinks that the prophet gives this city the name of its tutelar deity, in the manner he speaks of it elsewhere: "Babylon is taken, Bel is confounded, Merodach is broken in pieces." Our author also thinks it probable, that Sheshach is the moon,

and at Babylon they celebrated feasts called Sacaeen, according to Strabo, in honor of the moon. At one of these festivals the city might be taken, and using this name might be designed, not only to give warning of the *event*, but of the *time*, when it should take place.

SHIBMAH, or **SIBMAH**, a city of the tribe of Reuben. Num. xxxii, 38, Josh. xiii, 19, Isai. xvi, 8, speaks of the vines of Sibmah, which were cut down by the enemies of the Moabites. For these people had taken the city of Shibmah, Jer. xlviii, 32, and others of the country of Reuben, after this tribe was carried away into captivity by Tiglath-pileser. St. Jerome says, that between Heshbon and Shibmah, there was hardly the distance of five hundred paces.

SHIHON, a city of the tribe of Issachar, Josh. xix, 19. Eusebius says, that in his time there was a place called Seon, at the foot of mount Tabor.

SHILHIM, a city of Palestine belonging to the tribe of Judah, Josh. xv, 32.

SHILOH, Josh. xviii, 19, 21, a famous city of the tribe of Ephraim, twelve miles or four leagues distant from Shechem, according to Eusebius; or ten miles according to St. Jerome. It was in Acrabatena,

according to both of them. In St. Jerome's time Shiloh was entirely ruined, and nothing remarkable was found there, but the foundation of the altar of burnt offerings, which was in that place, when the tabernacle was set up there. It was at Shiloh that Joshua, chap. xviii, 1, 2, assembled the people to make a second distribution of the Land of Promise. It was in the same place that the tabernacle of the Lord was set up, when the people were settled in the country, Josh. xix, 50. The ark and tabernacle of the Lord continued at Shiloh, from the year of the world 2560, when it was set up by Joshua, to the year of the world 2888, at which time it was taken by the Philistines, under the administration of the high priest Eli, 1 Sam. iv. It was there also that the prophet Ahijah dwelt, 1 Kings xiv, 2, Jer. vii, 12, 14, and xxvi, 6, 9, foretold that the temple of Jerusalem should be reduced to the same condition as Shiloh was. After the return of the ark, out of the country of the Philistines, instead of taking it back to Shiloh, it was laid up at Kirjath-jearim, 1 Sam. vi, 21.

Mr. Reland conjectures, that it is from the name of Shiloh, that Pausanias took occasion to

say, that Silenus the companion of Bacchus was buried in Palestine. Benjamin of Tudela affirms, that the tomb of Samuel was still to be seen there. Upon the medals of Shechem, or Neapolis, we see Silenus represented; which should make us think that it was rather at Shechem than at Shiloh, that they might expect to find the tomb of this demigod. After the ark was removed from Shiloh, it gradually dwindled away, till its ruinous state became proverbial. As the young women of Shiloh were dancing in their vineyards, the 600 men of Benjamin, who had survived the almost entire slaughter of their tribe, came, and by surprise, seized every man a wife. Jud. xxi. Lat. 31, 59.

SHIMRON, or SIMERON, a city of Zebulun, Josh. xix, 15. This name is also given to the mountain Shemer, upon which the city of Samaria was built. See *Shemer*. The city of Shimron is in Lat. 32, 43.

SHINAR, or SENNAAR, a province of Babylonia, where the tower of Babel was built, Gen. xi, 2. Calneh was built in the same country. Amraphel king of Shinar, was a potent prince in the time of Abraham, Gen. xiv, 1. Daniel says, i, 2, that Nebuchadnezzar carried away the sacred vessels of

the temple of Jerusalem, and put them in the temple of his god, in the land of Shinar. There is great probability that the mountains of Singares, or Sagras, as well as the city and river of Singare, take their name from Shinar, Sennaar, or Sengar. *See Babylon, &c.*

The dispersion of mankind in the history of the world, was occasioned by the confusion of tongues, and took place in consequence of the overthrow of Babel, at the birth of Peleg: whence he derived this name; and it appears by the account given of his ancestors, Gen. xi, 10—16, to have happened in the 101st year after the flood, according to the Hebrew chronology, and by the Samaritan computation, in the 401st. However, various difficulties have been suggested by chronologers concerning the true era of this event. Sir John Marshman and others, in order to reconcile the Hebrew and Egyptian chronologies, maintain a dispersion of mankind before the birth of Peleg. Others, unable to find numbers sufficient for the plantation of colonies in the space of 101 years, according to the Hebrew computation, fix the dispersion towards the end of Peleg's life, thus following the computation of the Jews.

Petavius assigns the 153d year after the flood, Cumberland the 180th; and Usher, though he generally refers it to the time of Peleg's birth, in one place assigns the 131st after the flood, for this event. Mr. Shuckford supposes the dispersion to have been gradual, and to have commenced with the separation of some companies at the birth of Peleg, and to have been completed 31 years after. According to the calculation of Petavius, the number of inhabitants on the earth at the birth of Peleg, amounted to 32,768; Cumberland makes them 80,000. Mr. Mede states them at seven thousand men, besides women and children; and Mr. Whiston, who supposes that mankind now double themselves in 400 years, and that they doubled themselves between the deluge and the time of David in 60 years at a medium, when their lives were six or seven times as long as they have been since, by his computation produces about 2389, a number much too inconsiderable for the purposes of separating and forming distinct nations. This difficulty induced Mr. Whiston to reject the Hebrew, and to adopt the Samaritan chronology, as many others have done; which, by allowing an interval

of 401 years between the flood and the birth of Peleg, furnish-
es by the last mentioned mode
of computation, more than
240,000 persons.

As to the manner of the dis-
persion from the plain of Shi-
nar, it was undoubtedly con-
ducted with the utmost regu-
larity and order. The sacred
historian informs us, that they
were divided in their lands;
every one according to his
tongue, according to his fami-
ly, and according to his nation;
and thus Mr. Mede observes,
they were ranged according to
their nations, and every nation
by their families; so that each
nation had a separate lot, and
each family in every nation.
The following fact will serve to
give a general idea of their re-
spective settlements: Japhet,
Noah's eldest son, had seven
sons, viz. Gomer, whose de-
scendants inhabited those parts
of Asia, which lie upon the
Ægean sea, and Hellespont,
northward, containing Phrygia,
Pontus, Bithynia, and a great
part of Galatia. Some of these
were called Gomeræi; and
Cimmerii, and according to
Herodotus, they occupied this
tract of country: and from these
Gomerians, Cimmerii or Celts,
Mr. Camden derives the an-
cient Britons, who still retain
the name *Cymrø* or *Cymrii*.

Magog, the second son of Ja-
phet, was probably the father
of the Scythians, on the east
and north-east of the Euxine
sea. Madai planted Media,
though Mr. Mede assigns Ma-
cedonia to his share. Javan
was the father of the Grecians
about Ionia, whose country lies
upon the Mediterranean sea;
the radicals of Javan and Ionia
being the same. To Tubal
and Mesheck belonged Cappa-
docia and the country, which
lies on the borders of the Eux-
ine sea; and from them, mi-
grating over the Caucasus, it is
supposed the Russians and
Muscovites are descended. Ti-
ras occupied Thrace. The sons
of Shem were five: Elam, whose
country lay between the Medes
and Mesopotamians, and was
called by the Gentile writers
Elymais; and Josephus calls
the Elamites the founders of
the Persians. Ashur, who was
driven out of Shinar by Nim-
rod, afterwards settled in As-
syria, and there built Nineveh
and other cities; Arphaxad,
who gave name to the country,
which Ptolemy calls *Arrapha-
citis*, a province of Assyria,
though Josephus makes him
the father of the Chaldees: Lud,
who inhabited and gave name
to the country of Lydia, about
the river Meander, remarkable
for its windings, in Asia Minor:

and Aram, the father of the Syrians. Ham, the youngest son of Noah, had four sons, viz. Cush, whose posterity, spread into the several parts of Arabia, over the borders of Edom, into Arabia Felix, up to Median and Egypt: Mizraim, the father of them, who inhabited Egypt and other parts of Africa; Phut, to whom Bochart assigns the remaining part of Africa, from the lake Tritonides to the Atlantic ocean, called Lybia: and Canaan, to whom belonged the land of Canaan, whence the Phœnicians derived their origin.

Dr. Bryant has advanced a new hypothesis on this subject, and supported it with his usual acuteness and learning. He maintains, that the dispersion, as well as the confusion of tongues, was local, and limited to the inhabitants of the province of Babel; that the separation and distribution recorded to have taken place in the days of Peleg, Gen. x, 25; xxxi, 32, which was the result of Divine appointment, occasioned a general migration; and that all the families among the sons of men were concerned in it. The house of Shem, from which the Messiah was to spring, was particularly regarded in this distribution, the portion of his children was near the place of

separation; they in general had Asia to their lot; as Japhet had Europe, and Ham the continent of Africa. But the sons of Chus would not submit to the Divine dispensation; they went off under the conduct of Nimrod, and seem to have been a long time in a roving state. However, at last they arrived at the plains of Shinar; and having ejected Asher and his sons, who were placed there by Divine appointment, seized his dominions, and laid there the foundations of a great monarchy. But afterwards, fearing lest they should be divided and scattered abroad, they built the tower of Babel, as a landmark to which they might repair; and probably to answer the purposes of an idolatrous temple, or high altar, dedicated to the host of heaven, from which they were never long to be absent. They only, namely, the sons of Chus or the Chuthites, and their associates from other families, who had been guilty of rebellion, against Divine authority, and of wicked ambition and tyranny, were punished with the judgment of confounded speech through a failure in labial utterance, and of the dispersion recorded in Gen. x, 8, 9; in consequence of which, they were scattered abroad from this city and tower, without any

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certain place of destination. The Chuthites invaded Egypt, or the land of Mizraim, in its infant state, seized the whole country, and held it for some ages in subjection; they extended likewise to the Indies and the Ganges, and still farther into China and Japan. From them the province of Cushan or Goshen in Egypt derived its name. Here they obtained the appellation of *royal shepherds*; and when they were by force driven out of the country, after having been in possession of it for 260 or 280 years, the land which they had been obliged to quit was given to the Israelites, who were also denominated *shepherds*, but should not be confounded with the former, or the antecedent inhabitants of Goshen.

Babel, erected on Shinar, appears to have been the first temple raised by the apostate Cuthites, in honor of the *Sun*, and in subsequent ages it was equally the model for the pyramids of Egypt, the pyraethia of Persia, the pagodas of Hindostan, and the solar temples of Mexico. Nor was religious worship the only design of its erection. It is intimated in scripture that one object was to rear a kind of *beacon* or landmark to prevent their dispersion. The sacred fire, which

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blazed on its lofty summit, was well adapted to answer such a purpose; the light of this proud altar, diffused on every side; would render conspicuous this celebrated tower through the extensive plains of Shinar.

Dict. Bib. Ency. Horæ Mo-saïæ.

SHITTIM, a place on the Jordan, where the Hebrews encamped a considerable time, Numb. xxv. Lat. 31, 31.

SHOPHAN, SOPHAN, or ZAPHON, a city of the tribe of Gad, Numb. xxxii, 35, and xiii, 27. It stood a little east from the sea of Tiberias.

SHUAL, a country of Israel, where the Philistines made an invasion in the time of Saul, 1 Sam. xiii, 17. The situation of this canton of Shaul, or *the Fox*, is not known.

SHUNEM, a city of Judea belonging to the tribe of Issachar, Josh. xix, 18. The Philistines encamped at Shunem, in the great field or plain, and king Saul encamped at Gilboa, 1 Sam. xxviii, 4. Eusebius places Shunem, or Shulem, 5 miles from Tabor to the south. In this place the prophet Elisha was hospitably entertained by a good woman, whose child dying, he restored it to life, 2 Kings iv.

SHUR, or SUR, a city in Arabia Petrea, which has given

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its name to the desert of Sur in the same country, Gen. xvi, 7; Exod. xv, 22. Ptolemy speaks of the city of Surat in Arabia Petrea. This place was on the north-east side of the Red Sea. Lat. 30.

SHUR, or SUR, a desert of Arabia Petrea, extending between Palestine and the Arabian gulf, into which the Israelites first came, after their march through the Red Sea, Exod. xv, 22. It is also said in Num. xxxiii, that from the sea, they went three days journey into the wilderness of Etham; whence some have concluded that Etham and Shur are the same wilderness, or only differ as a part from the whole; it being supposed that Shur is the general name for the whole wilderness, and Etham, the name of that part lying near the encampment of the same name. So little is known concerning the geography of these regions, that there is more room for doubt and disputation, than for decision and confidence.

SHUSHAN, or SUSAN, or SUSAN, the capital city of Susiana, or of the country of Elam, that is, of Persia. It was the first province of the country, east of the Tigris. Dan. viii, 2, 3, &c. always gives it the name of the palace: "I was at Shushan, in the palace;" be-

cause the kings of Chaldee had there a royal palace. From the time of Cyrus, the kings of Persia took up the custom of passing the winter here, and the summer at Ecbatana. The winter was very moderate at Shushan, but the heat of the summer was so great, that the very lizards and serpents, that were surprised by it in the street, were even burnt up by the heat of the sun. This city stands upon the river Ulai. It was in this city, and upon this river, that Daniel had the vision of the ram with two horns, and the goat with one horn, &c., in the third year of the reign of Belshazzar.

It was also in this city of Shushan, that the history of Esther happened. It was here that Ahasuerus, or Darius, the son of Hystaspes, generally resided and reigned, Esther i, 1, 2, &c. Pliny says, he rebuilt Shushan, that is, he enlarged and adorned it. Nehemiah was also at Shushan, when he obtained from king Artaxerxes the permission to return into Judea, and to repair the walls at Jerusalem, Nehem. i, 1. Benjamin of Tudela, and Abulfarage, place the tomb of Daniel at Chuzestan, which is the ancient city of Shushan, the capital of Elam.

Lightfoot says, that the out-

ward gate of the eastern wall of the temple in Jerusalem was called the gate of Shushan, and that upon this gate was carved the figure of the city of Shushan, a memorial of gratitude for the decree, granted at Shushan by Darius, the son of Hystaspes, permitting the Jews to rebuild their temple. This was anciently a rich and splendid city. It is said that the walls, which encircled it were cemented with gold. Alexander the Great found here fifty thousand talents of uncoined gold, besides wedges of silver, and jewels of inestimable value. The place is now a heap of ruins. Through this city Haman conducted Mordecai on horseback in a splendid manner to do him honor. This seems to us an odd way of honoring a man. But Mr. Pitts, in his travels, gives an account of a procession in Algiers, not unlike this. When a person turns Mahometan, to do him honor, he is set on a stately horse, with a rich saddle, and fine trappings; he is also clothed in a rich manner, with a turban on his head; but nothing of all these is to be called his own, excepting two or three yards of broad cloth, which are given him, and laid on the saddle before him. Thus provided, he is led on the horse through the various

streets of the city, for several hours; he is attended with drums, and other music, and twenty or thirty sergeants, who march on each side of the horse with naked swords in their hands. A crier goes before the procession, and with a loud voice gives thanks to God for the new proselyte. Shushan is now called Suster, and is 122 miles S. W. from Ispahan. It is now a handsome and large city, near the mountains, on the river Zemayne. Lat. 32, 30.

SIBRAIM, a place, which terminated the Land of Promise towards the north, Ezek. xlvii, 16, says, that this city was between the confines of Hamath, and those of Damascus.

SICHAR, the same as Shechem, now Naplouse, the Hebrews give the name of Sichar, that is, drunkenness, to this place in derision. Isaiah calls the people of Ephraim, drunkards.

SIDDIM *vale of*, once a luxuriant and delightful vale in the land of Judea. "All the plain was well watered everywhere as the garden of the Lord, like the fruitful land of Egypt," "before the Lord destroyed Sodom and Gomorrah," which rose in this delectable region. It is now the Salt Sea, sometimes called the

Dead Sea, or sea of Asphaltites. For Moses expressly informs us, that "these were joined together in the vale of Siddim, *which* is [now] the Salt Sea," Gen. xiv. 3. The same is confirmed Gen. xix, 24, 25. How far the destruction of those cities was miraculous, or how far effected by natural means, it is not perhaps very important to inquire. Might not the lightning catch the inflammable substance with which those grounds abounded, and destroy the country? Saith Dr. Wells, these parts abounded with sulphureous and saline matter before the destruction of Sodom. That they abounded with bitumen, some infer from Gen. xiv, 10, where it is said that *the vale of Siddim was full of slime pits*, the Hebrew *Chemar*, which we render slime, the seventy interpreters render *Asphaltus* or *bitumen*. And the learned Bochart, has a whole chapter to show, that it ought to be so rendered. But though bitumen is sometimes used to denote brimstone, yet properly speaking, it is a very different thing, and the word used by the sacred historian to denote brimstone, is different, namely, *go phrith*, which signifies an inflammable substance, but is not confined to brimstone, yet as brimstone

is a volcanic production, the rendering is not improper here.

On comparing passages of natural history one with the other, it will appear that bitumen is found in the richest soils; thus we read, Gen. xi, 3, that the builders of Babel had brick for stone, and *Chemar* (which we render slime) for mortar. Now the valley of Shinar, by the agreement of all writers, is represented as of a more than ordinary rich soil. In like manner we read, Exod. ii, 3, that the ark of bulrushes wherein Moses was put, was daubed with *Chemar* and pitch, which the Septuagint and other versions render bitumen. Whence it seems rational to suppose, that the vale of Siddim abounding with pits of *Chemar* before its destruction, was of a like nature with the vale of Shinar, or the parts of Egypt along the Nile, that is, of a very fruitful soil.

Mr. Maundrel tells us, that the water of the lake is salt to the highest degree, and that coming to the lake or sea, he passed through a kind of copse of bushes and reeds. In the midst of which their guide, who was an Arab, showed him and his companions a fountain of fresh water, rising not a furlong from the sea. Fresh water (says Mr. Maundrel) he

called it, but we found it brackish. So that it seems it is only fresh comparatively, that is, not salt to the highest degree, as the sea itself is.

But when we are told, Gen. xiii, 10, that one motive which induced Moses to prefer the plain of Jordan, particularly the part about Sodom, to sojourn in, was its being well watered, we may rationally suppose, that the waters in these parts were then not brackish, but fresh. And this may suffice to show, the natural state of the land of Sodom, and the adjoining cities before their overthrow, and what the same became afterwards, by the terrible but just judgment of God upon their inhabitants.

Mr. Maundrel tells us, that coming within about half an hour of the sea, they found the ground uneven, and varied into hillocks, much resembling those places in England where there have been anciently limekilns. Whether these might be the pits, at which the kings of Sodom and Gomorrah were overthrown by the four kings, I will not (says he) determine.

SIDE, a city of Pamphylia. The senate of Rome wrote to the inhabitants of Side, in favor of the Jews, desiring them to consider them as friends and allies, 1 Macc. xv, 23.

SIDON, or ZIDON, a fa-

mous city of Palestine, founded by Sidon, the eldest son of Canaan, and one of the most ancient cities in the world. Strabo places Zidon fifty miles from Berytus, and twenty-five from Tyre.

Joshua, xi, 8, calls it "Sidon the Great," by way of eminence. Josh. xix, 28, assigned Sidon to the tribe of Asher; but this tribe could never get possession of it, nor of the other maritime towns of its territory, Judg. i, 31. It is situate upon the Mediterranean, in a fine country, one day's journey from Paneas, or from the fountains of Jordan, and has a fine harbor. Abulfeda places it sixty-six miles, or twenty-two leagues, from Damascus. This city has been always famous for its great trade and navigation. At present it is called Zaide. There are extant some ancient medals of Zidon, on which are seen ancient Phœnician characters, which are the same as the Hebrew, and which were used by the Jews before the captivity of Babylon. The principal deities of the Zidonians were Baal, and Astarte, or the sun and moon: they also worshipped Hercules. The Hebrews have often fallen into the idolatry of the Phœnicians, especially after Ahab, king of Israel, married Jezebel.

Once this city surpassed

Tyre itself; having for ages enjoyed an immense maritime commerce, it was the most opulent city in the world. The sacred writer knew not how to express a life of ease and pleasure more forcibly than to say, "living after the manner of the Zidonians." They were the most celebrated ship-builders; "none were skilled to hew timber like the Zidonians." The Sidonians were the principal architects of Solomon in building the temple. In other arts they were equally distinguished. They are said to be the first people in the world who made crystal glass. She was the mother of Tyre. The place is very secure from its situation, and has been strongly fortified. Notwithstanding all this prosperity, pleasure, and glory, the prophets Isaiah, Jeremiah, Joel, and Zechariah, foretold the ruin of this city. "Behold I am against thee, Oh Zidon, and I will be glorified in the midst of thee, and they shall know that I am the Lord, when I shall have executed judgments in her; for I will send pestilence and blood into her streets, and the wounded shall be judged in the midst of her, by the sword upon her, on every side." This was accomplished in the time of Ochus, king of Persia; that monarch having come against

them with an army, on account of their rebellion, the city was betrayed by her own king; the wretched inhabitants were seized with despair; they set fire to their own houses, and forty thousand, with their wives, and their children, perished in the flames. According to Mr. Bruce's account, the harbor is now filled with sand, and the ancient pavements of the town are covered more than seven feet deep with dirt and rubbish. Mr. Volney says, that it is now an ill built, dirty city; its length along the sea is six hundred paces, its depth back is one hundred and fifty. The wall of the town is no better than that of a prison. The garrison amounts to scarcely a hundred men. It is, however, a place of considerable traffic, being the chief port of Damascus, and the interior country. Their exports now are silk, and cotton. The chief manufacture is cotton. The harbor is so choaked up, that only boats can enter. The population may be 5,000. It is 45 miles west from Damascus. Copin says, the Turks have fourteen mosques here; the Greeks, the Latins, and Maronites have each a church. Lat. 33, 40, long. 36, 7.

SIHOR, or SHICHOR, a word which literally signifies *trouble*,

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and the name by which some writers, think the river Nile is sometimes called in scripture; its waters being generally troubled or turbid, Josh. xiii, 3; and Jer. ii, 18. But in our opinion it is more probably a smaller river, which falls into the Mediterranean, not far from Gaza. Not the Nile, says Dr. Adam Clark, but a stream on the border of Egypt, near the isthmus of Suez. Lat. 31, 27.

SIHOR-LIBNATH, a place which cannot be far from Carmel, Josh. xix, 26. Some are of opinion, it is a city in the western part of the tribe of Asher. Mr. Reland imagines, it may be either the city or the river of Crocodiles, which Pliny and Strabo, place in this country; and Calmet thinks Libnath to be the white promontory, between Ecdippe and Tyre; and Sihor to be a rivulet in this canton. *See Sihor*.

SILOAM, a fountain under the walls of Jerusalem, towards the east, between this city and the brook Kedron. Epiphanius writes, that God produced this fountain at the request of the prophet Isaiah: but it was in being a long time before this prophet; and probably the same with the fountain Enrogel, or the Fuller's fountain, because the situation was the same, and

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that there was but one fountain on this side of the city. *See Enrogel*. Josephus speak often of the waters of Shiloe, or Siloam. He says, that when Nebuchadnezzar besieged Jerusalem, this fountain increased in its water, and that the same thing happened, when Titus laid siege to that city, that it supplied the Roman army; and furnished enough besides for watering the gardens. Isaiah viii, 6, insinuates, that its waters flowed gently and without noise. "Forasmuch as this people refuseth the waters of Shiloh, that go softly," &c.

Moconis says, that the water of this fountain is a little brackish, and has not a good taste. St. John speaks of the pool of Siloam, otherwise the pool of Bethesda, which was supplied by the fountain of Siloam. Our Savior sent the man that was born blind, to wash his eyes in the pool of Siloam, John ix, 7. See the article Bethesda. Formerly, a church was built over this fountain; but the church has gone to ruin: and a tanner now steeps his skins in the fountain of Siloam.

SIMEON, the portion of this tribe was to the west and south of Judah; having Dan, and some remnants of Philis-

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times north or north-west, the Mediterranean westerly, and Arabia south. Gaza and Askelon were seaports within this tribe. To Simeon and Levi, their father had said, "I will divide them in Jacob and scatter them in Israel." The posterity of Simeon, for his sin in destroying the Shechemites, were doomed to receive the most barren portion of Canaan, "neither did all their family multiply, like to the children of Judah." Their portion was a dismembered fragment from the tribe of Judah. Oppressed with want, among the sterile mountains, they went abroad to conquer other lands, among the mountains of Seir, and in the desert of Gedor. Their lands not supporting them, they had recourse to literature. The targum of Jerusalem, and the Rabbins say, that the scribes and the learned men of the land were principally from this tribe. When this tribe came from Egypt, their men of war amounted to 59,300, but in the wilderness they were again numbered, when they were found to be reduced to 22,200. It seems probable from this that the tribe generally had been peculiarly guilty in the wickedness at Peor, as well as Zimri their chief prince, and that of the 24,000 destroy-

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ed at that time, a great part of them might belong to Simeon. Few distinguished men belonged to this tribe; their means of livelihood were small, and they wandered to obtain a living. At the coronation of David 7,100 of them were present.

SIN, a wilderness on the east side of the western gulf, of the Red Sea, and north-west from Sinai; lat. 28, 35, also as some think a city of Egypt, now called Damietta.

SINAI, a mountain of Arabia Petrea, on the peninsula, formed by the two arms of the Red Sea. It presents three sublime summits of red granite, mount Sinai, mount Horeb, and St. Catharine's mount. Here God in thunder and darkness gave the law to Israel. The word used, *Exod. xx, 18*, is very different from that, which generally denotes lightning, and literally signifies *firebrand, or torch, or lamp*, and here denotes the *flaming trees*, on mount Sinai, blowing around the Divine presence. Lightning is *understood* which set on fire the shrubs and trees of the mountain. Accordingly, in the *more* circumstantial account in the preceding chapter, it is said, "that mount Sinai was altogether on a *smoke*; because the Lord descended upon it in *fire*, and the smoke

thereof ascended, as the *smoke of a furnace.*" According to both Egmont and Heyman, "a tree in some measure resembling the tamarisk, which produces a very oily fruit, and from which a celebrated oil is pressed, grows in great quantities on mount Sinai." These in a state of conflagration, must have given an awful pomp and splendor to the giving of the law. *See Harmar's Observations.*

But it is evident from several places of scripture, that mount Horeb is either an adjoining mountain, to mount Sinai, or that they are only two different heads or risings, of one, and the same mountain. For what is in one passage of scripture related as done at Horeb, is in another passage of scripture related as done at Sinai. And as in the course of the journeyings of the Israelites, this miraculous bringing forth of water out of the rock in Horeb, is related to have been done at Rephidim, from whence the Israelites decamping pitched next in the wilderness of *Sinai*, *Exod. xix, 1, 2;* so after they were there pitched or encamped, we read, *Exod. xxxiii, 6;* that *the children of Israel stript themselves of their ornaments by mount Horeb;* because here they made the calf, as the Psalmist tells us, *Psalm cvi, 19.* And the

same is affirmed by Moses, *Deut. ix, 8, 9; also in Horeb ye provoked the Lord to wrath; when I was gone up into the mount, (i. e. mount Sinai,) to receive the tables of the covenant, &c.* Nay the covenant, which God made with the Israelites at mount Sinai is also said to be made with them in mount Horeb; and accordingly the ten commandments, which are set down, *Exod. xx,* as delivered from mount Sinai, are repeated *Deut. v,* as delivered from mount Horeb. Hence as it follows, that the difference between mount Horeb and Sinai, can be no other, than above assigned; so it follows also, that by the Israelites removing their camp from Rephidim into the wilderness of Sinai, can be understood no more than their removing from one end or side to another of the same mountain, or at most from one mountain to another adjoining.

The religious in these parts do, (now at least,) distinguish mount Sinai, which they call the mount of Moses, from mount Horeb, making them to be adjoining mountains, and besides these, there is a third, which they have a veneration for, called by them the mountain of St. Catharine. On the top of this mountain is a dome, under which is a place, whither the body of St. Catharine,

(as they tell you,) was brought by angels immediately after she was beheaded at Alexandria. They add, that the body remained there three hundred years; until a good monk, having had in the night a revelation, that the body was on the top of the hill, went next morning, with all the religious, who in procession brought it down to the monastery, where it was put in a fine silver shrine, that is still there. But though these particulars are fabulous, yet there is one real curiosity, observed by Thevenot, who tells us, that there are many stones on this mount, wherein trees are naturally represented, and which if broken retain the same figure within; and that some of them are very large.

During a thousand years, says Thevenot, the Greeks have been in possession of the monastery of St. Catharine, it being given them by the Greek emperor Justinian. It is a great monastery, and very strong; it had also an annual revenue of sixty thousand dollars from Christian princes. They gave, (adds Mr. Sandys,) alms daily to the Arabs, to be better secured from outrages, yet would not suffer them to enter the monastery, but let it down from the embattlements. These monks have a

bishop, called the bishop of mount Sinai, on whom depends all the convents and chapels about that mountain, and likewise the convent of Tor. This bishop depends not on the patriarch of Alexandria.

This great monastery of St. Catharine stands at the foot of mount Sinai, (or that which is now called) the mount of Moses. From which monastery there were formerly steps up to the very top of the mountain, computed fourteen thousand in number; at present some of them are broken, those that remain are well made, and easy to go up and down. One may judge of the height of St. Catharine's mount, by this, which certainly, (says Thevenot,) is not so high as that by a third part, and yet has fourteen thousand steps up to the top. There was much snow both on the mount of Moses, and that of St. Catharine, when Thevenot was there, which was in February. There are in several places of Moses's mount, good cisterns, especially near the top was excellent water. There are two churches on it, one for the Greeks, another for the Latins. From the Greek church you enter that of the Latins, which is dedicated to the ascension of our Lord. Near to that is a little mosque,

and by the side of it, a hole, or little cave, where you are told, Moses fasted forty days; there is a small grot also at the side of the Latin church, where Moses is said to have hid himself, when he desired to see God's face.

On the top of this mount Moses is thought to have received from God the ten commandments, written on two tables of stone. From this place one may easily see down into the convent of St. Catharine, which is at the foot of the mount, and as it were, just under those, who are on the top of the mount. There you see a fair large church covered with lead, where they say the body of St. Catherine is. Before the door of the church, within the precincts of the monastery, is a beautiful mosque. As we were coming down, says Thevenot, we found by the way a great stone; and as the Greeks say, this is the place to which the prophet Elias came, when he fled from Jezebel. They tell you that Elias being come to where this stone is, an angel appeared to him, and with a rod smiting that great stone, made it fall down in the way, and forbade Elias to go any further, telling him, that since Moses had not been in the Holy Land, he

should not go to the top of this mount. A little lower is the foot of a camel, so well imprinted on the rock, that it cannot be better stamped on the sand. The Moors and Arabs say, it is the print of the foot of Mahomet's camel, which is left there, and they kiss it with great devotion.

In several places of the mount we saw, says Thevenot, little chapels which have small houses near them, gardens full of fruit trees and good water. Heretofore these places were inhabited by hermits; in the mountains of Moses, in ancient times were above fourteen thousand. Afterwards the Greeks kept monks in these hermitages, but at present there are none, because the Arabs molested them. Going to see the hermitages, Thevenot found three chapels together, with a passage from one to another. Behind the altar of the third, dedicated to Elias, there is a hole in the rock, where Elias is said to have lived, during his stay in the mount. At the bottom of the mount is the great monastery of St. Catharine, well built, of good freestone, with very high smooth walls. On the east side is a window, by which those within, draw up pilgrims into the monastery, with a basket, which

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they let down by a rope, that runs in a pulley placed above at the window. By the same place they also let down victuals to the Arabs. They only open the door of the convent to admit their bishop.

From the top of Sinai the prospect is various and romantic. To the south-west extends the valley of Replidem, where the people of Israel, murmured for water, and received a supply from the flinty rock, beyond which towers the summit of mount Catharine and Nebo. More southerly extend the waters of the Red Sea. The monks have a spacious garden, to which there is a subterraneous passage from their dwelling. This garden is well watered, and richly supplied with plants, trees, and fruit. In the convent is a church, 80 feet long, and 53 broad, having chapels on each side. Besides this church and its chapels, there are 17 other little churches or chapels, near this spot. After we had descended with no small difficulty, saith Dr. Shaw, the western side of mount Sinai, we came into another plain formed by it, which is Replidem. Here we still see that extraordinary antiquity, the rock of Meribah, which hath continued down to this day, without the least in-

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jury from time or accident. It is a block of granite marble, about six yards square, that lies tottering as it were, in the middle of the valley, and seems to have formerly belonged to mount Sinai. The waters which gushed out, and the stream which flowed, Psalm lxxviii, 20, have hollowed across one corner of this rock a channel about two inches deep and twenty wide, appearing to be encrusted all over, like the inside of a tea kettle, which has long been in use. Besides, we see all over this channel, a great number of holes, some of them four or five inches deep, and one or two in diameter, the lively and demonstrative tokens of their having formerly been so many fountains. *Shaw's Travels.*

SINAI, *desert of*; that which lies around mount Sinai. The Israelites encamped here a long time; here they received the law; here Jethro, the father-in-law of Moses, came to the camp, and brought him his wife and children; here he advised Moses to appoint judges to decide small matters of controversy. This judicature, it is thought became the celebrated Sanhedrim. The Sanhedrim, or general council of the Jewish nation, consisted of seventy senators, who assem-

bled together at fixed times, in order to determine the most important affairs of their church and state. The high priest was their settled president, and for that reason called Nasi, or prince of the Sanhedrims: in his absence there was a deputy called Abbeth-din, which signifies, *father of the house of judgment*; as also a sub-deputy, called Chacam, i. e. the Wise; but all the rest had the common name of Elders or Senators. These senators were taken partly from among the priests and Levites, and partly out of the number of the inferior judges, who formed what they called the Lesser Sanhedrim. They were all to be men of untainted birth, good learning, and profound knowledge in the law, both written and traditional. All eunuchs, and such as had any bodily deformity, were excluded from the Sanhedrim; as also usurers, gamesters, and such as made a gain of their fruits in the Sabbathical year. In short, those only were to be admitted members of this council who were of mature age, had competent fortunes, and were comely in their persons. The room in which this council met, was a rotunda, half of which was built without the temple, and half within. The Nasi, or prince

of the council, sat upon a throne, elevated above the rest, at the upper end of the room, having his deputy on his right hand, and his sub-deputy on the left. The senators were ranged in order on each side, and by them, sat the secretaries, who were three in number. One of these secretaries kept a register of such as were absolved, the second had the care of those who were condemned to die, and the third registered the several pleadings of all contending parties. The authority of the great Sanhedrim was very extensive. The council decided all causes brought before them, by way of appeal, from the inferior courts. The right of judging, in capital cases, belonged to this court only, nor could sentence of death be pronounced in any other place. In short, all private controversies of difficult discussion, all matters relating to religion, and all important affairs of state, were submitted to the determination of this august assembly, from whose sentence no appeal could be made.

The formality to be observed in bringing a law-suit before the Sanhedrim, is thus described by Maimonides: "The business, (says he,) was first to be examined in the in

ferior courts; but if it could not be decided there, the judges sent to Jerusalem, to consult the judgment chamber, that sat upon the mount of the temple. From this tribunal, they proceeded to that which sat at the temple gate; and if the matter was not determined there, they came at last to the great council chamber, which was held in one of the apartments belonging to the temple; and this last council determined with so much justice and authority, that there were no divisions seen, during all the time that the sacred temple lasted. According to the Jewish doctors, great caution was taken by this tribunal, in passing the sentence of death upon criminals; and such was the lenity used by them, that even after condemnation, if any circumstance appeared favorable, in behalf of the culprit, he escaped the punishment allotted him. The manner in which they describe the nature of these proceedings is as follows. After the witnesses were heard, say they, and the matter in question decided, the judge put off the sentence, till the next morning. The members of the Sanhedrim then went home, eat but little, drank no wine, and met again, two and two,

in order to weigh all the particulars of the trial. The next morning, he that had given his opinion for condemning of the criminal, had power to revoke it, but he who had once given his opinion for absolving him, could not alter his mind. As soon as the judge had pronounced sentence, the malefactor was conducted to the place of execution, while an herald on horseback, proclaimed as he went along, 'Such an one is condemned for such a crime, but if any one can say any thing in his behalf, let him now speak.' If it happened that any one came to the gate of the court of the temple, the door keeper gave intimation to the herald to bring back the prisoner, while two judges were appointed to hear what his friend had to say in his behalf, and to consider, whether there was any thing material in it. If there was, the criminal was set at liberty, but if not, he underwent the sentence, that had been pronounced against him."

It has been a matter of great controversy among the learned, at what time this Sanhedrim, or great council of the Jewish nation, was first instituted; some of the Jewish doctors tracing it as far back as the time of Moses. But on a cir-

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comspect view of the arguments on both sides the question, it evidently appears not to have commenced till the time of the Maccabees, and that either Judas or his brother Jonathan, was the institutor of it. The most substantial authority for this supposition is, that there are not any footsteps to be found, either in sacred or profane history, of such an assembly, previous to the time of the Maccabees, when we read of it as being the senate of the nation, and that it grew into great power, which it preserved many years after. It was the highest court during our Savior's ministry, and matters of the highest importance were committed to their determination. In this state it continued for some time after, till at length by the final destruction of Jerusalem, and the dispersion of the Jewish nation, the name and authority of that senate, was in a short time entirely lost. *Kimpton's History of the Bible.*

SINIM. This place is mentioned, Isaiah xlix, 12. Perhaps it would be prudent to pass by this article in silence, as many writers have done; but I presume this is one instance among others, which shows the information of the sacred

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writers in Geography, was superior to the most enlightened pagan writers, whose works have come down to us. Indeed, we think, it is not one of the least remarkable characteristics of the sacred volume, that whenever any branch of science is incidently mentioned or referred to, there is always implied a superior knowledge of the subject. If we examine the *word*, and the *connexion* in which the prophet uses it, perhaps, it will be evident, that he referred to the immense empire of China. It is certain that the Chinese books speak of their country under the appellation of *Sin*, which is sometimes spelled *Tsin*. This is and has been its name for two thousand years, and how much longer, we cannot say. By this name, China was first known in Europe; in books of voyages and travels, we read of *Sin*, *Sinica*, and *Sinenses*. Look at the prophecy, every thing respecting it, is favorable to such an enlarged application. It was the most illustrious prediction, ever uttered by the tongue of a prophet. Nay, the prophet seems to be silent; the *Messiah* is introduced in person. Instead of confining himself to the lost house of Israel, instead of addressing the diminutive

tribes of Palestine, he raises his voice, and in strains of moving eloquence, addresses the Gentiles, the great family of man "hearken unto me, O ye distant lands; ye people, attend from afar." He offers himself "a light to the *nations*, and salvation to the *end* of the earth." His people "shall come from the north, and the west, and from the land of Sinim." They come from "afar," the extreme north and west. Sinim, is placed in opposition to the *west*. It must therefore be as far east as possible, "the end of the earth." Does not this describe *China*, *Sin*, *Sinim*?

Indeed, the Chinese seem to have received some scattered beams from the lamp of Revelation. According to their traditions; "in the deep gloom of night the heavens were formed; the foundations of the earth were then laid; the atmosphere was then diffused round the habitable globe, and last of all man was created." Does not this comport with the Mosaic history? They give some account of the deluge, and the state of man before his expulsion from Eden. "While the first state of heaven lasted," say their sacred books, "a pure pleasure and a perfect tranquillity reigned over all nature.

There was neither labor, nor pain, nor sorrow, nor guilt. Nothing made opposition to the will of man. Every thing was beautiful, every thing was good; all beings were perfect in their kind." The philosophers, who adopt these traditions say, "that man was united internally to the supreme *reason*, and that he practised all the external duties of justice. Then were no excessive rains, or impetuous winds; the sun and moon were never enveloped in clouds; the planets kept their course, universal love and harmony reigned." Their account of the subsequent condition is entirely different. "The pillars of heaven were broken, the earth shook to its foundations; the heavens sunk lower towards the north, the sun, the moon, and planets changed their motions—the grand harmony of nature, was disturbed." They say, the heavens sunk lower towards the north; i. e. perhaps at the deluge. Is the inclination of the earth's axis here hinted at, which produces the diversity of seasons? The variety of the seasons, is never mentioned till after the flood; that the early ages enjoyed a perpetual spring is a general tradition.

Martinius asserts, that a report had prevailed in *China*,

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that when a rare animal, the *Kilin*, appeared, a hero of great sanctity would come and bring glad tidings of great joy to all nations. Confucius having learned that this animal had appeared, and been *slain*, he wept, and exclaimed, "My doctrine approaches its termination; I give place to a Legislator, who will cause wars to cease." This period corresponds with the birth of Jesus in Bethlehem. *Kilin*, denotes the Lamb of God. The tears of Confucius were those of excessive joy. "The holy man," he exclaimed, "exists in the west." A universal expectation of such a Personage prevailed among the nations. The Roman historians announced the fact. In the Gothic mythology, *Thor* is represented as the first born of the supreme God, and is styled in the Edda, the eldest of sons; he was esteemed "a middle divinity, a mediator between God and man." With regard to his actions, he is said to have wrestled with death, and in the struggle, to have been brought upon one knee; to have bruised the head of the great serpent with his mace; and in his final engagement with that monster, to have beat him to the earth and slain him. The victory however is not obtained, but at the expense of his own life.

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"Recoiling back nine steps, he falls dead upon the spot, suffocated with the floods of venom, which the serpent vomits forth upon him."

The resemblance between this tradition, and the original promise, that the Seed of the woman, should bruise the serpent's head, and that the serpent should bruise his heel, is sufficiently obvious; to enter into a more minute comparison is unnecessary.

Much the same notion, we are informed, is prevalent in the mythology of the Hindoos. Two sculptured figures are yet extant, in one of their oldest pagodas, the former of which represents Chreeshna, an incarnation of their mediatorial God, Vishnu, trampling on the crushed head of the serpent; while in the latter, it is seen encircling the deity in its folds, and biting his heel.

A tradition of a similar nature, appears to have been familiar to the Chinese, though like Virgil in his *Pollio*, they misapplied it to the reign of one of their sovereigns. "At that time," says a Chinese historian, "a celestial spirit, passing about in all directions, gradually introduced civilization, and softened the native ferocity of man. This was effected the more easily, since

the dragon, which disturbed the whole world, by confounding heaven and earth together, had been slain. For after his destruction matters were arranged, each according to his own proper rank and dignity."

In short, whether we consult the religion of the Greeks, the Goths, or the Hindoos, we every where meet with a sort of mediatorial deity, engaged in combat with an envenomed serpent. Hercules and Apollo, Thor and Chreeshna, seem all to be the same mythological personage; all to be corruptions of the grand primeval declaration, "that the Seed of the woman should bruise the head of the serpent."

A few of those traditions of the promised Savior, which are unconnected with the history of the serpent, shall now be taken into consideration.

It is said, that Zeradusht, or Zoroaster, predicted in the Zendavesta, that in the latter days would appear a man called Oshanderbegha, who was destined to bless the earth, by the introduction of justice and religion. That in his time would likewise appear a malignant demon, who would oppose his plans, and trouble his empire, for the space of twenty years. That afterwards, Osiderbegha, would revive the practice of justice, put an end to injuries,

and re-establish such customs as are immutable in their nature. That kings should be obedient to him, and advance his affairs; that the cause of true religion should flourish; that peace and tranquillity should prevail; and discord and trouble cease.

From whatever source this singular opinion may have originated, the Christian is led, almost involuntarily, to compare the manifestation of Oshanderbegha, with the first advent of the Messiah, and the appearance of Osiderbegha, with that awful day, when the victorious Son of God, shall descend from heaven with a shout, and commence his triumphant reign of a thousand years. It may perhaps be too presumptuous to assert, that Zeradusht, was divinely inspired, when he delivered this remarkable prediction; yet even, if such a supposition should be adopted, it will not be devoid of precedent in the sacred volume. The prophecies of Baalaam, were when delivered, of the most luminous description, and yet stand upon record, and prove indisputably, that the Almighty was sometimes pleased to make even Pagan Seers subservient to his purposes, by employing them to reveal his purposes of mercy to mankind.

According to Abulpharagius,

the Persian legislator wrote of the Advent of the Messiah, in terms even more express, than those contained in the foregoing prediction. "Zeradusht," says he, "the preceptor of the Magi, taught the Persians concerning the manifestation of Christ, and ordered them to bring gifts to him, in token of their reverence and submission. He declared that in the latter days, a pure virgin would conceive; and that as soon as the child was born, a star would appear, blazing even at noon-day with undiminished lustre. "You, my sons," exclaims the venerable seer, "will perceive its rising, before any other nation. As soon therefore as you shall behold the star, follow it withersoever it shall lead you, and adore that mysterious Child, offering your gifts to him with the profoundest humility. Here is the Almighty WORD, which created the heavens. *Horæ Mosaicæ, by Faber.*

SINITES, the Sinites dwelt near Arce in mount Libanus. They were descendants of Canaan.

SION. This is one of the names of mount Hermon, Deut. iv, 48. It is probably of this mountain that the Psalmist speaks, Psalm cxxxiii, 3, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion:"

which is thought to be put for Sion. The union and the good understanding of the priests and Levites, is as agreeable as the dew which falls upon Hermon and Zion, two contiguous mountains, which make only one chain of mountains. *See Hermon.*

SIPHMOTH, the place where David sent the spoils he had taken from the Amalekites; 1 Sam. xxx, 28.

SIRION, the name, that the Sidonians gave to mount Hermon. Deut. iii, 9. *See Hermon.*

SITNA, the name, which Isaac gave a well, which he dug in Gerar, Gen. xxvi, 21.

SMYRNA, a city of Asia Minor, upon the Archipelago, having a fine harbor. St. John the Evangelist, in his Revelation, or rather Jesus Christ, by the mouth of St. John, thus speaks to the angel or bishop of Smyrna, Rev. ii, 9, "I know thy works, and tribulation, and poverty, (but thou art rich).—Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." It is asked, who this angel, or bishop of Smyrna was? the generality think it was Polycarp, who was made bishop of

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Smyrna by St. John, the evangelist; and there is some probability, that it was the martyrdom of Germanicus, and of the other martyrs of Smyrna, who suffered under Marcus Aurelius, that St. John has here in view, when he says, "that the devil shall cause some of them to be put in prison." The tomb of this faithful minister and martyr is still shewn to travellers. One of them says, in our descent to the south-east, we entered the amphitheatre, where St. Polycarp, the first bishop of this city, was martyred. In the sides are still to be seen the two caves, opposite to each other, where they used to enclose their lions; fighting with beasts being in ancient times the great diversion of the people in this country, to this they generally condemned their slaves, and especially the poor Christians. On the side of the hill, but somewhat lower, is the sepulchre of this great saint, Polycarp, which the Greeks solemnly visit, upon the anniversary festival, consecrated to his memory: This custom has been continued almost from the time of his martyrdom. Eusebius says, book iv, chap. 15, "So we gathered his bones, more precious than pearls, and better tried than gold, and buried them in

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the place which was fit for the purpose, where, (God willing) we being gathered together, the Lord will grant, that with joy and gladness, we may celebrate the birth-day of his martyr, both for the remembrance of such as have been crowned before, and to the stirring up of such as shall strive." The poor Greek Christians are careful to keep the tomb of this martyr in handsome repair.

The town extends along the shore, about half a mile on a gentle declivity. The houses of the English, French, and Dutch consuls, are handsome structures, these, with most of those occupied by the Christian merchants, are washed on one side by the sea, forming a street named *Frank-street*, from its being solely inhabited by European Christians. In the year 1763, the whole of this quarter was consumed by fire: the loss sustained by this calamity in merchandize, was estimated at a million and a half of Turkish dollars, or near £200,000 sterling. The port is one of the finest of the Levant, it being able to contain the largest fleet, and indeed there are seldom in it less than 100 ships of different nations.

A castle stands at its entrance, and commands all the shipping, which sail in, or out. There

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is likewise an old ruinous castle, near a mile in circumference, which stands in the upper part of the city, and according to tradition, was built by Helena: and near it is an ancient structure, said to be the remains of a palace, where the Greek council was held, when Smyrna was the metropolis of Asia Minor.

This city is about four miles in circumference, and nearly of a triangular form; but the side, next the mountain is much longer, than the other sides. The houses are low, and mostly built with clay walls, on account of the earthquakes to which the country is subject; but the caravansaras, and some other of the public buildings have an air of magnificence. The streets are wide, and almost a continued bazar, in which a great part of the merchandize of Europe and Asia is exposed to sale, with plenty of provisions; though these are not so cheap, as in many other parts of Turkey, on account of the populousness of the place, and the great resort of foreigners. Smyrna is said to contain 15,000 Turks, 10,000 Greek Christians, 1,800 Jews, 200 Armenians, and 200 Franks. The Turks have 19 mosques; 2 churches belonging to the Greeks, one to the Armenians,

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and the Jews have 8 synagogues. The Romanists have 3 convents; there is also one, of the fathers, *Della Terra Santa*. Here resides an archbishop of the Greek church; a Latin bishop, who has a salary from Rome, with the title of bishop of Smyrna, in *partibus infidelium*, and the English and Dutch factories have each their chaplain.

The walls about the town are extremely pleasant, particularly on the west side of Frank-street, where there are several little groves of orange and lemon trees, which being always clothed with leaves, blossoms, and fruit, regale different senses at the same time. The vines, which cover the little hills about Smyrna, afford both a delightful prospect and a plenty of grapes, of which good wine is made. These hills are agreeably interspersed with fertile plains, little forests of olives, and other fruit trees, and many pleasure houses, to which the Franks usually retire during the summer. In the neighborhood of Smyrna, is great plenty of game and avild fowl, and particularly deer, and wild hogs. The sea also abounds with a variety of good fish. The European Christians are here allowed all imaginable liberties, and usually clothe themselves after the European manner.

The chief commerce of this city consists in raw silk, silk stuffs, grograms, and cotton yarn. The city is the resort of merchants from Europe, Asia, Africa, and America. However, the unhealthiness of the situation, and more especially the earthquakes, from which, it is said, they are scarcely ever free for two years together, and which have been felt for 40 days successively, are an abatement of the pleasure, that might be enjoyed here. A very dreadful one happened in June 1688, which overthrew a great number of the houses, and the rock opening, where the castle stood, swallowed it up, and 5000 persons perished on this occasion.

In the year 1758, so desolating a plague raged here, that scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. In the year 1772 three fourths of the city was consumed by fire; and six years after, it was visited by the most dreadful earthquakes, which continued from the 25th of June, to the 5th of July, by which successive calamities the city has been so much reduced, that its former consequence is not likely to be restored.

From history and the remains of antiquity, of which few are now to be seen, we may learn

what has been the state of this city. In 1675 their theatre was wholly ruined by the Turks, and the stones carried away to raise new edifices. At the destruction, in one of the main walls, was found enclosed, a bushel of medals, of Gallienus the emperor, and perhaps this theatre which was almost as ancient as the city itself, might have been repaired by Gallienus; and this copper coin there inclosed in memory of this emperor. Over the gate of the upper castle on a hill, the Roman eagle continues still engraved.

The people, who built this city, came from Ephesus, and dispossessed the *Leleger* of their habitation, (as Strabo reports) afterwards the Lydians demolished the buildings; so that for the space of 400 years, it was rather a village, than a city, until Antigonus, and after him Lysimachus restored it to its ancient splendor. The city was chiefly built on the side of the hill; and it is evident, since the great ruins round the town were digged up to supply the new buildings with stone, that all those ruins east of the river Meles, were no other than temples, and burying-places of the dead.

After such a lapse of ages; after such serious calamities and changes, Smyrna is at this

SOB

day the rendezvous of merchants from almost every civilized nation of the world, and the magazine of their merchandise. Here reside in security a great number of Christians of all nations, sects, and languages. Here the Christian religion flourishes more than in any of the ancient churches of Asia Minor. God fulfils his promise made to them in Revelation: "Fear none of those things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life." The streets are more open and better paved, and the houses better built; than in other towns of the country. Smyrna is twenty-five days journey from Aleppo by the caravans, six from Cogni, seven from Cataga, and six from Satalia. The caravans of Persia often bring two hundred bales of silk in a year, beside cloth and drugs. The other commodities brought here, are thread made of goat's hair, cotton yarn, cotton in bags, and all sorts of carpets. The fortifications consist of a fort, a castle, and an old citadel. The town stands at the bottom of a large bay, 183 miles W. by S. from Constantinople. Lat. 38, 28, N. long. 27, 19, E. *Cruthwell, Newton.*

SOBAL, the city of Seir the Horite, Gen. xxvi, 30.

SOD

SOCOH, Соcho, or Шоcho, a city of Judah, Josh. xv, 35, 1 Sam. xvii, 1. Heber, of whom mention is made in the Chronicles, repaired Socoh, 1 Chr. iv, 18, and his family dwelt there. Eusebius says, there were two cities of Socoh, one the higher, the other the lower Socho, nine miles from Eleutheropolis, towards Jerusalem.

SODOM, the capital city of Pentapolis, which for some time was the dwelling place of Lot, the nephew of Abraham, Gen. xiii, 12, 13. The crimes of this city were come to such an height, that God destroyed it by fire from heaven, with three other neighboring cities, Gomorrah, Zeboim, and Admah, which were as wicked as itself, Gen. xix. The plain in which they stood, which before was pleasant and fruitful, like an earthly paradise, was first inflamed by lightning, which set fire to the bitumen, with which it was replete, and was afterwards overflowed by the waters of Jordan, which diffused themselves there, and formed the Dead Sea, or lake of Sodom. *See Asphar.*

It is believed that Sodom was one of the southermost of the five cities that were destroyed, because it was near Zoar, which was beyond the southermost point of the Dead Sea. It is doubted whether

Sodom stood within the space of land that now is possessed by the sea, or whether it was only upon its border. The prophets speak often of the destruction of Sodom and Gomorrah, or make allusions to it, and every where insinuate that these places shall be deserts, dried up and uninhabited; that they shall be places covered with briars and brambles, a land of salt and sulphur, where there can be neither planting nor sowing, see Jer. xlix, 18, and l, 40, Amos iv, 11. Josephus says, that round the lake Sodom, and the place where these cities once stood, are still to be seen the dismal effects of this dreadful catastrophe. Strabo speaks of the ruins of Sodom, which were sixty furlongs in circumference, and were to be seen on the shore of the Dead Sea. The Notitia make express mention of Sodom, as an episcopal city, though Mr. Reland cannot be persuaded, that it was ever rebuilt. Diodorus Siculus mentions the peculiar nature of the lake, which covered the country, where Sodom and the neighboring cities were formerly situated. The water of it is bitter and fetid to the last degree, so that neither fish, nor any other creatures can live there. Tacitus

relates, that a tradition still prevailed in his days, of certain powerful cities having been destroyed by thunder and lightning, and of the plain in which they were situated being burned up. He adds, that traces of such a catastrophe evidently remained. The earth was parched, and had lost all its natural powers of vegetation, and, therefore, whatever happened to spring up spontaneously, or was planted by man, gradually withered away, and crumbled to dust. Strabo, after describing the nature of the lake Asphaltites, adds that the whole of its appearance gives an air of probability to the prevailing tradition, that thirteen cities, the chief of which was Sodom, were once destroyed and swallowed up by an earthquake, and fire, and an inundation of boiling, sulphureous water. Mr. Maundrel visited this lake, and makes the following observations: "Being desirous, saith he, to see the remains, if there were any, of those cities, anciently situate in this place, and which were made so dreadful an example of the Divine vengeance, I diligently surveyed the waters, as far as my eye could reach; but neither could I discern any heaps of ruins, nor any smoke ascending above

SOD

the surface of the water, as is usually described in the writings and maps of geographers. But yet, I must not omit what was confidently attested to me by the father guardian, and the procurator of Jerusalem, both of them men in years, and seemingly not destitute either of sense or probity, that they had once actually seen of these ruins, that they were so near the shore, and the waters so shallow at that time, that they went to them, and found several pillars, and other fragments of buildings. The height of the water was, I suppose, the cause that we were deprived of this sight. Thevenot gives much the same account. He says that there is *no fish in this sea*, by reason of the extraordinary saltness of it, which burns like fire, when one tastes of it. And when the fish of the water Jordan come down so low, they return back again against the stream; and such as are carried into it by the current of the water immediately die. The land within three leagues round the water, is not cultivated; but is white, and mingled with salt and ashes. In short, we must think that there is a heavy curse of God upon that place, seeing it was heretofore so pleasant a country."

SOP

According to Cieza some tradition of the miraculous destruction of Sodom had travelled to South America, before it was discovered by Columbus. The Peruvians believe that a race of giants was once destroyed by fire from heaven, on account of impurities, similar to those, which according to scripture drew down the vengeance of God upon Sodom. *Faber.*

SOPHIRA. The Septuagint translate Ophir by this word. Sophira is supposed to be the same as Sofala, which is a kingdom on the east coast of Africa, extending south from Zaquebar, from the river Cuama to the river Del Espirito Sancto, that is from lat. 17 to 25 south. This country contains mines of gold, and is tributary to the Portuguese. The mines yield annually five millions of dollars. In this wealth, the Portuguese, the Arabs of Zidon, and Mecca, and the merchants of Quiloa, Morbase, and Melinda, all have a share. From India the Arabians bring goods to the amount of 623,000 dollars. The merchants of Sofala exchange goods for gold from Mocarangga, whose prince is called the golden emperor. Moquet and many other learned men suppose, that Sofala is the Ophir

to which Solomon sent his fleet, once in three years. By a variety of facts Mr. Bruce has rendered it very probable, that Ophir must have been in this region. It has been said that the inhabitants boast of having books, which prove, that in the time of Solomon, king of Israel, his subjects came to this country for gold. This opinion is confirmed by several ancient edifices, which seem to have been built by foreigners; also by several inscriptions in unknown characters. Sophira, the word of the Seventy, might easily become Sofala. Liquids are often put one for the other. West from Sofala is a mountain which is now called Ophir, and remarkable for its gold. *Lopez, Bruce, Mollini, Walker.*

SOREK, the name of a brook that passed through the tribe of Dan; as also of a valley, where dwelt the famous Delilah, Sampson's mistress, Jud. xvi, 4. This valley of Sorek was famous for choice wines, as may be gathered from Gen. xlvii, 11; Isa. v, 12; and Jer. ii, 21. Lat. 31, 34.

SPAIN, this is one of the few countries of Europe, which is mentioned in the scriptures. This country, to use the words of an ancient writer, lies between France and Africa, and is

more fertile than either. Being enclosed by the ocean and the Pyrenees, it is not scorched like Africa, nor wearied with perpetual winds like France. Spain, as well as Europe at large, was probably first peopled by the Celtes; but the Spanish historians derive the origin of their nation from Tubal, the fifth son of Japhet; asserting, that Spain had been a monarchy for 2226 years before the arrival of the Celtes. Till the coming of the Carthaginians into Spain, however, nothing very certain can be affirmed of the Spaniards. This happened, not long before the first Punic war; the Carthaginians reduced the country; but were afterwards expelled by the Romans.

It is believed that Christianity was planted in this country by the Apostles themselves, soon after the resurrection of their divine Master. Simcon Metaphrastes, who wrote in the ninth century, affirms, that the apostle Peter visited Spain. But almost all the ancient Spanish writers affirm, that the apostle James, the greater, the son of Zebedee, and brother of John, was the principal missionary of the Spaniards. Nor is it less probable, says a learned abbot, that St. Paul visited Spain. For he promised the Romans, that after visiting them he would

go to Spain. Not a few writers, Latin and Greek, testify that St. Paul did execute this design. Epiphanius, in the fourth century says, that Paul did indeed come into Spain, and that Peter visited Pontus and Bithynia. Dorotheus, bishop of Tyre, clearly asserts, that St. Paul, after the assumption of Jesus Christ, by whom he had been called, and added to the catalogue of the apostles, went from Jerusalem, preaching the gospel, as far as Illyricum, and Italy, and *Spain*.

The sublime Jerome, in the fourth century says, that Paul was determined and furious to destroy the church of God, like a violent whirlwind, a cruel tempest, or a whirlpool of the raging sea; who being called of God, went forth over the face of the whole world, preaching the gospel from Jerusalem to Illyricum, where the Gospel had not been preached, that he might not build on the foundation of others; that he went as far as Spain, and that he flew from the Red Sea, and even from one ocean to the other, imitating the genial rays of the sun, or the mercy of his divine Lord.

The eloquent Chrysostom, in the fourth century, describes the spirit of Paul, as turned from Judaism to Jesus Christ, by a heavenly voice, and not remain-

ing idle, or employed in one place, but flying from Jerusalem to Illyricum, and proceeding to Spain. We might easily increase the witnesses to this fact; but, who will doubt the testimony of those already adduced? I therefore, only add, that Dr. Wells supposes that Paul went into Spain, and observes, that the ancients generally assert the fact without seeming to entertain any doubts. Theodoret, in the fifth century, tells us, that he not only preached in Spain, but in other nations, and brought the gospel into the isles of the sea, by which he undoubtedly means Britain, and therefore, elsewhere, he reckons the Gauls, or French, and Britons, among the nations, which the apostles, and particularly the tent-maker, persuaded to embrace the gospel of Jesus Christ. When Paul was liberated from his first imprisonment at Rome, it would be very natural, considering his known activity, to suppose, that he would visit different parts of the country, round that celebrated metropolis. That Spain would arrest his attention, we may infer from his letter, written to the Romans, in which he mentions a determination to visit that country.

Clemens Romanus, in the first century, in his letter to the

Corinthians, observes, that St. Paul preached in the *west*, to its utmost bounds, which no doubt then included Spain. There seems, therefore, to be no period more convenient in the short time, which remained to St. Paul, than soon after his liberation, for an excursion from Italy to Spain, probably by sea; and also from Spain to Britain, probably by sea, and then from Britain through France to Italy, probably for the most part by land. Though he requested Philemon to prepare lodgings for him, it is very uncertain whether he ever returned to the East.

Paul being in a sort at liberty, only guarded by a soldier, he would naturally visit the Pretorian camp in the city very often; he would undoubtedly, become acquainted with some of the officers; these being from time to time sent into Spain, he might easily, on being set at liberty as he was, accompany some of them to that country, and thence proceed, as the ancients assert he did, into Great Britain. Here, as the subject is interesting, we shall hint, that report says, an old Welsh chronicle attributes the introduction of Christianity into Britain to Chractacus, or Charada, the Briton, who was taken prisoner, A. D. 50, and carried

to Rome, where he appeared before Claudius, with a deportment and dignity, which commanded the admiration of all who saw him. Some of his attendants might become acquainted with the Christians at Rome, and imbibe their spirit, and adopt their doctrines.

Some have supposed, Christianity introduced to the island of our fathers at an earlier period. Mr. King observes, that probably Aulus Plautius, the Prætor, the first governor of the province in the island, introduced the gospel in A. D. 43. His wife, Pomponia Græciana, was the first person in Rome *accused* for having embraced Christianity. Having been tried, according to the Roman laws for embracing a foreign superstition, she was pronounced innocent of every thing *immoral*. *Taciti annales*, lib. 13, chap. 32.

What may be deemed of more authority is a passage in *Gildas*, who was a Briton, and therefore to be credited in matters of British history; he is the only English author of the sixth century, whose works have reached this age. He says, "In the mean time, Christ, the true Sun, displaying his glorious rays upon the whole world, in the latter end of Tiberius Cæsar, as we are assur-

ed, did first vouchsafe his rays to this cold frozen island, situated at so vast a distance from the visible sun." It is also alleged that Eusebius says, that some of the apostles passed over the ocean, "to those which are called the British Isles."

Theodoret as expressly names the Britons among the nations converted by the apostles, and saith elsewhere, that St. Paul "brought salvation to the islands that lie in the ocean." Clemens Romanus saith, that St. Paul "preached righteousness through the whole world," and in so doing, "went to the utmost bounds of the west." Every one acquainted with ancient writers, knows that this embraced Britain. I might swell this article with the opinions of many learned moderns; some supporting, and others opposing, the opinion of the early dawn of Christianity on England and Spain. But I have given the substance of the evidence from antiquity, and every reader will judge for himself.

I only add; that another of the first and most distinguished among the early Christian converts, was also an English woman. Claudia, the wife of Pudens, mentioned by St. Paul, 2 Tim. iv, 21, who is with good reason thought to be the same Claudia, who has been so much

celebrated by the poet Martial for her beauty and virtue, and who is by him described as being both the wife of Pudens, and a Briton. *Martial*, lib. v, *epigram* 13, and lib. xi, *epigram* 54.

Aulus Plautius was governor in Britain, in A. D. 43. Caradoc was at Rome in 50, and Claudia is mentioned by St. Paul in A. D. 65. Thus while the gospel we know, was enlightening the Eastern nations of the world, it was also preached in the West. The Sun of truth was pouring his beams with irresistible energy upon every quarter of the world.

Though the Carthaginians and Tyrians had carried from Spain prodigious quantities of silver, yet was it a very rich country when it was subdued by the Romans. Originally, it seems to have been a much richer country than ever South America was. Aristotle says, that when the Phœnicians first arrived in Spain, they exchanged their naval commodities for such immense quantities of silver, that their ships could not contain it, so great was its bulk, nor support it, so vast was its weight, though they used it for ballast, and formed their anchors of this precious metal. The silver

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was still as plenty as ever, when the Carthaginians arrived in Spain; their inhabitants, then, made all the utensils, and even their mangers of silver. The gleanings of the Romans were by no means despicable; in nine years they carried off more than fifty tons of silver, and two tons of gold, beside an immense sum of coined money, and other things of value. Spain gradually apostatized from the true faith, and became a pillar of the Roman church, a persecutor of Jews and Christians. In the eleventh century, about half a million Jews endured the dismal horrors of persecution. In the thirteenth century, more than two million Jews were banished from Spain; at one time fifteen thousand were put to death, merely because they refused to receive baptism. In 1492 a million more fled from this country to preserve their lives, enduring a thousand undescribable miseries in their precipitate flight. Within four years after the Court of Inquisition was established, six thousand Christians were burned for their faith in Jesus Christ; in no long time after, a hundred thousand Christians suffered the terrors of a merciless persecution. *Bigland.*

God punishes nations for

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national sins; he is now, as it were, giving them blood to drink; and though their enemy is of all men among the most wicked and impious, he is the scourge of God, and Spain may yet have a series of unheard-of miseries to be endured.

Spain has a fine climate, lying between lat. 36 and 44, north, with a population of 10,268,150 souls, though once its inhabitants were reckoned at 20 or 30,000,000; but the persecutions, which have been mentioned, with some other causes, have reduced the country to its present desolate situation.

SPARTA, a city of Greece mentioned in Maccabees; it lay in the south-western province of the Peloponnesus, called Laconia. It was also called Lacedæmon, from the name of the country in which it was situated. Homer makes this distinction, and calls the country holy, because it is encompassed with mountains. This city was also called Hecatompolis from the hundred cities which the country contained. Sparta was the capital of Laconia, situate on the west side of the Eurotas. It was smaller in compass, but superior in power to Athens. Polybius makes it only six miles in circuit. The present or modern city is

SUC

called Misitria. It is now the capital of the Morea, with a Greek archbishop's see, and a castle. It is divided into four parts, the castle, the town, and two large suburbs. The church is one of the finest in the world; but the Turks have turned it into a mosque, near which is a magnificent hospital. In this city are a great number of Christians, and so many Jews that they have three synagogues. The population is twelve thousand. The river which runs by the city is now called the Vasilipotamo. Sparta is 100 miles south-west from Athens. Long. 23 E. lat. 36, 55 N.

SUCCOTH, or **SOCHOTH**, the first encampment of the Israelites, when they came out of Egypt, *Exod. xii, 37*. Succoth signifies *tents*.

SUCCOTH, a city beyond Jordan, between the brook of Jabbok and this river. Jacob, at his return from Mesopotamia, passing over the brook Jabbok, set up his tents at Succoth, *Gen. xxxiii, 17*, where afterwards they built a city, *Josh. xiii, 27*, assigned to the tribe of Gad. Solomon cast his large brazen vessels, which he intended for the service of the temple, between Succoth and Zarthan, *1 Kings vii, 46*. St. Jerome says, that

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Succoth was within the canton Scythopolis. The Jews tell us, the name of Darala was afterwards given to Succoth. Gideon tore the flesh of the principal men of Succoth, with thorns and briars, because they returned him an haughty answer, when he asked some refreshments of them for his people, who were then pursuing the Midianites, *Judg. viii, 5, 6, &c.* Lat. 32, 14.

SUD, or **SODI**, a river of Babylonia mentioned by *Baruch i, 4*. We know no river by this name in this country: It might be some arm of the Euphrates.

SUKKIM. What particular people these are the learned have not agreed. The word signifies a *tent* or a *cave*. Hence it has been a question, whether by the Sukkim are to be understood the Troglodytæ, a people in the parts of Africa, adjoining Egypt, south, and so called by the Greeks, because they lived in caverns cut out of the rocky mountains, or whether the Bedoween Arabs are meant, who were so called from their living in tents. This people have been celebrated in history by the name of Saracens.

SYCHEM, or **SYCHAR**, a city of Samaria. Dr. Prideaux says it was called Sychar by

SYE

the Jews as a term of reproach, this name importing the *drunken* city. The town stands in a narrow valley between mount Gerizim and Ebal. On Gerizim the Samaritans have now a temple. This place, like most others in the possession of the Turks, has declined, and is in a mean condition. It consists chiefly of two parallel streets. The place is now called Napolousa. *See Shechem and Sichar.*

SYENE, a city in the southern frontiers of Egypt or Ethiopia, between Thebes and the great cataracts of the Nile, though Ezekiel places it at that extremity of Egypt farthest from Ethiopia: "From the tower of Syene even unto the borders of Ethiopia," Ezek. xxix, 10, whence some think, that the Hebrew being translated, "from Migdol to Syene, and to the frontier of Cush." *See Migdol and Cush.* This city is celebrated for the first attempt to ascertain the circumference of the earth, by Eratosthenes, a native of Cyrene, who, about the year 276 before Christ, was invited from Athens to Alexandria, by Ptolemy Euergetes: near it on a small island in the Nile, anciently called *Elephantina*, is a temple of Cnupis, still standing, very little injured. In this town, which was

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situated under the tropic, according to the report of Sirabo, a well was sunk, which marked the summer solstice, and the day was known, when the stile of the sun dial cast no shadow at noon; at that instant the vertical sun, darted his rays to the bottom of the well, and his image was reflected on the water. Syene is at present a miserably decayed place, with a small fort, commanded by an aga of the Janissaries; the remains of the ancient town are on an eminence to the south. Columns and pillars of granite, scattered here and there, denote its situation: 375 miles south from Cairo, long. 38, 8, E. lat. 24, 0, N. M. Denon, however, says, that Syene now has a numerous population; but the trade is confined to senna and dates, and these two articles produce a sufficient return to supply all the other wants of the inhabitants, to maint in a Kiachef, a governor, and a Turkish garrison. The senna, which grows around Syene is of moderate quality; when sold it is fraudulently mixed with that which grows wild in the desert, brought hither by the Barabra, and sold at *nearly* a hundreth part of what is given for it in Europe. It is one of the most important articles of the custom houses at Cairo and

SYR

Alexandria. The second article of exportation is dates; they are small and dry; but they are so plenty, that besides making the principal food of the inhabitants here, large boats, loaded with them, are daily going down the river to Lower Egypt.

Denon's Travels.

SYRACUSE, a famous city of Sicily, seated on the east side of the island. While in its splendor, it was the richest city possessed by the Greeks in any part of the world. St. Paul, going to Rome, landed in this city, and tarried three days. Thence he went to Rhegium, Acts xxviii, 12. Syracuse was anciently, very strongly fortified, great in extent, and populous. The port was mostly environed with beautiful buildings; and that part of it, which was without the city, was on both sides banked up, and sustained with very fair walls of marble. Strabo tells us, it was about twenty-two miles in circumference; and Livy and Plutarch acquaint us, that the spoil of it was almost equal to that of Carthage, when it was taken and sacked by Marcellus, the Roman general, about two hundred and ten years before the birth of our Savior. In storming this place, Archimedes, the most celebrated mathematician, was slain by a com-

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mon soldier. He was very intent on a demonstration in geometry, and calmly drawing his lines, when a soldier entered the room and clapped a sword to his throat. Hold (said Archimedes) one moment, and my demonstration will be finished. But the soldier, equally regardless of his prayer and his *demonstration*, instantly killed him.

The city of Syracuse continued subject to the western empire, till its declension, when the island of Sicily being ravaged by different barbarians, the capital also underwent various revolutions; at last in 834, it was destroyed by the Saracens, who razed it to the ground, and few traces of its ancient grandeur are now to be seen. The ancient city of Syracuse was of a triangular form, and consisted of five parts or towns, the circuit, according to Strabo, amounted to twenty-two and an half English miles. The new city, which has risen from its ruins, stands on a little island, having a castle well fortified, and is itself strongly walled, having two noble havens. It is very weak towards the sea, but the shelves render it hazardous to debark on that side.

Its population is eighteen thousand. The dwellings are

far from being memorials of ancient **Syracusan** architecture or opulence. The ancient temple of Minerva is now turned into a cathedral. This temple is built in the old Doric proportions, used in the rest of Sicily; its exterior dimensions are 185 feet in length, and 75 in breadth. There are also some remains of Diana's temple, but now scarcely discernible. Besides these, there are few ruins in the island.

Every object here imprints a melancholy sensation on the mind, while it draws a comparison, between the present humble state of things, and their once flourishing condition. I had already viewed, (says Mr. Swinburne) the desert scites of many great, ancient cities, and had as often mourned over their remains, but never did I feel the impression of pity and regret so strong, as in wandering among the ruins of Syracuse. The English now possess this island. Lat. 36, 12.

SYRIA, called in Hebrew *Aram*, from the name of the patriarch who peopled its chief provinces. The Arameans, or Syrians, possessed Mesopotamia, Chaldea, and a part of Armenia. Syria, properly so called, is bounded by the Euphrates on the east, by the Mediterranean on the west; by

Silicia on the north; and by Phœnicia, Judea, and Arabia Deserta on the south. }

No name perhaps in geography or history has been used in a more vague and indeterminate latitude than Syria. Unless it be connected with some other word to qualify its meaning, or to ascertain its extent, it gives no precise idea to the mind. It is of importance, then, to know to what different countries it has been applied. All that country extending from the river Tigris to the river of Egypt, was sometimes called Syria. That portion lying between the Tigris and the Euphrates was called *Syria of the rivers*; the Greeks called this same tract Mesopotamia; its principal city was Edessa, formerly called Rages. Cœlo Syria was a name generally applied to the noble valley, lying between Libanus and Anti-Libanus, though sometimes the name was applied to the tract, extending to the Euphrates, and contained Antioch, Laodicea, Apamea, and other cities. Palestine was, therefore, a part of Syria, as New England is a part of the United States. I may add, that the name of Syria was given to a portion of Arabia. Arabia Deserta was called Syria Soba, or Zobah, within whose borders were con-

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tained Idumea, or Mount Seir, according to Brocardus Monachus; though in his map of the Holy Land, Bonfrerius places Syria Soba near the head waters of the Jordan.

Syria of the two rivers, or Mesopotamia, then Syria of Damascus; Syria of Zobah, Syria of Maachah, Syria of Rehob, &c. were only so many different provinces of Syria, denominated from their situation with respect to these rivers or cities. Syria without any other appellation, stands for the kingdom of Syria, of which Antioch became the capital, after the reign of the Seleucidæ. Before this time it was very rare to find the name Syria used by itself. The provinces of Syria were generally expressed by the addition of the city, that was the capital of the province.

SYRO-PHœNICIA, this is Phœnicia properly so called, of which Sidon or Zidon, was the capital: and which having by right of conquest been united to the kingdom of Syria, and joined its old name, Phenecia, to that of Syria, just as Palestine was called Palestine of Syria, because it was considered as making a part of Syria. In the gospel the Canaanitish woman is called a Syro-phœnician by St. Mark, vii, 26; because she was

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of Phœnicia, which was then looked upon as making a part of Syria, and was in the jurisdiction of the governor of this province. St. Matt. xv, 22, 24. who wrote in Hebrew or Syriac, calls her a Canaanitish woman, because this country was really peopled by the Canaanites, Sidon being the eldest son of Canaan, Gen. x, 15. Lat. 34, 45,

TAANATH-SHILOH, a place in the Holy Land, 10 miles east from Shechem. Near this spot was a village called Thenath, as late as A. D. 400.

TABATHA, a town or village of Judea, five, or according to others fifteen miles from Gaza.

TABBATH, Judg. vii, 22. Where this place was situate is not known.

TABERAH, an encampment of Israel in the wilderness, Numb. xi, 3: Deut. ix, 22. The Hebrew word Taberah signifies *fire*; and the place was so denominated because a fire went out from the tabernacle, and burnt a great part of the camp as a punishment of their murmurings.

TABOR, a very remarkable mountain not far from Kadesh, in the tribe of Zebulon and in the confines of Issachar and Naphtali. It has its name from its eminence, besides, it rises up in the midst of a campaign country, called the valley of Jezreel, or the great plain.

Josephus tells us, that the height of this mountain is thirty stadia, and that on its top is a beautiful plain of twenty stadia in circumference. Mr. Maundrel tells us, that this area is enclosed with trees on all parts, except towards the south, whence there is the most agreeable prospect in the world. The top of this mountain was anciently environed with walls, trenches, and other fortifications, of which some remains are still visible; and for many ages it has been believed that here it was, that our blessed Savior was transfigured in the presence of his three apostles, Peter, James, and John: though later writers much doubt it. Tabor was opposite to mount Hermon, and the Psalmist lxxxix, 12, puts these two mountains in opposition. Deborah and Barak assembled their army upon Tabor and gave battle to Sisera, general of the forces of Jabin. The mountain is two hours travel from Nazareth, east, and twelve miles from Tiberias. It rises in so gradual an ascent, that it may be ascended on horseback. Mr. Marite represents the situation of Tabor as most delightful. Rising amidst the plains of Galilee, it exhibits to the enchanted eye a charming variety of prospects. On one side there are lakes, rivers, and a part of

the Mediterranean sea, on the other is a chain of little hills with small vallies, shaded by natural groves, and enriched by the hands of the husbandman, with a great number of useful productions. Here you behold an immensity of plains, intersected with hamlets, fortresses, and heaps of ruins; there the eye delights to wander over the fields of Jezreel, or Megiddo, called by the Arabs, *Ebn Aamer*, which signifies the fields of the sons of Aamer. A little further, you distinguish the mountains of Hermon, Gilboa, Samaria, and Arabia the stony. In short, you experience all those sensations which are produced by a rapid succession of rural, gay, gloomy, and majestic objects. The inhabitants of Tabor long braved the valor of Roman armies. But in consequence of a severe drought, they were forced to surrender at discretion to Plaudus, the general of Vespasian.

Several churches were built on this mountain by St. Helen, who founded here several monasteries. Of the two, most remarkable, one was dedicated to Moses, and inhabited by Cenobites, of the order of St. Benedict, who followed the Latin rites; the other was dedicated to the prophet Elias, by monks of the order of St. Basil, attached to the rites of the Greek church.

TAB

The kings of Hungary also erected here a spacious convent for some monks belonging to that nation, of the order of St. Paul, the first hermit. Tabor was also the seat of a bishop, dependent on the patriarchate of Jerusalem. In the crusades, when Godfrey of Bouillon seized on this mountain, he repaired the ancient churches, which were then falling into ruins. In 1113 the Saracen troops retook Tabor, and their sanguinary fury gave them, as many victims, as there were priests and Cenobites. Afterwards this mountain again fell into the hands of the Christians; but the holy banner of the cross was not long displayed on its summit. The next year, Saladin tore it down and destroyed all the churches. In 1253 the Christians took the place again, and rebuilt all the sacred edifices. At this time, it being customary with the popes to give away empires, Pope Alexander, the fourth, granted Tabor to the Templars, who again repaired its ramparts. But in 1290 the Sultan of Egypt took and destroyed the buildings of this mountain, since which they have never been rebuilt. This celebrated spot, is now desolate and uninhabited.

The figure of Tabor is that of a broken cone; the height is nearly

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three thousand feet; the summit two miles in circuit; on which was formerly a citadel and other buildings; some of the immense stones of which they were built, still remain; but how they were conveyed there baffles all conjecture. By no art now known could such stones be carried up such a steep mountain. Lat. 32, 39.

TABOR, a city on the above mountain, which was assigned to the Levites in the tribe of Issachar, Joshua xix, 22. Lat, 32, 32.

TABOR, a plain lying between Bethlehem and Bethel.

TADMOR, a city built by Solomon, 1 Kings ix, 18, now called Palmyra, situated in a wilderness of Syria, upon the borders of Arabia Deserta, inclining towards the Euphrates. Josephus places it two days journey from the Upper Syria, one days journey from the Euphrates, and six days journey from Babylon. He says there is no water any where else in the wilderness, but in this place. At this day are to be seen vast ruins of this city. There was nothing more magnificent in the whole East. There are still found a great number of inscriptions, the most of which are Greek, and the others in Palmyrenian characters.

TAHAPANES, TAHAPAN-

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HES, or **TAPHNES**, a city of Egypt, Jeremiah, ii, 16; **iw**, 3, often speaks of it, and we are told he was buried there. It is thought that Taphnis is the same as Daphnæ Pelusiæ, sixteen miles from Pelusium towards the south, according to the itinerary of Antonine. Jeremiah and the Israelites that were with him, retired to Taphnis; and when they were come thither, the Lord revealed to Jeremiah, that Nebuchadnezzar should take this city, and should set up his throne in the very place, where the prophet had hid stones. This was then a royal city.

TAHATH, an encampment of the Israelites in the wilderness. From Makeloth they went to Tahath, and thence to Tarah, Num. xxxiii, 26, 27.

TAHTIM-HODSHI. This name imports the Netherlands, or land newly inhabited, and is supposed to designate that tract of country, lying about the lake Semechon, and north of Gennesareth, and between it and the head of Jordan, a marshy region, and hence the derivation of its name. It was in the tribe of Manasseh, east of the Jordan.

TAMAR, a city of Judea mentioned in Ezekiel xlvi, 19; xlviii, 28, as one of the southern limits of this country. It must be about the south-

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ern point of the Dead Sea. Eusebius says, that Tamara is one days journey from Malis, or Malisha, going towards Elia or Jerusalem. Lat. 31, 7.

TAMNA, a city of Canaan on the road from Jerusalem to Diospolis.

TANACH, a city of the half tribe of Manasseh, on this side Jordan, Josh. xxi, 25, xii, 21. It was yielded up to the Levites, Judges i, 27. Eusebius, St. Jerome, and Procopius of Gaza, say that even in their time it was a considerable place, three miles distant from Legio. It was not far from Endor and Megiddo; the Canaanites retained the possession of it long after the Israelites entered the country, Josh. xvii, and xxi.

TANIS, a city of Egypt, in Hebrew *Zoan*. Moses affirms that Tanis, or Zoan, is later by seven years, than the city of Hebron in Canaan, Num. xiii, 22, and the Psalmist asserts that Moses performed his miracles in the fields of Tanis, Ps. lxxxviii, 12, 43. This city was within the Delta. Isaiah, xix, 11, 13, xxx, 24, addresses the princes of Tanis, who were conceited of their wisdom and prudence. He derides their false politics. In the time of this prophet, Tanis was the capital of the Lower Egypt.

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Ezekiel, xxx, 14, speaks of Zoan, but St. Jerome has translated it by Taphnis, instead of Tanis, which two cities were very different from each other. Tanis was situate on that arm of the Nile, which was nearest to that of Damietta, west. Lat. 31.

TAPPUAH, or **TAPHON**, the *apple* city, a city upon the frontiers of Manasseh, but belonging to the tribe of Ephraim, Josh. xvii, 8. It is thought to be the same with En-tappuah, *ibid.* 7. It was fortified by Bacchides, 1 Macc. ix, 50. Another town of this name, belonged to the tribe of Judah, Josh. xv, 34, and may be the same with Beth-tappuah mentioned *ibid.* 53. Lat. 31, 21.

TARAH, or **THARE**, an encampment of the Israelites in the desert. They came hither from Tahath, and went hence to Mithcah, Num. xxiii, 27.

TARALAH, a city of Judea belonging to the tribe of Benjamin, Josh. xviii, 27.

TARICHEA, a city of Galilee, mentioned by Josephus, south from the sea of Tiberias.

TARSHISH, *see Tharsish*.

TARSUS, the capital of Cilicia, and the native city of St. Paul, Acts ix, 11; xxi, 39. Some think it obtained the privileges of a Roman colony, because of its firm adherence

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to Julius Cæsar; and this privilege gave the inhabitants the favor of being citizens of Rome, which St. Paul enjoyed. Others maintain, that Tarsus was only a free city, but not a Roman colony, in the time of St. Paul, and that on the medals no footstep is found of this before the reign of Caracalla or Heliogabalus; and, therefore, the privilege of being a citizen of Rome belonged to the apostle, not from being a denizen of Tarsus, but by some personal right, that his father or ancestors had obtained. See the commentators upon Acts xvi, 37. In Hebrew, this place is called Tarshish. Here one of the sons of Javan settled in these parts. The city of Tarshish or Tarsus stands in a plain on the banks of the river Cydnus, and in ancient times it was a commercial and rich town.

Here dwelt many Jews. Among them the parents of our apostle, being of the ancient stock, not entering in by the gate of proselytism, but originally descended both of them from the seed of Abraham, which seems to be the plain, and natural meaning of our apostle's styling himself an Hebrew of the Hebrews. Moreover, as Tarsus was a rich and populous city, so was it an

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Academy, furnished with very eminent men; insomuch that Strabo scruples not to say of them, that they excelled in all parts of polite learning, and philosophy, even those of Alexandria and Athens. Rome itself was beholden to this nursery of learning for its best professors. Hence St. Paul, being bred up in his youth in the schools of Tarsus, became so fully instructed in the liberal arts and sciences, and so well acquainted with the heathen authors. Nor is there any thing in the history of the Acts, which contradicts this opinion. For surely St. Paul might be taught school learning in Tarsus in his younger years, or while he was a boy, yet when he came to be about the age of 16, be brought up in Jerusalem.

But as our apostle had a learned education, so was he also brought up to a particular trade, according to the great maxim and principle of the Jews, that he who teaches not his son a trade, teaches him to be a thief. They thought it not only fit, but a necessary part of education for their wisest and most learned Rabbins to be brought up to a manual trade, by which, if occasion required, they might be able to maintain themselves.

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The trade that our apostle was taught, was that of tent-making, at which he sometimes, and for special reasons, wrought, even after being called to the apostolate. At present Tarsus is reduced to a heap of ruins. The Greek church resembles a thatched barn, nor is that of the Armenians, much better, said to be erected by St. Paul. The people here show the mosque, where they say the prophet Daniel was buried. Lat. 36, 53, long. 34, 52. *Lucas, Bowen.*

TEKOA, a city of the tribe of Judah, 2 Chron. xi, 6. It is so in the Greek, Josh. xv, 6, but not in the Hebrew, nor in our translation. Eusebius and St. Jerome place Tekoa, twelve miles south of Jerusalem. Mention is made of the wilderness of Tekoa, 2 Ch. xx, 20, which was not far from the Red Sea, 1 Macc. ix, 4. Amos, the prophet, was a herdsman of this town, Amos i, 1. To this place Jonathan the Maccabee retired from Bacchides, the general of Syria; to this city there was but one entrance.

TELABIB, a place in Chaldaea, between the rivers Chebar and Saocoras, Ezek. iii, 15.

TELASSAR, *THE LASSAR*, a place belonging to the children of Eden. See *Eden*. The exact situation of this province

the Lesser Asia, colonies might emigrate to the southern part of Spain. Accordingly we find *Tartessus*, a celebrated city of Spain, not far from the strait of Gibraltar. The change being easy from Tarshish to Tartish, from which Tartessus is regularly formed. When the prophets mention the commerce of Tarshish with Tyre, this situation, as well as the articles enumerated, renders the fact probable. Ezek. xxvii, 12, "Tarshish was thy merchant, by reason of the multitude of all kinds of riches, with silver, iron, tin, and lead, they traded in thy fairs." It is well known, that among the ancients, Spain was celebrated for these very metals, enumerated by the prophet. It is also evident, that the people of Tarshish were expert seamen: Hence the whole Mediterranean sea seems to have been denominated the sea of Tarshish, though perhaps at first, the name might be applied only to the waters of their own coast, Cilicia.

Dr. Wells, whom I have implicitly followed thus far, now proceeds to solve the great difficulty, which has perplexed, perhaps almost every one, who has attended to the subject. The difficulty is, if Tarshish lay any where on the waters of

the Mediterranean, how could a fleet sail there, which Solomon fixed out at Ezion-geber, a port of the Red Sea? Or rather, if he wished to send a commercial fleet to Tarshish, why did he not send it from Joppa, or some other port on the Mediterranean, which would have been a very short and safe voyage, instead of sending them down the Red Sea, through the Indian Ocean, round the Cape of Good Hope, and across the Atlantic, a navigation round the continent of Africa, a distance of six or seven thousand miles. We cannot possibly discover his "wisdom" in this. To this, the Dr. has an easy answer, if it were conclusive, or satisfactory. He says that, "because the descendants of Tarshish were wont to make longer voyages, and to adventure further into the open sea, than others in those days; it is not unlikely, but they had ships, built for this purpose, *different* both as to size and shape from those, commonly used by others; and hence, *probably*, vessels built for long voyages and great burdens, were called *ships of Tarshish*, because they were built *like* the ships of Tarshish, properly so called. This to me, saith the Dr. seems a very natural and easy way

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to account for Solomon's navy being called "a navy of Tarshish," and for the ships built by Jehoshaphat's order, being called *ships of Tarshish*. For it is evident from what is said of the ships of Jehoshaphat, that they *could not* be called ships of Tarshish, as trading, either to Tarshish, or to any colony of it, nor yet from their sailing on the sea of Tarshish, or the Mediterranean sea. For scripture tells us, that these ships were broken at Ezion-geber, which was a place confessedly on the Red Sea. Indeed it is highly probable that Jehoshaphat was not the first king of Judah, who attempted to send a navy of his to Ophir, but that he did it in imitation of Solomon, who had formerly sent a navy there with success. On the whole therefore, it appears, that the navy of Solomon was called a navy of Tarshish, and the ships of Jehoshaphat were called the ships of Tarshish, probably, because they were built after the *fashion* of those ships, which were used by the merchants of Tarshish. This may be the reason why the Seventy interpreters sometimes render the ships of Tarshish, by *ships of the sea*; i. e. in opposition to smaller vessels used in shorter voyages, or for coasters. Thus far the learned Dr.

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This is all plausible and easy; but, how came the wise and good man to overlook 2 Chron. xx, 36, 37, "And he (Jehoshaphat) joined himself with him (Ahaziah king of Israel) to make ships *to go to Tarshish*. And they made the ships at Ezion-geber." "And the ships were broken, that they were not able *to go to Tarshish*." Here the Jewish historians, in a few words, *twice* inform us, that the navy was not merely *like* that of Tarshish, or the ships large, like those of Tarshish; but that the design of the kings was, that this navy should *sail to Tarshish*; that they were disappointed, their navy was dashed on the rocks of the harbor, for which it is remarkable, and they were not able to go to Tarshish. Perhaps, the only method, therefore, of solving the difficulty is, to suppose what is very probable, that different and remote places, one on the Mediterranean, the other on the Red Sea, or Indian Ocean, were called Tarshish. We know that nothing is more common than for colonists to name the place where they settle, for that whence they came, and in this way to multiply places of the same name. This must, I think, be inevitably the fact, that some place in the Indian

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Ocean was called Tarshish, or that Solomon and Jehoshaphat fixed out ships in the Red Sea, to sail into the Mediterranean; this is so absurd, not to say impossible, that I think no one can hesitate to suppose there must have been a Tharshish somewhere in Arabia, India, or the southern part of Africa.

Should a merchant or king fix out a fleet at *Porto Bello*, on the west side of Darien, to go to Cape Elizabeth, should we at all conclude, that it would not be Cape Elizabeth on the shore of Maine; should we not certainly conclude, that there was such a place somewhere on the western side of the continent, though we had never heard that it was on the North-West Coast, about Lat. 59, north. Should we not be established in our conviction, if we knew, that this merchant or prince, possessed several fine ports on the gulf of Mexico, from which, with little expense and hazard he might have sent his ships, had they been destined to our neighborhood? That the kings of Israel should send ships from ports in the Red Sea, to trade in the ports of the Mediterranean, is equally absurd, and defies all belief; yet this is the fact, unless there was a Tharshish, beside that in the Mediterranean.

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This subject is further illustrated under the article *Ophir*, *which see*.

It may not be entirely out of place to add here, that a respectable writer in the *Asiatic Researches*, thinks it more than probable that *Sumatra* must have been the Ophir of Solomon. This conjecture, he says, derives no small force from the word *Ophir* being really a Malay substantive, of a compound sense, signifying a mountain, which contains gold. The natives have no written, or oral tradition on the subject, excepting that the island has in former times, afforded gold for exportation, and that the vessels were detained a long time, nearly a year. It is probable, therefore, that they wintered, during the violence of the S. W. monsoon, either at Ceylon, or on the N. E. coast, and completed their voyages, during the moderate part of the ensuing monsoon. (Vol. i, p. 338.)

As the Ophir and Tarshish of scripture have such a relation, we shall close this article, with an extract from the *Geographical Index*, published with the late edition of Wells' *Geography* respecting Ophir. "If the region of Ophir took its name from Ophir, the son of Joktan, Gen. x, 29, as is

usually supposed, we must, in order to ascertain where this region lay, discover where Ophir settled. Moses says expressly, that the sons of Joktan dwelt between Mesha and mount Sephar, a mountain of Kedem. If we place Kedem at or near the head of the river Indus, we shall find the land of Havilah, brother of Ophir, in the land of Cabul, in that region; and of consequence we may seek for Ophir not far distant from it. To this agrees the sentiment of the Targumist on Eccles. ii, 5, who says, "I planted me all trees of spice, which the goblins and demons brought me out of India." We know no more likely opportunity for this bringing to Solomon, than that by the Ophir fleet; and it certainly supposes an intercourse between Solomon and the regions where we have placed Ophir. The spice trees, we know, are natives of the hottest climates: and possibly the phrase "goblins and demons," may refer to the *Tyrian* sailors, by whom Solomon's fleet was navigated; and to the deities, they worshipped; and with the rites they practised in their voyage. We can hardly suppose that Solomon would let them erect their idols in any conspicuous places in his ships: but he could not

prevent their customs at sea; nor their giving any names, they pleased to the vessels, they navigated; even those of goblins and demons. Instead of a circuitous route to the head of the Euphrates, as Calmet would lead us, when the journey by land would have been nearer, the voyage to India was direct and regular, as it still is; from the coast of Malabar, to Mocha, anciently to Berenice, Cossien, &c. in the Red Sea, being a line of intercourse never wholly abandoned. With regard to the length of time, three years, I presume we are to take it according to the Hebrew manner of reckoning, for part of the first year, the whole of the second year, and part of the third year. If then we suppose with Mr. Bruce, that Solomon's fleet, following the course of the winds during June, July, August, September, and October, sailed down the Red Sea for the ocean: say they passed the straits of Babel-mandel in October, they might then proceed over to the Indus, spend one year in taking in their lading there, and repass the straits homeward, in the months of November, December, January, February, March, and April. This the Hebrews would reckon three years, the space included being part of

the first, and part of the third years. Supposing the fleet to be arrived at the mouth of the Indus, it could do no business, except in places where commerce was carried on, nor could it procure gold, except in some capital trading city: it was therefore, under the necessity of advancing up the river, to some of those famous marts, which occupied its banks, and in this navigation a considerable portion of time must have been consumed. We suppose, however, that the gold of Ophir was brought some way down the Indus, to a station, say, the present Moulton, and that here the Tyrians exchanged their cargoes for it. If it be thought unlikely, that the Jewish vessels should sail up the Indus, we may suppose that they went to the same places and ports as the Egyptian navigators afterwards did: that is to say, to Musiris, a harbor on the Malabar coast, now Merjee, or to Barace, now Barcelore. Pliny calls Musiris, the first emporium in India, and he gives an account of the time occupied in the navigation between the two countries; informing us, that from Berenice ships take their departure about midsummer, and in thirty days reach the mouth of the Arabian gulf; thence in forty

days to Musiris. They begin their voyage home, early in December. We must understand that at this time the vessels followed the coast for the most part, to the mouth of the Indus, and thence, down the western shore of the continent to Musiris. But the object of these vessels was certainly commodities, not the gold of Ophir; for in quitting the mouths of the Indus, they quitted the course to that country. We consider it, therefore, as very probable, that the difference of time was lost, either in ascending the Indus in those vessels which composed this fleet, or in transshipping into vessels of the country the goods they had brought, and receiving others in return.

That the river Indus was capable of receiving ships of burden is evident from the history of Alexander. The following extracts are from Mr. Arrowsmith's large map of the course of the Indus, and agree perfectly with what we have suggested. It is the opinion of major Rennell, that under the Ptolemies, the Egyptians extended their navigation to the extreme point of the Indian continent, and even sailed up the Ganges to *Palibothra*, now Patna. What major Rennell supposes might be done in

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the Ganges, I suppose might be done in the Indus.

"The river Indus admitted of an uninterrupted navigation from the sea up to the gulf of Cutch to Lahore, for vessels of near 220 tons: a distance of about 760 geographical miles."

"Scylax built vessels and sailed down the Indus," on the Cow or Cowmull river, which joins the Indus about Lat. 32, 45, almost three degrees higher than the branch, which communicates with Lahore. "Alexander built vessels on the Hydaspes, now Bebut river," in about the same latitude, but on a branch of the Indus, which is but small in comparison of the main river. From lat. 33 to 34 the river Indus was from three quarters of a mile to a mile across, in July 1783. Attock Benares, probably the most ancient university for learning, a city reckoned sacred by the Hindoos, and a ~~city~~ of great trade in ancient time, is situated on the Indus at this part of the river. The name of the Indus, or Sind river is *Nilab*. This Attock Benares precisely answers our purpose as to a commercial town on the Indus. The streams which fell into the Indus, from the Caucasian mountains, would convey the productions of the land of Ophir. An idea of

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what these generally were, may be formed from major Wilford's description of the land of *Chabila*, adjacent to Ophir.

He mentions particularly *gold*, as found near the surface of the earth; but purer still by digging to a considerable depth, and that it might be procured in great quantities.

THEBEZ, a city of Canaan in the tribe of Ephraim, at the siege of which Abimelech was killed. Eusebius says there was a village called Thebez in his time, thirteen miles from Shechem towards Scythopolis. Lat. 32, 18.

THESSALONICA, called Salonichi, is the metropolis of Macedonia, and the seat of a Turkish prefect. It stands at the head of a gulf to which it gives its name, which makes up north from the Archipelago, lat. 40, 40, N. long. 23, 12, E. The city is populous, and ten or twelve miles in compass. It stands partly on a hill, and partly on its declivity. It is surrounded with walls, which are defended with three castles, provided with forty heavy cannon. The town carries on a considerable traffic, and has a multitude of Jews, by whom the business is chiefly managed. Here are 48 mosques, several of which were once splendid churches, when Christian-

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ity flourished here. Here now are 30 Christian churches, and 36 synagogues for the Jews. One of the mosques, once the church of St. Demetrius, is said to be on the spot, where the house stood in which St. Paul preached. It is a most noble building, supported by beautiful columns of marble, jasper, and porphyry.

Stephen of Byzantium says, that this city was improved and beautified by Philip, king of Macedon, and called Thessalonica, in memory of the victory, that he obtained over the Thessalonians. Its old name was Thesma: but Strabo and some others will have it, that it took its name from Thessalonica, the wife of, Cassander, and daughter of Philip. There were a good number of Jews there, who were in possession of a synagogue, Acts xvii, 1, 2, 3, &c. St. Paul came thither in the year 52 of the vulgar era, and entering into the synagogue, according to his custom, he preached to the congregation out of the scriptures, for three Sabbath days successively, proving to them, that Jesus was the Christ, and that of necessity, he was to suffer and to rise again from the dead. Some Jews were converted to Jesus Christ, as also a great multitude of Gentiles,

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that feared God, and many women of quality. But the rest of the Jews, being possessed by a false zeal, raised a great commotion in the city, and came in a tumult to the house of Jason, intending to seize Paul and Silas, who lodged there, and to take them before the magistrates, with a great cry, and saying, that these people were rebels and traitors against Cæsar, maintaining that there was another king called Jesus, to whom their allegiance was due. However, Jason and the brethren conducted Paul and Silas out of the city, on their way to Berea.

About A.M. 3837 the Romans took this city from the Greeks; and in A. D. 885 it was subjugated by the Saracens; but Simeon, a secretary of the Greek emperor, redeemed it with a large sum of money; and in A.D. 1180 William of Sicily took the city from the Greek emperor. In 1313 it was sold to the Venetians, and in 1430 it was taken by the Turks. The place is in a state of decay, like almost every other spot of the globe, under the Turkish dominion, and exhibits a scene of magnificent ruins, witnesses of its former opulence and splendor, 260 miles W. of Constantinople.

ple. Lat. 41, 40. *Martiniere, Lucas.*

Who were the first inhabitants of this and the other provinces of Greece, has been a question with the learned. *Josephus* affirms that *Javan*, the son of *Japheth*, settled this country. *Bochart* confirms this. Here it may be remarked, that most of our distinguished writers on the prophecies, have with more pertinacity than wisdom given the four great monarchies of the world to the sons of *Japheth* or *Shem*. This, it seems, has been done to accommodate the event to the supposed prophecy of *Noah*, which doomed the descendants of *Ham* or *Canaan* to perpetual slavery. "The whole continent of *Africa* was peopled principally by the descendants of *Ham*; and for how many ages have the better parts of that country lain under the dominion of the *Romans*, and then of the *Saracens*, and now of the *Turks*." "There never has been a son of *Ham*, who has shaken a sceptre over the head of *Japheth*. *Shem* hath subdued *Japheth*, and *Japheth* subdued *Shem*; but *Ham* never subdued either." *Mede, Newton*. So precise a construction of the prophecy is unnecessary, especially, if it contravene the

records of history. *Noah* did not say, that every individual of *Canaan's* children should be slaves; still less did he say that every descendant from *Ham* should wear the yoke of bondage. A common method of Providence is to raise an aspiring individual to the throne of despotism, to enslave the whole nation. These he harnesses in chains to tread down other countries. Accordingly, *Dr. Hales* says, "that the *Hamites* in general, like the *Canaanites* of old, were a seafaring race, and sooner arrived at civilization, and the luxuries of life, than their simpler pastoral and agricultural brethren of the other two families. The first great empires of *Assyria* and *Egypt* were founded by them. The republics of *Tyre*, and *Sidon*, and *Carthage* were early distinguished for their commerce; but they soon fell to decay, and *Egypt* has become the basest of kingdoms, successively in subjection to the *Shemites*, and *Japhethites*, as have also the other branches of the *Hamites*." The curse of *Noah* dooms the descendants of *Canaan* to slavery. With regard to the other descendants of *Ham*, they appear to have been "wiser in their generation," than the children of either *Shem* or of *Ja-*

pheth; and to them we undoubtedly owe the rudiments of all the fine arts. As for the four great empires, the first, or Babylonian, was clearly founded by Nimrod, after he had expelled or reduced to slavery the sons of Shem, who were originally settled in that country. The second may possibly have been vested in the line of Shem, though even that point is far from being satisfactorily established: but the third, or the Grecian, if any credit be due to history, was erected not by the descendants of Japheth, but by those of Ham. Greece might probably have been *first* peopled by Japheth; but those aborigines were soon conquered, and either extirpated, or incorporated with a totally different race. It is impossible to derive the *latter* Greeks, so celebrated to this day for their proficiency in the arts and sciences, from the line of Japheth, unless we contradict the whole tenor of history. Diodorus Siculus asserts, that some of the original leaders of the Athenians were Egyptians; and that the Athenians themselves, were a colony from Sais in Egypt. Herodotus speaks in a similar manner of the Dorians, and Pausanias gives the same account of the Megareans. Lelex also, the

father or leader of the Leleges, came from Egypt. The Peloponnesus was for the most part peopled by Dorians; and the Leleges established themselves in Megara. In short, the most celebrated leaders of the Grecian colonies, such as Danaus, Erectheus, Cecrops, Cadmus, and Phoenix, all came from Egypt. Hence it is manifest, that the Greeks were, strictly speaking, an Egyptian nation, and consequently not the descendants of Japheth, but of Ham. *Horæ, Mosaicæ of Faber.*

THISBE, the country of Tobit, i, 2. It was to the right hand, that is, to the south of the city of Kadesh, the capital of Naphtali. Some have thought that Elijah the Tishbite was a native of the city of Thisbe in Galilee: but that he had been for a long time an inhabitant of the country of Gilead: "Elijah, the Tishbite, who was of the inhabitants of Gilead," 1 Kings xvii, 1.

THREE TAVERNS, a place thirty-three miles south from the city of Rome, where probably there were three houses of entertainment. Acts xxviii, 15. Lat. 41, 30.

THYATIRA, a city, which some ascribe to Mysia, and others to Lydia, or to Asia Minor, because it is upon the

frontiers of these three provinces. This is what St. John says in his revelation, ch. ii, 18, 19, &c. "To the bishop or angel of Thyatira: "I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first: notwithstanding, I have a few things against thee, because thou sufferest that woman Jezabel, who calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols: and I gave her space to repent of her fornication, and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds: and I will kill her children with death; and all the churches shall know, that I am he that searches the reins and the hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden, but that which ye have already; hold fast till I come, &c." It is not known who the angel or bishop of

Thyatira was, to whom these words are directed. But the following account from one who has visited the place, may be interesting to the Christian reader. We passed on, says he, south-east from Pergamus, through the plains, with hopes to find some ruins on the north side of the Phrygian river, (the Hermus) and being guided by Ferrarius, who placed Thyatira between Sardis and Pergamus, viz. thirty miles from Sardis, and eighteen from Pergamus. Toward the south is a ridge of hills; on the other side of which, in the way to Sardis, stands the city Thyatira, a colony of the Macedonians. When we supposed ourselves near to the place, which they called *Mormor*, or marble, from the large quarries, which exist there, and are the finest and whitest veins I ever beheld; of which there remained certain ruined houses; evidently modern, as we understood afterwards, they had been deserted by the inhabitants, who removed thence to a more commodious situation, not far distant, which they denominated from the white marble rocks of their old habitation *Akhisar*, or white castle. To that place, being about five English miles, we bent our course, and found a city well inhabited, and considerable for the trade of cot-

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ton. At our entrance, casting our eyes on pillars and broken stones, with rare sculptures, and on inscriptions, which at a distance were so fair, that they seemed almost legible; we immediately apprehended, that this must have been the ancient Thyatira, which was more assuredly confirmed, so soon as we read an inscription, on what we took for a pedestal of a pillar, in the midst of the market place, which served to support the new buildings. The inscription in English begins thus; "The most potent councils of the Thyatireans, &c." Proceeding forwards we found the stone of a sepulchre, of which a tanner made use, filled with hides and lime, and on which there was an inscription mentioning likewise, the "most potent and most great city of the Thyatireans." We found also on a large sepulchre, placed in an open court, belonging to a Turk of quality, in another inscription, mention of the "most excellent city of the Thyatireans;" with others to the same purpose.

The city Akhisar, or Thyatira, is situated near to that river, which Pliny calls the *Lycas*; which though it waters not the town, yet it improves and fertilizes those pleasant plains, through which it runs.

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The town itself receives so full a stream from a neighboring hill, as is divided according to the report of the inhabitants, into 3700 rivulets, so that every house flows, and every street is supplied, with full channels of delightful waters. The air is wholesome, and the country round rich and delightful, and agreeable to the foundation of so renowned a city, which, as it flourishes with trade, is more happy, than her desolate and comfortless sisters. Thyatira is 48 miles south-east Pergamo, on a beautiful plain, 17 miles in extent, sown with corn and cotton. It is inhabited by about 5000 Turks, who have eight mosques. Amid so many inhabitants, so many mosques, so many mighty ruins of former magnificence, not a single church of Christ remains, not a single person, unless it be a few slaves, pretends to the Christian name. So fatally, so literally is the Divine threatening executed, "I will kill her children; I will give unto every one according to their works." Long. 28, 30, east, lat. 38, 48, north. *Seally*. The present state of the seven churches addressed in the revelation of St. John, is as seven pillars to support the Divine authority of scripture prophecy. Concerning these places, a

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traveller, Thomas Smith, B.D. who had visited them himself, makes the following serious and sensible observations. "By this short and imperfect survey, the curious reader may be sadly convinced, in what a deplorable condition, these once famous and glorious churches of *Asia* are at this day; churches which had the *apostles* for their founders, and which yielded so many martyrs, and which abounded with so many myriads of *Christians*, whose patience and valor triumphed over the tyranny, the malice, and the hatred of their *heathen* persecutors, and which afterward, when the empire became *Christian*, and the civil power submitted itself to the law and discipline of Christ, and when the cross, which before was had in such execration, was held the highest ornament of the crown, advanced in splendor and glory above what they had enjoyed in the times of *heathenism*, and which upon a due consideration of the circumstances, one might truly enough judge should have been eternal, and placed almost out of all possibility of danger and ruin, now turned into heaps of rubbish; scarce one stone left upon another, some of them utterly uninhabited, and the remains of all horribly frightful and amazing. I

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shall not here lament the sad reverses and vicissitudes of things, and the usual changes and changes of mortal life, nor upbraid the *Greeks* of luxury and stupidity, which have brought these horrid desolations upon their country; these are very useful, but very ordinary speculations. That which affected me with the deepest anguish, and most sorrowful resentment, when I was upon the place, and does still, was and is a reflection upon the threatening made against *Ephesus*, in the second chapter of the Revelations of St. John, who made his abode in that city, and died there. *Remember from whence thou art fallen, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.* And upon a farther and more serious consideration, as I sorrowfully walked through the ruins of that city, especially, I concluded most agreeably, not only to my function, but to the nature of the thing, and I am confident that no wise or good man, who shall cast his eyes upon these loose and hasty observations, will deny the conclusion to be just and true, that the sad and direful calamities, which have involved these Asian churches, ought to proclaim to the pres-

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ent flourishing churches of *Christendom*, as much as if an angel were sent express from heaven to denounce the judgment, what they are to expect, and what may be their case one day, if they follow their evil example, that *their candlestick may be removed too, except they repent and do their first works*; and that their security lies not so much in the strength of their frontiers, and the greatness of their armies, for neither of these could defend the *Eastern Christians* from the invasion and fury of the *Saracens* and *Turks*, as in their mutual agreements, and in the virtues of a Christian life." At present this place is a miserable village, the houses are of mud and turf, low and mean. The *Turks* here are about five thousand, who have six or seven mosques; but here still are no Christians, excepting a few slaves, and inferior workmen, employed in the cotton factory, which furnishes the principal employment of the place. It stands 26 miles N. of Sardis, 56 N. E. from Smyrna. Lat. 38, 48. Long. 28, 6.

Rycaut, Spon, &c.

TIBERIAS, a famous city of Galilee, situated at the southern extremity, and upon the western shore of the lake of Genesareth, otherwise called the

sea of Tiberias. It is thought that its old name was Cinnereth, or Hamath, or Emath, or Rakkath, or Reccath. But Reland shows, that this is very doubtful, and is only founded upon this, that the sea of Cinnereth, was afterwards called the sea of Tiberias; which by no means proves that Cinnereth and Tiberias were the same. Besides, he observes, that the portion of Naphtali did not begin towards the south, but at Capernaum, which is more to the north than Tiberias, and yet Cinnereth, Hamath, or Rakkath, belong to the portion of Naphtali, Joshua xix, 35, Tiberias therefore, could not, since it is known that it was quite to the south of the lake of Tiberias. *See Cinnereth.*

Josephus acquaints us, that this city was built by Herod Agrippa, in honor of the emperor Tiberias. Its convenient situation soon rendered it a considerable city, so that in a short time it became the capital of all Galilee. In the time of the Jewish wars, Josephus took possession of this city, and defended it bravely for some time: but being taken by Vespasian, part of its walls was beat down, and the city otherwise greatly demolished. In the days of its prosperity this city had thirteen syna-

gogues, and an academy; here was the last session of the Jewish Sanhedrim; here the Talmud, the body of the Jewish civil and canon law, was collected. Epiphanius observes, that in the time of Constantine the Great, the Gospel of St. John, and the Acts of the Apostles, translated into Hebrew, were discovered by count Joseph, in the archives or treasury of Tiberias; and that before this time, no Christian was permitted to dwell at Tiberias, or at Capernaum, or at Nazareth, or at Diocæsarea; and that count Joseph having obtained leave from Constantine to build a church there, in honor of Jesus Christ, he made use of a great temple, called Adrianeum, which had never been finished or consecrated. This he completed, and dedicated it to the use of the Christians. Lamprideus de Severo, informs us, that the emperors Alexander, Severus, and Adrian, had intentions of placing Jesus Christ among the gods, and to consecrate temples to him. "From whence it proceeds, that at this day," says the author, "temples without statues were seen in every city."

Hasselquist, speaking of an Arabian camp, which he found not far from Tiberias, at the foot of the mountain, where

Christ preached his celebrated sermon, says, "They made butter in a leather bag, hung on three poles, erected for the purpose in the form, of a cone, and swung *to and fro*, by two women." The ancient people of Canaan, probably, adopted the same method of making butter, which is now practised in Barbary, and by the Bedoween Arabs. Dr. Shaw says, "their method is to put the milk or cream into a goat's skin, turned inside out, which they suspend from one side of the tent to the other, and then pressing it *to and fro*, in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts." So Stewart, in his travels to Mequine, says, that the butter of the Moors, in the empire of Morocco, is made from *all the milk*, as it comes from the cow, by putting it into a skin, and shaking it, till the butter separates from it." See Prov. xxx. 33. This may show why butter-milk should be mentioned, as a dainty in scripture; the modern Moors are now so fond of butter-milk, which is their chief dessert, that when they would speak of the extraordinary sweetness, or deliciousness, of any thing, they compare it to butter-milk. Lat. 32, 35.

TIBHATH, a city of Sy-

ria, taken and plundered by David; it was also called Betah.

TIGRIS, though this river is not mentioned by this name in scripture, it ought to be described in this work, because reference is so often made to it. This famous river, which rises in Armenia, and discharges itself into the Persian gulf, has been supposed, Moses calls Hiddekel, Gen. ii, 14. The ancients called it Digilito, and to this day it is called Degil, or Tigil. Josephus, the Chaldee paraphrast, the Arabian and Persian translators, call it Digilat. Pliny says, that its fountain, and so far as it runs smoothly, is called Diglito; but when it becomes more rapid, it is called Tigris, which in the language of the Medes, signifies *an arrow*. He adds, that it rises in the Greater Armenia, in the midst of a plain, called Eligosine. It enters the lake Arethusia, and crosses it, without mingling with its waters: after which it meets with mount Tarsus, where, plunging into the earth, it passes under the mountain, and rises again on the other side. The cave at which it enters, is called Zoranda: and in proof, that it is the same river, it reproduces at its opening, what had been cast into it, at its entrance into the cave: thus says Pliny. Pto-

lemy also places the spring of *Tigris* in the middle of Armenia. Lat. 39, 30, north. Part of the same stream is called Hie, another part Digel, these united, probably form the Hi-dekel of Moses.

Strabo seems to have taken for the fountains of the Tigris, its re-appearance out of mount Taurus: since he places it out of Armenia, and says it rises south of mount Niphates, which is a part of mount Taurus. The Tigris east, and the Euphrates west, are the boundaries of Mesopotamia, which lies between these rivers. After having passed through a large tract of land, from north to south, these two famous rivers discharge themselves, into the Persian gulf. At this day they unite in one channel; but formerly, they entered it separately, as Pliny observes; and in his time traces of the ancient channels, were still seen. The Tigris overflows its banks in the beginning of spring, occasioned by the melting of the snows, on the mountains of Armenia. The Tigris took its rise in the land of Eden, and was one of the four rivers, that watered the earthly Paradise, Gen. ii, 14. Thus far my author; and here I repeat, that commentators and geographers seem to mistake the words of

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Moses. They perpetually assert, that "four rivers watered the earthly Paradise." Does the Bible say this? Is not the contrary asserted, Gen. ii, 10? "And a river " i. e. one river, "went out of Eden to water the garden, and from thence," or after it had left the garden, "it was parted and became into four heads," or by four *mouths*, emptied its waters into the sea. Instead of hunting the world over, to find four rivers, so contiguous, as to water the same garden, we have to look for a river, which, as it approaches its outlet, separates into four streams, and has four mouths. Our maps, but how accurately I know not, have generally drawn the Indus in this manner, with four mouths.

TIMNAH, a city of the tribe of Judah, Josh. xv, 10, 57. Judah, went to the city of Timnah; when he met with Tamar and committed incest with her, Gen. xxxviii, 12. This was also the name of a city of the Philistines, where Sampson married his wife. It is thought to be the same with the former, and might then belong to the Philistines; being near their country. It continued in existence, and was a village, A. D. 400. Lat. 31, 47.

TIMNATH-SERAH, a city of Canaan in the tribe of Eph-

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raim. The place was in mount Ephraim, probably fertile and pleasant, for this place he selected from the whole country.

Here he built a city, or perhaps vastly improved the former town or city, for it is said, they gave him "the city." Here the Jewish commander was buried. Josh. xix, and xxiv. Lat. 32, 2.

TIPHSAH, a city in the east part of Syria, on the Euphrates, 600 miles north-west from Babylon. Some geographers place it on the east, and others on the west side of the river; but as there was a famous bridge here, probably the city might stand on each bank. This was the frontier town on the north-east part of Solomon's extensive empire, 1 Kings iv, 24.

TIPHSAH, a city of Judea, belonging to the tribe of Ephraim, and six miles from Samaria. Shallum, son of Jabesh, having put to death Zechariah, king of Israel, Menhanam, general of this prince's army, procured himself to be acknowledged king; 2 Kings, xv, 16, and the city of Tiphseh, having shut their gates against him, he took it by force, and exercised the utmost cruelty against the inhabitants. See *Josephus Antiq.*

TIRZAH, a delightful city of Ephraim, the royal seat of the kings of *Israel*, from the

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time of *Jeroboam*, the son of *Nebat*, to the reign of *Omri*, who built the city of Samaria, which then became the capital of this kingdom. Joshua killed the king of Tirzah. Josh. xii, 24, *Menahem*, the son of *Gadi*, of *Tirsah*, slew Shallum, the usurper of the kingdom of Israel, who reigned at Samaria, and assumed the government himself. But the city of *Tirsah*, shutting its gates against him, he made it feel the most terrible effects of his indignation. See 2 Kings xv, 14, 16. To mark the excellencies of the church, she is said to be beautiful as Tirzah, Song vi, 4. Lat. 32, 15.

TISHBITE, a city in the country of Gilead, beyond Jordan, being the country of the prophet *Elijah*, who thence took the name of the Tishbite, 1 Kings, xvii, 1. Epiphanius says, that Thisbe was in the country of the Arabians, because in his time the whole district beyond Jordan belonged to the Arabians; this place is mentioned as late as A. D. 400.

TOB, a country of Palestine, lying beyond Jordan, in the northern part of the portion of Manasseh. Hither it was, that • Jephthah retired, when he was driven away by his brethren, Judges xi, 3, 5. This country is called Tobie, or Tubin. 1

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Macc. v, 13; and the inhabitants of this canton were called Tubiens.

TOCHEN, a city of Canaan, of the tribe of Simeon, 1 Chr. iv, 32.

TOLAD, a city of the tribe of Simeon, 1 Chr. iv, 29, probably the same as *Eltolad*, Josh. xv, 30; xix, 4. It was yielded by the tribe of Judah to that of Simeon.

TOPHET. It is thought, that Tophet was the butchery, or place of slaughter at Jerusalem, lying to the south of the city, in the valley of the children of Hinnom. It is also said, that a constant fire was kept there, for burning the carcasses, and other filthiness, that was brought thither from the city. It was in the same place, that they cast away the ashes, and remains of the images of false gods, when they demolished their altars, and broke down their statues. Isaiah xxx, 33, seems to allude to this custom of burning dead carcasses in Tophet, when speaking of the defeat of Sennacherib.

Others think the name of Tophet is given to the valley of Hinnom, because of the sacrifices, that were offered there to Moloch, by beat of drum, which in Hebrew is called *Toph*.

Jeremiah vii, 31, upbraids

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the Israelites, with having built temples to Moloch, in the valley of Hinnom, in Tophet, to burn their children there in the fire: "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." We may see by the same prophet, that Tophet was also a polluted and unclean place, where they used to throw the carcasses to which they refused burial. King Josiah defiled the place of Tophet, where the temple of Moloch stood, that nobody might go thither any more, to sacrifice their children to that cruel deity, 2 Kings xxiii, 10, 11. The cruelty of the heathen in sacrificing their children, to appease the vengeance of their wicked gods, seems to be surpassed in sacrificing them, and even their own lives, to provoke the indignation of men against their enemies. See 2 Kings iii, 27.

TRACHONITIS. St. Luke iii, 1, speaks of the Trachonitis, saying, that in the fifteenth year of Tiberias, Philip, son of Herod the Great, was tetrarch of Iturea, and of Trachonitis. This province had Arabia Deserta to the east, Batanea to the west, Iturea to the south, and the country of Damascus to the north. Trachon-

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itis is often ascribed to Arabia, and rather belongs to it than to Palestine. Josephus says, it is situate between Palestine and Cælo Syria, and that it was peopled by Hush, or Chush, the son of Aram. The road to Trachonitis lay towards the lake Phiala, where were the sources of the Jordan. This province was full of rocks, which served as a harbor for a great number of thieves and robbers, who often found employment for Herod the Great, as may be seen in Josephus. Eusebius says, that the tribe of Manasseh, extended itself into Trachonitis, towards Bostra. Lastly, St. Jerome says it is beyond Bostra, inclining towards Damascus. This country is called Argob; it was a craggy, mountainous region. Lat. 33.

TRIPOLIS, a city of Phœnicia, lying upon the Mediterranean sea, between Botris to the south, and Arca to the north. It is watered by a river that runs from Libanus, and is mentioned in the second book of Maccabees, Macc. xiv, 1, where it is said, that three years after the death of Antiochus Epiphanes, Demetrius, the son of Seleucus, after having made his escape from Rome, landed at Tripolis. This town lies on the same coast with Jamnia, and Joppa, but much higher.

north, beyond the limits of the Holy Land, in Phœnicia. A late traveller informs us, that the present town stands on the river Kadisha, a quarter of a league from its mouth, precisely at the foot of mount Libanus, which runs over it to the south, east, and north. It has no proper harbor, but a *road*. The environs of the town are laid out in orchards of pomegranate, orange, lemon, and mulberry trees. The commerce consists wholly of coarse silk, which is constantly growing worse, from the decay of the old mulberry trees. An American would naturally inquire, why they do not plant others. But were the people to raise young trees, the officer of government would say, this man has money. He would send for him, and demand it of him. Should he deny that he had any, he would be bastinadoed. Should he, to escape death, confess, still the bastinado would be repeated, that *more* might be extorted. This solitary fact is a fair specimen of the miseries, endured by more than twenty-four million of people, crushed under the despotism of the Turkish government. Not many years since, eight hundred citizens of this place were put to death in one day by the government.

The town, though pleasantly situated, is exceedingly unhealthy, epidemic fevers rage here every year. The population is reckoned at sixty thousand, chiefly Turks, Christians, and Jews. The name denotes three cities, and it is said to be so called, because built by the joint expense of the three cities, Tyre, Sidon, and Aradus. It seems to have been of no great note under the Romans, till made an episcopal *see*, under the archbishop of Tyre, in primitive times. But thriving by degrees, it was of principal account, by the time, the western Christians warred in the Holy Land; for when conquered by them, it was made one of the tetrarchies, or capital cities for the four quarters of their dominions; which were Jerusalem, for Palestine; Edessa, for Comagena, or Mesopotamia; Antioch, for Assyria; and Tripolis, for Phœnicia. A city which I know not (says my author) by what good hap, has fared better than any of those parts, retaining as much strength and beauty, as ever it had, if not augmented by the ruin of the rest. Mr. Maundrel gives us this account of it. "Tripolis is seated about half a mile from the sea. The greater part of the city lies between two hills; one on the east, on which is a

castle commanding the place; another on the west, between the city and the sea. This latter is said to have been at first raised, and to be still increased, by the daily accession of sand, blown to it from the shore. On which occasion there goes a prophecy, that the whole city shall in time be buried with this sandy hill. But the Turks seem not very apprehensive of this prediction. For instead of preventing the growth of this hill, they suffer it to take its course, and make it a place of pleasure; which they would have little inclination to do, did they apprehend it was to be their graves. The marine is about half an hour distant from the city. The port is an open sea, rather than an inclosed harbor; however it is partly defended from the force of the waves by two small islands, about two leagues from the shore, one of which is called the Bird, and the other the Coney-island, being so named from the creatures they produce. For its security from pirates, it has several castles, or rather square towers, built along the shore, at convenient distances. They are, says my author, six in number, but at present void of all manner of force, both of men, and ammunition. In the fields near the shore, appeared many heaps of

ruins, and pillars of granite, and several other indications, that here must have been anciently some considerable buildings. This agrees with what Casaubon, in his notes on Strabo, quotes out of Diodorus, viz. that Tripolis was anciently a cluster of three cities, standing at a furlong's distance from each other; the first was a seat of the Aradians, the second of the Zidonians, and the third of the Tyrians. From hence it is probable, that Tripolis was a name given at first to three distinct, but adjacent places, and not to one city. Thevenot says, Tripoli is a very pretty town, with a neat castle, at the foot of which runs a little river. Several gardens full of orange trees, and white mulberries, encompass the town, which is a mile from the sea. There are several towers to defend the coast. Le Bruyn observes: the city in itself is not very considerable, though the houses are built with free stone, and most of them pretty large and stately. The principal quarters of the city are very populous. The Bazar, or street of merchants, is in pretty good plight. The French and Italians have generally a Vice-consul residing there. The Arabians bring hither a great deal of ashes, of which they make soap and glass."

TRO

TROAS, a province of Nætolia, bounded north by the Propontis, north-west by the Dardanelles, and south-west by the Ægean sea, and easterly by the province of Mysia. This province was blest with the visits and preaching of St. Paul, the gospel having been early planted.

In this province stood the famous city Troy, or *Illium*, on the river Scamander or Xanthus, a few miles from the coast of the Ægean sea, or Archipelago, formerly having a commodious harbor, formed by the island Tenedos, which lies along the coast, three leagues distant. This haven is now choked up with sand. Whether the fallen walls, and other ruins to be seen in this vicinity, are the remains of the ancient Troy, so famed by the poets for its ten years seige, or those of the new Troy, begun by Alexander, and finished by Lysimachus, is much disputed among the learned. From the marble tombs, broken columns, subterraneous arches, spacious canals, theatres, palaces, and temples, it is evident, that once here rose an opulent city. A plan and description of ancient Troy has been lately published in the transactions of the Royal Society of Edinburgh. According to the au-

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thor, the city of Troy stood on the present scite of the modern village of Baunarba-chi, four leagues from the sea, and the residence of a Turkish Aga. Near the village is a marsh of tall reeds; the situation is impregnable on all sides, except at Erin, "the hill of wild fig-trees," mentioned by Homer, which extended from the Scæan gate to the sources of the Scamander. A very interesting part of this work is the account of conical mounds or barrows, several of them a hundred feet in diameter at the base; these the author maintains are the identical tombs, raised over the ashes of the heroes, slain in the Trojan war; some of them he supposes more ancient. He indulges himself in a particular description of the tombs raised in honor of Eryetes, Ilus, Ajax, Hector, Achilles, Patroclus, and Antilochus. Mr. Mariti a few years since visited this celebrated spot. He mentions the tumuli or barrows, which tradition appropriates to Achilles, and Patroclus, and Ajax. The plain of Troy, saith he, over which we rode, is of very considerable extent, being twelve miles in length, and five or six broad. It is fertile, and in a good state of cultivation. A great part of the land is laid

out in pasturage, in which numerous herds of cattle browse. The rivers Scamander and Simois run meandering through the plain, and near their confluence, where is now a village, was the scite, as is supposed, of the ancient Ilium. The Scamander has now little water; part of its ancient channel is covered with grass.

St. Paul repeatedly preached the gospel here, and here he left his cloak, his books, and his parchments. Here it was, on one occasion, that he continued a farewell sermon till midnight. Here it was that he had a vision in the night, the form of a man appeared unto him, and invited him to pass over into Europe, to Macedonia, to promote the work of God there.

TROGYLLIUM, a promontory of Mycale, near to Samos. Here is a town where St. Paul tarried a whole day.

TYRE. The ancient Tyre was upon the continent; Nebuchadnezzar destroyed the city, and another was built on an island, about half a mile from the main land. Alexander, when he took the city, filled up the channel and joined the city to the continent, since which it has been a peninsula. Tyre was a famous city of Phœnicia allotted to the tribe

of Asher, Josh. xix, 29, though it does not appear, that the Asherites ever drove out the Canaanites, who possessed the maritime cities of this canton. The city of Tyre is supposed to have been first built by a colony of Zidonians; the prophet Isaiah, xxiii, 12, calls it, "The daughter of Zidon." It was at first, situated upon a high hill, on the continent, whose ruins are still remaining, under the name of Palætyrus, or old Tyre. The place had so great a trade and wealth, that "Her merchants were princes, and her traffickers the honorable of the earth," *ibid* 18. Their riches and splendor were such as might be expected from their immense traffic. The robes of the king were hung thick with emeralds. Though it had once been taken and destroyed by Nebuchadnezzar, yet when Alexander the Great came before it, the city had quite recovered itself, and was fortified with a strong wall round it on the brink of the sea, of an hundred and fifty feet in height, so that he had no way of approaching it, in order to make an assault, but by carrying a bank from the continent through the sea to the island, on which the city stood, which, in seven months time he accomplished,

TYR

and at last took the place.
Prideaux Connect.

The name of Tyre recalls to the mind of the reflecting reader many events recorded in history, interesting to his heart, and deserving the attention of legislators and Christians. It would, therefore, be unpardonable not to be somewhat particular in our account of this celebrated city. It is now called Sour, and is situated on a peninsula, which projects into the Mediterranean in an oval form. It is a solid rock, covered with brown earth; it is eight hundred paces long, and four hundred broad. The isthmus is of sea sand; this circumstance renders the ancient *insular* state of the place very evident, before Alexander joined it to the main land by a mole. The sea has lodged its sands on this mole, and formed the present isthmus. The place is now a miserable village, consisting of forty or fifty poor families, who live obscurely on the produce of their few rods of land, and a trifling fishery. Their houses are no longer opulent dwellings, several stories high, but wretched huts, ready to crumble to pieces. The most remarkable building is the ruins of an ancient Christian church, near to which, amid piles of stones, lie two

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beautiful columns, with shafts of red granite, which would ere this have been carried off by the Turks, but their architects have not skill enough to move them. Nebuchadnezzar had conquered Jerusalem, and marched against Tyre, the only city which braved the power of his victorious sword, the Tyrians resisted him for thirteen years; but wearied with the miseries of the obstinate siege they retreated to the island, a quarter of a league distant. Afterward, when Alexander must conquer the world to gratify his savage pride, Tyre must be a bleeding victim of his ferocity. Tyre was destroyed, but soon after rebuilt. Adrian repaired the place, and it became the capital of the province. Afterwards it fell into the hands of the Arabs. It was taken again by Baldwin II, king of Jerusalem. In 1289 it was finally destroyed by the Sultan of Egypt; it was abandoned, and will never rise again. This history of Tyre exhibits the remarkable fulfilment of prophecy. While she yet rose in full splendor; while her commerce extended "beyond England to the north, and the Canaries to the south," while the shores of Arabia, the Red Sea, and Indian ocean witnessed the

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enterprise of her merchants and mariners; while she was, in the view of the nations, what the city of London now is, the commercial metropolis of the world, her merchants princes, and her traders the nobles of the land, the prophets foretold her fatal doom. Isaiah says, "The burden of Tyre, howl, ye ships of Tarshish; for it is laid waste, so that there is no house. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Is this your joyous city, whose antiquity is of ancient days?" "This ruin was foretold one hundred and twenty five years before its accomplishment, and at a time when the Babylonians, who were to be the authors of this destruction, were themselves the subjects and slaves of the Tyrians, or of the Assyrian empire to which they belonged; and when, therefore, such an event according to human calculations was exceedingly improbable." (*Lowth.*) The prophet Ezekiel adopted the same style, "The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; and shall cause their voice to be

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heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep bitterly for thee with bitterness of heart, and bitter wailing. And in their wailing they shall take up a bitter lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth, with the multitude of thy riches and of thy merchandize. In the mean time when thou shalt be broken by the seas in the depths of the waters, thy merchandize and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people, shall hiss at thee; thou shalt be a terror, *and never shall be any more.* They shall destroy the walls of Tyrus, and break down her towers, I will also scrape her dust from her, and make her like the top of a rock; it shall

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be the place for the spreading of nets in the midst of the sea." Passing by Tyre, from curiosity only, says Mr. Bruce, I came to be a mournful witness of the truth of that prophecy, that Tyre, the queen of nations, should be a rock for fishers to dry their nets on, Ezek. xxvi, 5. Two wretched fishermen, with miserable nets having just given over their occupation with very little success, I engaged them at the expense of their nets, to drag in those places, where they said shell fish might be caught, in hopes to have brought out one of the famous purple fish. Mr. Volney, with all his hostility to revelation, has repeatedly yielded his testimony to support the cause of truth, though probably, "it was not in his heart, neither did he think so," after viewing the ruins of Tyre, and quoting the twenty-seventh chapter of Ezekiel, says, "The vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire, and the Mahometans, *have accomplished this prediction.* Instead of that ancient commerce, so active and so extensive, Sour, (Tyre) reduced to a miserable village, has no other trade, than the exportation of a few sacks of corn, and raw cotton, nor any merchant, but a single Greek factor in the service of

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the French at Saïde (Sidon) who scarcely makes sufficient profit to maintain his family. Lat. 33, 17.

ULAI, a river that runs by the city Shushan in Persia, near the banks of which Daniel had a famous vision, Dan. viii, 2, 16. It is said to be the greatest river of the province, and that the Persian kings used no other water.

UMMAH, a city of Canaan, of the tribe of Asher, Josh. xix, 30. It was situate between Aczib and Aphec. Lat. 32, 58.

UPHAZ, a place where fine gold was obtained, whether it was Ophir, or some other place called Paz or Topaz, is uncertain. Calmut thinks it was the river Phasis, on the east of the Black or Euxine Sea, Jer. x, 9; Dan. x, 5.

UR, a city of Chaldea, and the city of Terah, and of Abraham, Gen. xi, 28. God ordered Abraham to leave the city of Ur, that he might bring him into the land of Canaan, which he intended to give him and his posterity for an inheritance. The situation of Ur is not known. Some think it was in Babylonia. Others confound it with Orcha, or Orcho, in Chaldea, according to Ptolemy and Strabo. Others take it to be Ura, or Sura, in Syria, upon the Euphrates.

UZ

Bochart and Grotius maintain, that it is Ura in Mesopotamia, two days journey from Nisibe. It is observed, that Chaldea and Mesopotamia are often confounded together; and that it is said indifferently that this city is in one or the other of these two provinces. The word Ur, in Hebrew signifies *fire*; and some authors have pretended, that when Moses says, God brought Abraham out of Ur of the Chaldees, he only intends to say, that God delivered him out of the fire, into which the Chaldees had cast him, for his contempt of their idols. Abraham came from the East.

UZ, the name of a country; but where it was situated is uncertain. Some believe it was the region near the head of the Tigris, where Pliny and Strabo place the Uxii, and here probably Uz, the son of Aram did reside. The Hebrews call the country round Damascus, the land of Uz, and the Arabs call it Gaut or Gauta, which has the same import. It is also said that Uz, the son of Aram, built Damascus. Bochart, and the authors of the Universal History, and some others, place the land of Uz far south from Damascus, and almost directly east from the tribe of Reuben, and west from Chaldea in Arabia Deserta.

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They think, that this country received its name from *Huz*, the son of Nahor, the brother of Abraham; in the same region Ptolemy places the *Æsitiæ*, or *Ausitiæ*. Spanheim and others reckon this to have been the country of Job, as it was near the Chaldeans, who plundered him of his cattle and slew his servants. His friends, excepting one, were Arabians. Some suppose there was another Uz in the land of Edom, which had its name from Uz, the Horite. The Arabian writers say that the Adites, who descended from Uz, the son of Aram, resided here for some time, before they removed into Arabia Felix, Lamentations iv, 21. From the connexion in Jer. xxv, 20, it might seem to be in Idumea, between Egypt and the Philistines; yet it does not appear natural to find a territory here containing a number of kings. Bochart has learnedly shewn, in the first part of his Sacred Geography, that there were two countries of this name.

UZZEN-SHERAH, a city of the tribe of Ephraim, built by Sherah, the daughter of Beriah, and grand-daughter of Ephraim, 1 Chr. vii, 22—24. This place was near to Beth-horon.

WORLD, in scripture is

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taken for the whole universe comprehending the heavens, earth, sea, the elements, the angels, men, animals; in a word, all created beings. 2. It is taken only for the globe of the earth, the waters, and all things they contained. 3. For the race of mankind. Thus Jesus Christ says to his apostles, John viii, 12, "I am the light of the world." And elsewhere, xvii, 25, "O righteous Father, the world hath not known thee;" and xv, 18, "If the world hate you, ye know that it hated me before it hated you." 4. The world is also put for the lovers of the world, ib. xv, 19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And St. Paul says, Gal. vi, 14, "The world is crucified unto me, and I unto the world." And St. John says, 1 Eph. ii, 15, "Love not the world, or the things that are in the world: If any man love the world, the love of the Father is not in him." How far the writers of the Holy Scriptures were acquainted with the world is not a little uncertain. And though it is of some consequence, we must speak of the probable extent of scripture geography, with some cau-

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tion. If a prophecy relate to Italy or Britain, we can by no means apply the prophecy, unless, we have reason to believe, that those countries were known. The great progenitor of the Jews, probably came from beyond the Gihoon, eastward. To the east of this country are the borders of Hindostan. To the west is the land of Ghaznain, and the borders of Touran, and Markand, and Samarchand, and Bakkara. To the north are the borders of Turkestan. This original country of Abraham is one of the most flourishing and productive, under the government of the Koran. It abounds with everykind of fruit and provision. Their herds and flocks are excellent, and their hills are stored with rich minerals. Abraham did not fly from indigence, but idolatry; he did not seek riches, but a pure worship. The tenth chapter of Genesis has been thought to be a fragment of a larger work; for though doubtless the writer was acquainted with the colonies east of the Caucasus, he mentions only the emigrations to the west. Joshua reminds the Israelites of the country inhabited by their fathers, "beyond the flood," or the Gihoon. India is, undoubtedly, mentioned, Esther i, 1, and the voyages

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of Solomon's fleets to that country, would have been less difficult, than to some other regions, which have been designated as their places of traffic. Nor is evidence wanting that the prophets sometimes had reference to China in their addresses. *See Sinim*. The Jews in their captivity having resided in the northern part of the Assyrian empire, it would be strange if their prophets had not acquired some knowledge of what has been since called Poland, or the southern part of Russia, perhaps as far as their ancient capital, which has been lately destroyed. To the west, "the islands afar off have not heard my fame, nor seen my glory." These might include not only the isles of the Mediterranean, but Spain, and perhaps Great Britain. The Bible has the pre-eminence over every other book of equal antiquity, over every ancient book, most celebrated in the science of geography. *Geographical Excursions*.

ZAANANNIM, a city of Palestine, of the tribe of Naphtali, Micah i, 11.

ZABADEANS, Arabians, who dwelt to the east of the mountains of Gilead. Jonathan the Maccabee, overcame them. See 1 Macc. xii, 31. But it is very probable, that instead of Zabadeans, which is a name

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entirely unknown, it ought to be read Nabatheans, as Josephus has done. The Nabatheans are well known.

ZAIR, the same as Seir, *which see*.

ZALMON, a mountain of Palestine near Shechem, Psal. lxiii. Lat. 32, 9.

ZALMONA, an encampment of Israel, while in the wilderness. Some suppose this was the place where the brazen serpent was raised.

ZAMZAMIMS, a race of mighty giants, who probably sprang from Ham, and who dwelt on the east of Jordan; they were finally destroyed by the Ammonites, Deut. ii, 20.

ZANOAH, a city of Canaan, built and inhabited by Jekuthiel and his posterity. There were two places of this name, Josh. xv, 34, and 56, and Esdras iii, 13.

ZAPHON, a city of Canaan, of the tribe of Gad, Josh. xiii, 27.

ZARA, a city of Moab. It was taken by Alexander Jannæus. *Josephus*.

ZARED, or **ZERED**, a brook beyond Jordan, and on the frontier of the Moabites. It discharges itself into the Dead Sea, or is perhaps a branch of the Arnon. See Numb. xxi, 12; Deut. ii, 13, 14. Lat. 31, 6.

ZARED, a valley in the

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land of Moab, through which the brook of the same name ran. *Bonfrerius*.

ZAREPHATH, or **SAREPTA**, a city of the Sidonians, situate in Phœnicia, between Tyre and Sidon, upon the coast of the Mediterranean Sea. It was remarkable for being the dwelling place of Elijah the prophet, (1 Kings xvii, 9, 10) while there was a famine in the land of Israel. The town consists now of only a few straggling houses on the top of the hills, half a mile from the Mediterranean. Probably the town, anciently, stood between these hills and the sea, an extent of ruins is now visible there. In the time of Jerome, and a long time after, they showed the place where the prophet lived. Since this, a church has been erected on the spot; the wine of Sarepta was celebrated. The place is now called Saraphan. *Maundrel, Kimpton*, p. 233.

ZARETHAN, or **ZARETAN**, a place on the west of the Jordan, near to which the water of the river rose in a pile, as Joshua and the tribes passed the channel, at a distance below. Near this place in the plains of Jericho, and almost over against Succoth, were the great vessels of the temple east, Joshua iii, 16; 1 Kings v, 12.

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ZARETH-SHAHIR, a city of the tribe of Reuben, beyond Jordan, Josh. xiii, 19.

ZEBOIM, one of the four cities of Pentapolis, that was consumed by fire from heaven, Gen. xvi, 2, and xix, 24. Eusebius and St. Jerome speak of Zeboim, as of a city remaining in their time, upon the western shore of the Dead Sea. Therefore after the time of Lot and Abraham, this city must have been rebuilt, about the same place it was before. Mention is made of the valley of Zeboim, 1 Sam. xiii, 18, and of a city of the same name in the tribe of Benjamin, Neh. xi, 34. This last is mentioned as late as A. D. 400.

ZEBULUN, a city of the tribe of Asher, but which probably was afterwards yielded to the tribe of Zebulun, whence it took its name, Josh. xix, 27. It was not far from Ptolemais, since Josephus makes the length of lower Galilee to be from Tiberias to Ptolemais. Elon, the judge of Israel, was of the tribe of Zebulun, and was buried in this place, Judges xii.

ZEBULON. This tribe extending from the Mediterranean to the sea of Galilee, was better situated for commerce than perhaps any other portion of Canaan. Had Jacob presided

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in the division of Canaan, he could not have described the portions of the tribes more exactly. He had said, "Zebulun shall dwell at the haven of the sea, and he shall be for a haven of ships." When this tribe came out of Egypt it had 57,400 fighting men. In another review 39 years after, this tribe amounted to 60,500 fighting men. This tribe and Naphtali distinguished themselves in the war of Deborah and Barak, against Sisera. It is supposed that they were the first carried into captivity, beyond the Euphrates by Pul and Tiglath-pileser, kings of Assyria. These tribes had the privilege of seeing and hearing Jesus Christ more frequently than any other portion of Israel.

ZEDAD, a city of Syria, situate to the north of the land of Promise, Numb. xxxiv, 8; Ezek. xlvii, 15.

ZELAH, a city of the tribe of Benjamin, Josh. xvii, 28, where Saul was buried, in the tomb of his father Kish, 2 Sam. xxi, 14.

ZEMARAIM, a city of Benjamin, near Bethel, Josh. xviii, 22. This also is the name given to the mount Simeon, 2 Chr. xiii, 14. The Zemaraites were descended from the tenth son of Canaan, who is thought to have inhabited Simyra, a city of Phœnicia, near Orthosia.

ZID

ZEMARAIM, a mountain near the above city, at the foot of which half a million troops of Jeroboam were slain by the army of Abijah, Josh. xviii, 22; 2 Chr. xiii, 4.

ZEPHATH, a city of the tribe of Simeon, Judges i, 17. It is probably the same with Zephathah; and was called Hormah, or Anathema, after the victory obtained by the Israelites, over the king of Arad, Numb. xxi, 3; Judges i, 17.

ZEPHATHA. The valley of Zephathah, near Maresha, is mentioned in 2 Chr. xiv, 10.

ZEREDA, a city of the tribe of Ephraim, the place of the nativity of Jeroboam, the son of Nebat, 1 Kings xi, 26.

ZEREDATHAH, otherwise called Zathan, a city of the tribe of Ephraim.

ZIA, **ZIHA**, **ZIE**, **SIHA**, or **SIHAHA**, a city of Canaan, east of the Jordan, and five miles west from Philadelphia.

ZIA, a part of Jerusalem, where those lived, who did service in the temple.

ZIDDIM, a city of Canaan in the tribe of Naphtali.

ZIDON. See *Sidon*.

ZIGLAG, or **ZIKLAY**, a city which Achish, king of Gath, gave to David, while he took shelter in the land of the Philistines; and which after that always remained as a domain to the kings of Judah, 1 Sam. xxvii, 6. The Amale-

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kites took and plundered it in the absence of David. Joshua had allotted it to the tribe of Simeon, Josh. xix, 5. It was situate in the extreme parts of the tribe of Judah southward.

ZIN, or SIN, a city to the south of the land of Promise, Numb. xxxiv, 4. Perhaps this may be the same with Senah, Ezra ii, 35, or Zin, Josh. xv, 3. This name seems also to be applied to a part, or to the whole of the desert of Paran.

ZION, a mountain upon which the temple of the Lord was built, in Jerusalem, by Solomon, and where David built the city of David, over against, and to the north of the ancient Jebus, Ps. xlviii, 2, or Jerusalem, which stood upon the hill opposite to Zion. The scripture generally puts mount Zion for the place, where the temple of the Lord stood; but strictly it was rather upon mount Moriah, which was one of the hills of which mount Zion was composed. Mr. Reland pretends, that mount Zion was to the south of Jerusalem, and not to the north. The reader may consult his reasons.

See Moriah. A part of Zion, situated on its extremity, was called Millo, of, or in, the city of David, 2 Chr. xxxii, 5. Modern travellers, who have been upon the spot, say, that

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Zion is the whole of the mountain, on which Jerusalem stands at this day, though not to the extent in which it anciently stood on the same mountain, this appears Psalms ix, 12, 15; lxv, 1; lxxxvii; Isai. lxii, 1. It is swelled in several eminences or tops; as Moriah, Acra, Bezetha, and Zion, a particular eminence, or mount Zion proper, &c. encompassed on three sides, east, west, and south, with one continued, very deep, and steep valley, by means of which it was impregnable on these three sides, and always attacked, and taken, according to Josephus, by the enemy on the north side, where mount Zion becomes level, and the vales of Gihon and Jehoshaphat, gradually lose themselves. This deep, and steep valley, incontestibly constitutes the compass of the old Jerusalem on those three sides, as plainly appears to any person, who has been upon the spot.

ZIOR, or SIOR, a city of Judea, of the tribe of Judah, Josh. xv, 54.

ZIPH, a city of the tribe of Judah, Josh. xv, 24. St. Jerome says, that even in his time they shewed the village of Ziph, eight miles from Hebron.

ZIPH. It appears that there was still another city called

ZOA

Ziph, near Maon and Carmel of Judah, Josh. xv, 55.

ZIPH, *wilderness of*, a desert in the tribe of Judah, on the border of Edom, where David was a fugitive, lying to the south-east of Hebron; so called from Ziph, or Siph, a two-fold town in this tribe, the one more to the south, towards Idumæa, on the confines of Eleutheropolis, the other eight miles to the east of Hebron, towards the Dead sea, inclining southwards, because, near mount Carmel. Here was a mountain, mentioned 1 Sam. xxiii, 14, in which David abode, said by Jerome to be rugged, dismal, and always overcast. The name of the mountain is from the Hebrew word *Zephath*, which signifies *pitch*, an article in which this region abounded. *Kimpton*.

ZIPHRON, a city north of the Land of Promise, Numb. xxxiv, 9. St. Jerome says, that it is Zephirium in Cilicia.

ZIZ. It is thought this is the same with Ziza, which Ptolemy places in Arabia Petrea.

ZOAN, the most ancient royal city of Egypt, where resided the court of the Pharaohs. Several of the miracles wrought by Moses, are said to have been exhibited in the fields of Zoan. By the Greeks this city was called Tanis, from

ZOH

which circumstance we are able to ascertain its situation, for Tanis was on the second mouth of the Nile, east, of course, and not far from the Red Sea. This branch of the river, from the name of this city, was called the Tanitic mouth, or the mouth by Tanis.

See Tanis.

ZOAR, a city of Pentapolis, lying on the southern extremity of the Dead sea. It was intended to be consumed by fire from heaven, together with the other cities, but at the intercession of Lot, it was preserved, Gen. xix, 22. It had been called Bela, but when Lot entreated of the angel, that he might take refuge there, and often insisted on the smallness of the place, it received the name of Zoar, which in Hebrew signifies small or little. St. Jerome, however, supposes the place was called Bela, because as soon as Lot left it, it was swallowed up by an earthquake; Bela signifies to swallow up.

ZOBAH, a kingdom of Syria, not far from Damascus. Rehob and Hadezer were kings of this country, 2 Sam. viii.

ZOHELETH. The stone of Zohemoth was near the fountain Royel or En-regel, just under the walls of Jerusalem, 1 Kings i, 9. Some think it was useful to the fullers, or

ZUZ

whitsters, to beat their cloths upon, after they had washed them. When Adonijah exalted himself saying, I will be king, he slew sheep, and oxen, and fat cattle, by the stone of Zohemoth.

ZORAH, a city of Judah, which was built, or fortified by Rehoboam, 2 Chr. xi, 10.

ZORAH, a city belonging to the tribe of Dan, and the birth place of Samson, Judges xiii, 2. It was upon the frontier of this tribe, and that of Judah, not far from Esthael.

ZUZIMS, certain giants, who dwelt beyond Jordan, and

ZUZ

who were conquered by Ham, by Chedorlaomer and his allies, in the year of the world 2079, Gen. xiv, 5. The Vulgate and Septuagint say, they were conquered with the Rephaims in Ashteroth-karnaim. The Chaldee interpreters, have taken Zuzim in the sense of an appellative, for stout and valiant men; and the Septuagint have rendered the word Zuzim *robust nations*. We meet with the word Zuzims only in this place. Calmet is of opinion, that the Zuzims, are the same with the Zamzummims. *See Rephaims*.

THE END.

ERRATA ET ADDENDA.

In the article Damascus, for Tudela, read Tudela. In the article Paradise, for America read Armenia.

ARBATTIS, a town of Palestine near to Galilee.

ARBELA, a town of Galilee.

ARCA, a city in the tribe of Asher.

ARCE, the capital of Arabia Petrea.

ARAXES, a celebrated river of Asia, supposed to have its source in mount Ararat, and by some thought to be the Gihon, mentioned in Genesis as one of the rivers of Paradise. In Hebrew, Gihon signifies impetuous, or to flow with impetuosity, so does Araxes in

Greek, and this stream is large and rapid, especially, at the season, when the snows of the mountains dissolve. The noise of its waters is terrific, boats are dashed in pieces by its fury, and its violence disdains a bridge. *See Gihon*.

ARBA. *See Hebron*.

ARCHELAIS, a city of Judea, built by Archelaus, son of Herod the Great: it is supposed to have stood on the plain to the west of Jordan. Lat. 31, 54.

ARCHI, a city of Palestine on the east of Jordan, in the tribe of Manasseh.

ARETH, or **HARETH**, a forest of Judea, in which David concealed himself from Saul.

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